THE DIVINE NAME IN EARLY JUDAISM:
USE AND NON-USE IN ARAMAIC, HEBREW, AND GREEK

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TITLE: The Divine Name in Early Judaism: Use and Non-Use in Aramaic, Hebrew, and Greek

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Abstract

During the Second Temple period (516 BCE–70 CE) a series of developments contributed to a growing reticence to use the divine name, YHWH. The name was eventually restricted among priestly and pious circles, and then disappeared. The variables are poorly understood and the evidence is scattered. Scholars have supposed that the second century BCE was a major turning point from the use to non-use of the divine name, and depict this phenomenon as a linear development. Many have arrived at this position, however, through only partial consideration of currently available evidence. The current study offers for the first time a complete collection of extant evidence from the Second Temple period in Aramaic, Hebrew, and Greek in order answer the question of how, when, and in what sources the divine name is used and avoided. The outcome is a modified chronology for the Tetragrammaton’s history. Rather than a linear development from use to avoidance, the extant evidence points to overlapping use and non-use throughout most of the Second Temple period.
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1 CHAPTER 1: INTRODUCTION–THE DIVINE NAME IN EARLY JUDAISM

The use and non-use of the divine name YHWH in antiquity has been the subject of intense and protracted scholarly debate.1 YHWH emerged as the national deity of the tribes of Israel in the early Iron Age Levant, and the name YHWH appears in a wide range of epigraphic, literary, and even non-Israelite sources.2 During the Second Temple period (516 BCE–70 CE) a series of developments contributed to a growing reticence to use the divine name. Following the Jewish Wars with Rome (66–73/4 CE and 132–135 CE), the divine name, referred to in Greek by this time as the tetragrammaton, was prohibited in speech and writing. Rabbinic literature consistently refers to God with an array of divine titles and epithets.3

1.1 Background and Question of the Current Study

Since the discovery of the Dead Sea Scrolls in the mid-twentieth century, in addition to the evidence from Ben Sira, Philo,4 Josephus,5 and rabbinic sources, a general assumption has taken root that in the second century BCE Jews began avoiding the use of the Tetragrammaton.6

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2 The earliest epigraphic sources for “YHWH” include the Moabite Stone and the Kuntillet Ajrud inscriptions, which date to around the mid-ninth century BCE. The Lachish letters are often considered proof that the YHWH was pronounced during the late Iron Age because of its spelling in oath formulas as one word, חיהוה, in contrast to its rendering in the Bible as יהוה. See H. Misgav, “Epigraphical Notes,” EI 26 (1996): 109–111; N. H. Tur-Sinai, The Lachish Ostraca—Letters of the Time of Jeremiah (Jerusalem, 1988), no. 3 [Hebrew].
3 The avoidance of the name YHWH is explicit in R. Johanan ben Nuri’s famous claim that there is no share in the world to come for those who utter the divine name by its letters (m. Sanh. 10:1; or Abba Saul according to y. Sanh 11). B. Qidd. 71a states, “Not as I am written am I pronounced. I am written יוד הwayne, and I am pronounced האל דאלא.” B. Pes. 50a interprets “יהוה” as follows, “Not like this world is the future world. In this world God’s name is written with yod-heh and read as alef-dalur but in the future world it shall be one: it shall be written with yod-heh and read as yod-heh.” Note also Exodus Rabba 3:7: “This is my memorial to all generations,” namely that one is to pronounce it only by its substitute.” The position of both Yerushalmi and Bavli by the end of sixth century CE is unequivocal on the avoidance of the divine name.
4 Mut. 1.9–14; Mos. 1.75–76; 2.114–15; Leg. 353.
5 Ant. 2.276.
6 Rainer Albertz, A History of Israelite Religion in the Old Testament Period: Volume 1 From the
In a well-known study, Hartmut Stegemann wrote,

> Im palästinischen Judentum hingegen, dokumentiert durch die Qumrantexte, – die zwar einer Sondergruppe entstammen, die aber hinsichtlich der Gottesnamenwiedergabe wahrscheinlich repräsentativ sind für das damalige lokale Judentum, – las man (etwa vom 2. Jh. v. Chr. an) anstelle der Tetragramme אל, im Targum entsprechend אלהא.

Regarding the recently published Aramaic and Hebrew Mt. Gerizim inscriptions, Magen, Misgav, and Tsfania consider priests to be the sole group using the Tetragrammaton by the early second century BCE: “The priests used the Hebrew language and script, and were the only ones to use the Tetragrammaton, a practice that had fallen into disuse among the other strata of society.” Kristin De Troyer writes that “the pronunciation of the Tetragrammaton was not an issue up till the second century B.C.E…Consequently, it can be said that up till the second century B.C.E., the Name of God was pronounced.” Reasons for the shift in divine name practices are disputed, but it has become axiomatic that the divine name was systematically...

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10 For major points of discussion, see Stegemann, KYPIOC ΘΕΟC; ibid., “Gottesbezeichnungen,” 195–217; Patrick Skehan, “The Divine Name at Qumran, in the Masada Scroll, and in the Septuagint,” BIOSCS 13 (1980):
avoided by the second century BCE. Furthermore, the literary and epigraphic discoveries of the twentieth century have brought forward much evidence for the avoidance of the Tetragrammaton. Such evidence is most explicit in the Qumran literature of the Dead Sea Scrolls. For example, in the Rule of the Community (1QS 6:27–7:1), dated to the early first century BCE, a member’s rations are reduced for lying about possessions or usurping authority, but he is expelled from the yahad if he pronounces the name (…). If this happens for any reason, whether reading or praying, he is never to return to the council of the yahad. The Damascus Document explicitly prohibits using the divine name in oaths (CD 15:1).

Both documents avoid the divine name even in writing. Additionally, the scribal corrections in 1QIsa⁹, the Cave 1 scroll of Isaiah, involving several interchanges between to הוהי אדוני and ויהוה, have been interpreted as evidence for spoken avoidance, as the scribes transmitted this scroll by dictation. 1QIsa⁹ dates to the late second or early first century BCE.

Alongside these sources, however, additional evidence from the twentieth century has been unearthed that, when compared with previously known material, suggests that the claim of full-scale avoidance in the second century BCE should be reexamined. Through a careful assessment of this evidence, the resulting picture is one of overlap in the use and non-use of the

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14–44. Ephraim Urbach, The Sages: Their Concepts and Beliefs (Jerusalem: Magnes Press, 1979), 134. For more recent overviews and bibliography, see Sean McDonough, YHWH at Patmos, Rev. 1:4 in its Hellenistic and Early Jewish Setting (WUNT 2.107; Tübingen: Mohr Siebeck, 1999); Robert Wilkinson, Tetragrammaton: Western Christians and the Hebrew Name of God, From the Beginnings to the Seventeenth Century (Leiden; Boston: Brill, 2015).

11 The general view that the divine name was avoided during the second century BCE is often mentioned in conjunction with other discussions, or as an addendum to argumentation, where the Tetragrammaton itself is not the object of study. For example, Annette Steudel prefers an earlier dating of Ps 110:4 because of “the use of the Tetragrammaton, which died out in the second century BCE, speaks against a late date.” See Steudel, “Melchizedek,” in EDSS (Oxford: Oxford University Press, 2000), 535.

12 1QIsa 7.1–2: והוא כורו בפר על מבחר להברילו ולאש שטור על שני רבות.

13 Skehan, “The Divine Name,” 35, n. 14: “That Adonay is read for Yhwh in Scriptures by the copyist of 1QIsa is a solid inference from his scribal habits.” Also, Arie van der Kooij, “The Old Greek of Isaiah in Relation to the Qumran Texts of Isaiah: Some General Comments,” in Septuagint, Scrolls, and Cognate Writings (ed. George J. Brooke and Barnabas Lindars; SCS 33; Atlanta: Scholars Press, 1992), 195.
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divine name. These overlapping practices are characteristic not just of the second century BCE but of most of the Second Temple period (515 BCE–70 CE). To demonstrate this claim, the present study examines all currently known extant literary and epigraphic evidence in Aramaic, Hebrew, and Greek from the Second Temple period to answer the following question: When, how, and in what sources was the divine name used and avoided? A further question concerns the extent to which divine name avoidance was either written or spoken. The evidence shows that the use of the divine name was more widespread than previous scholars have allowed, but also that some types of divine name avoidance are more complex and multifaceted than previously recognized. The full picture of the evidence also shows that there has been too much dependency on the more well-known cases of avoidance, as in the sectarian literature from Qumran, and the views espoused by the Jewish literary elite of antiquity—Philo and Josephus.

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14 A few recent studies reflect a growing awareness that divine name avoidance is not only a phenomenon of the second century BCE. See the review of Ben-Dov and Shaw below. Similarly, Wilkinson writes: “The reluctance to use the Tetragrammaton—and even אֱלֹהִים—does not begin in the 2nd century B.C. with the Judean scrolls, but it is characteristic of some, but not all, later books of the Hebrew Bible itself.” Wilkinson, *Tetragrammaton*, 81; and further, C. L. Seow, “God, Names of,” *NIDB* (vol. 2; ed. Katherine D. Sakenfeld; Nashville: Abingdon Press, 2007), 588–95: “Beginning in at least the post-exilic period, the name was deemed too sacred to pronounce.” Dennis Green, “Divine Titles: Rabbinic and Qumran Scribal Techniques,” in *The Dead Sea Scrolls: Fifty Years After Their Discovery* (ed. Lawrence H. Schiffman, Emanuel Tov, and James VanderKam; Jerusalem: IES and the Israel Museum, 2000), 499: “The literary evidence suggests that a deliberate avoidance of using the Tetragrammaton in free composition developed some time prior to the second century BCE.”

15 The evidence from Philo and Josephus has often been invoked as support for the view that avoidance in the second century BCE continued to be decisive for Jews of the first century CE. In recounting the episode of the burning bush, the late first century CE historian Josephus (Ant. 2:275–76) says that he is not allowed to say the divine name revealed to Moses (περὶ Ἡς οὖ μοι θεοῦ εἰπεῖν). The Alexandrian philosopher Philo also writes on the burning bush episode (Mos. 1:74–76). In response to Moses’ question of what name he is to give the people, Philo writes, “God replied: ‘First tell them that I am He Who is (ἐγὼ εἰμί δῶ) that they may learn the difference between what is and what is not, and also the further lesson that no name at all can properly be used of Me, to Whom alone existence belongs.’” For restrictions on the divine name and its holiness, see Mos. 2:114, 132; *Migr.* 103. I discuss Philo further in the conclusion with reference to a recent essay by Andrade, “The Jewish Tetragrammaton,” 1–26. Andrade suggests that the references to the divine name in Philo and Josephus are best understood in the context of their particular social milieu. The implication is that their views on divine name avoidance are not as straightforward as often assumed, and are not representative of most Jews. Furthermore, there is much debate over the evidence in Philo itself, particularly his view of the names of God, knowledge of the Tetragrammaton, and what designations he may have encountered in his Greek translation. For the contours of the debated issues, see N. A. Dahl and A. F. Segal, “Philo and the Rabbis on the Names of God,” *JSJ* 9 (1978): 1–28; James R. Royse, “Philo, Kyrios, and the Tetragrammaton,” in *Heirs of the Septuagint: Philo, Hellenistic Judaism, and Early Christianity. Festschrift for Earle Hilgert* (ed. D.T. Runia, et al.; Studia Philonica Annual 3; Atlanta: Scholars Press, 1991), 167–183. More
The fact that some scholars have pointed to the continued use of the divine name after the second century BCE, even through tannaitic times, underscores the importance of this area for further investigation.\(^ {16} \)

Two tendencies in past scholarship have inhibited scholars from gaining more clarity on the phenomenon of divine name avoidance. On the one hand, there has been a preoccupation with the minutiae of philological details, as in the quest for the etymological origins of the Tetragrammaton or its historical pronunciation.\(^ {17} \) On the other hand, scholars have overgeneralized the historical contours of the divine name’s history, which has often been construed as a story of linear development, from use to non-use. These tendencies have led to views that do not correspond with a balanced assessment of the sources. Furthermore, a survey of all available evidence raises many basic questions for which answers have been previously

\(^{16}\) Regarding the continued use of the Tetragrammaton in oaths, see Lawrence Schiffman, *Sectarian Law in the Dead Sea Scrolls* (BJS 33; Chico, California: Scholars Press, 1983), 140: “[T]here can be no question that early tannaitic practice required the judicial oaths be taken by the Tetragrammaton.” For earlier times, in the context of discussing late-books of the Hebrew Bible, Patrick Skehan says that “Qohelet avoids Yhwh altogether but uses Elohim quite freely…Proverbs would, by contrast, be unthinkable without Yhwh, so that there were at least two streams of influence continuously in wisdom circles.” See Skehan, “The Divine Name,” 21.

\(^{17}\) Most inquiries into the etymology of the Tetragrammaton have endeavored to ascertain something of the theological meaning of the name, based on its alleged derivation. While philological study of a word’s origin is obviously important, it is erroneous to think that early Jewish views of God are dependent on etymology. R. Albertz observes that these quests for the meaning of the Tetragrammaton are methodologically misguided: “The fundamental objection to all these attempts at explanation is that only in the rarest instances is etymology appropriate for making statements about the actual significance of a god. Divine names are often very much older than the religions which use them, and ideas about a god change under the covering of the same name.” Albertz, *A History of Israelite Religion*, 50. In a similar vein, Quell urges caution when searching for meaning based on an etymological interpretation. He writes, “The data reveal that it is impossible to state indisputably what יהוה means. All attempts at etymological interpretation, which are also attempts to convey the religious content of the word and which are affected by particular theories about this, suffer from ambiguity.” See Gottfried Quell, “κύριος; C. The Old Testament Name for God,” *TWNT* 2.1044.
inferred from a limited range of sources. The phenomenon of divine name avoidance has been viewed, for example, mostly through the lens of the Hebrew evidence of the Second Temple period, supplemented by rabbinic sources. Before the discovery of the Dead Sea Scrolls the rabbis were the primary source for our understanding of divine name practices of the late Second Temple period. There now are more insights to be gained by comparing and contrasting all extant written evidence in Aramaic, Hebrew, and Greek sources of early Judaism. Also, the debate over divine name avoidance has been typically framed as spoken avoidance, an emphasis traced through the Hebrew Bible up through rabbinic literature.\textsuperscript{18} Many seem to assume that spoken avoidance also implies avoidance in writing, or at least scholars have not always clearly distinguished between the two. The evidence from the Second Temple period shows that, even if the divine name was avoided in speech, many authors continued to use it in literary works, both biblical and previously unknown writings from Qumran.\textsuperscript{19}

The primary task of the current study is to collect and present all extant evidence for the use and non-use of the divine name. This is profitable in its own way because it has never been

\textsuperscript{18} The avoidance of the name YHWH in speech has drawn considerable attention, both because of the modern curiosity of how the name sounded in antiquity, but also because of the grave consequences attached to pronouncing the name in the most well-known sources. At least two important passages from the Hebrew Bible encourage careful spoken treatment of the divine name: The Decalogue (Exod 20:7, Deut 5:11) states that one should not “lift” (נשא) the divine name to “emptiness, or falseness/triviality” (שוא), and the case of blasphemy (Lev 24:10–14, 23) states that “anyone who curses God (אלהי יקלל ו) shall bear the sin. One who blasphemes the name YHWH (יהוה שם וננקב) shall be put to death…” (Lev 24:15–16). Related to these are cases where cursing God is at issue, such as in Exod 22:28, 23:13; Josh 23:7; 1 Kgs 21:13; Job 2:9, and the peculiar narrative segment of Amos 6:10. Later Second Temple texts, such as Sir 23:9–10, Jub 23:21, Pss. Sol. 17:5, all express concern that the holy name should be used with great care, so as not to profane the deity. For a recent study on the idea of blasphemy, particularly as it relates to the severity of death punishment, see Theodore J. Lewis, “Piercing God’s Name: A Mythological Subtext of Deicide Underlying Blasphemy in Leviticus 24,” in \textit{Le-ma’an Zion: Essays in Honor of Ziony Zevit} (ed. Frederick E. Greenspahn and Gary Rendsburg; Eugene, Or: Wipf and Stock, 2017), 213–38. In comparison with the Hebrew passage, the problem appears to be not only blasphemy, but according to the LXX, merely “pronouncing the name” (…δομαξεων δε το δομαι; Lev 24:16). This interpretation, however, is not necessarily required. For recent discussion, see Jacob Milgrom, \textit{Leviticus} 23–27 (Anchor Bible 3B; New York: Doubleday, 2001), 2114–2119; Sean McDonough, \textit{YHWH at Patmos}, 62–63; and Simeon Chavel, \textit{Oracular Law and Priestly Historiography in the Torah} (Tübingen: Mohr Siebeck, 2014), 23.

\textsuperscript{19} For examples and discussion, see Chapter 3.
done before. A survey of the evidence allows for a more accurate description of the history of the Tetragrammaton, but it also provides a framework for further study, particularly for scholars interested in the role of divine titles and epithets in the portrayal of the Jewish deity during the formative period of early Judaism and early Christianity. Scholars have pointed to the need for a broad survey of divine titles and epithets in the Second Temple period. James Aitken, for example, has observed:

There has been little attempt at systematic synthesis of the portrayal of God in the period...[and] there is a need to re-evaluate our understanding of the God of the Jews in the formative era of the later Persian and early Hellenistic periods and to begin to gather systematically the data relating to his portrayal in literary and non-literary sources.\(^{20}\)

In a study on the epithet “Most High” in early Jewish literature, Richard Bauckham writes:

The nature of Jewish Monotheism in the late Second Temple period has been much discussed and debated in recent decades. Such discussion can now make significant progress mainly, in my view, through careful study of the ways Jewish writers of the period talk about God. There is a huge amount of evidence, but little study of it. It would be extremely useful, for example, to have a complete listing of the use of various divine names and titles in early Jewish literature, because only then can we observe which were popular, which were not, in which types or categories of literature.\(^{21}\)

Bauckham offers a survey of the epithet “Most High,” and Aitken examines the portrayals of the “God of the Pre-Maccabees.” The current study contributes to this area of scholarship by collecting and describing the extant evidence for arguably the most important name in early Judaism—the Tetragrammaton. In the minds of early Jewish authors, there was a deep reservoir of divine names, titles, and epithets from which they selectively drew. The Tetragrammaton was


among these. It was the desired portrayals of the Jewish deity, however, that led to the use of some designations and the avoidance of others.

1.2 The Scope of Sources Included for Analysis

A further note is important about the scope of the evidence in this study. I will focus primarily on extant epigraphic and literary evidence that dates on paleographic grounds to the Second Temple period. The majority of this evidence comprises the fragmentary literary texts discovered in various caves in the Judean desert, collectively known as the Dead Sea Scrolls. Most of the remaining extant literary sources come from Egypt: Elephantine, Oxyrhynchus, and Fayyum.

Much Jewish literature from the Second Temple period was written originally in Aramaic or Hebrew, and later translated into Greek. Many of these works are preserved most fully in their later Greek versions. There is a wealth of information on divine titles and epithets in these sources. However, because most of them do not have extant copies that date to the Second Temple period, I have chosen to exclude them from this collection of evidence. As will become evident in Chapter 4, divine titles and epithets in Greek texts, especially in Christian transmission, undergo a significant transformation after the first century CE. Thus, the post-Second Temple period Greek manuscripts do provide a direct window into Second Temple period divine name uses. Of particular importance, nonetheless, is the relevance of κύριος, often understood as the translation equivalent of יהוה and the Tetragrammaton in the Septuagint (LXX), the Greek translation of the Jewish scriptures that began in the mid-third century BCE with the Pentateuch. The use of κύριος in early Judaism is a special topic, extensively debated among scholars. I discuss the use of κύριος in Jewish literary works original in Greek in the context of Chapter 4, but overall, the Greek sources that do not have extant copies from the
Second Temple period can only provide indirect data about the Tetragrammaton, with which this study is mainly concerned. Lastly, in my collection of evidence for divine titles and epithets in the Aramaic and Hebrew works discovered at Qumran, such as Jubilees, Enoch, and Tobit, I will rarely discuss the later Greek versions of this works. The Greek and Ethiopic versions of Jubilees and Enoch are invaluable for studying the way these authors conceptualized the deity, but in the end, the later versions do not provide decisive evidence for the questions of the current study focused on the Second Temple period.\(^{22}\)

1.3 Defining Terms: “Use” and “Non-Use” of Divine Name(s), Titles, and Epithets

I discuss divine designations according to their grammatical use. In this sense, “names,” “titles,” and “epithets” correspond to proper nouns, common nouns, and adjectival or substantival formulations respectively. This study makes a primary distinction between the divine name YHWH, and other divine titles and epithets, such as “God,” “Lord,” or “Most High.” While a common noun technically denotes a title, ancient authors at times used titles as proper names for the Jewish deity. This is often discussed in relation to the use of κύριος without the definite article ὁ, grammatically a title, but used as a proper name in the Septuagint.\(^{23}\)

According to Jonathon Ben-Dov, this also happens with אלהים in the Psalter, and probably with...
In Qumran texts, Hartmut Stegemann and Martin Rösel see this occurring with the title "God Most High" in the Aramaic Genesis Apocryphon. This suggests that terms for God were used differently by different authors. The overlapping semantics of “name,” “title,” and “epithet,” nevertheless, rarely affect the analysis in the current study, and so the following definitions will suffice:

- **divine name** denotes the proper name of the Jewish deity, the Tetragrammaton, along with its variant forms and spellings. The divine name occurs independently in five different forms in three languages: יהוה (Hebrew), ויהי, ויהי (Aramaic), and Ιάω (Greek). I use “Tetragrammaton” only when referring specifically to the four-letter Hebrew divine name.
- **use** is the practice of writing or speaking the divine name.
- **non-use** refers to either the absence of the divine name where it might be expected or divine name avoidance, which is a more restrictive category that refers to intentional non-use and is clearly discernible from comparative material, consistent patterns, quotations, or allusions.
- **title** refers to terms such as “God” or “Lord,” including אל, אלוהים, אֱלֹהִים, and κύριος. While these are typically understood as common nouns with reference to the God of Israel, as noted above, they are also used as proper nouns/names by some ancient authors.
- **epithets** often include attributive and substantive adjectives that describe attributes or characteristics of the deity. These include the combination of titles and attributive

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24 Ben-Dov is careful to distinguish between Elohim as a divine name in the Pentateuch and its subsequent use as a substitute for the Tetragrammaton in literature that copied earlier sources, such as Chronicles, the Elohist Psalter, and scrolls from Qumran. He distinguishes “…the employment of Elohim in authorship from its use in redaction.” See Ben-Dov, Megillot 8-9 (2010): 53–80 [Hebrew]; repr. “The Elohist Psalter and the Writing of Divine Names at Qumran,” in The Dead Sea Scrolls and Contemporary Culture: Proceedings of the International Conference Held at the Israel Museum, Jerusalem (July 6-8, 2008) (ed. A. D. Roitman, L. Schiffman, S. Tzoref; STDJ 93; Leiden: Brill, 2011), 81.
26 Mathias Delcor believed that יהוה must have occurred in the Hebrew scriptures before they were standardized. He supports this through a comparison of 1 Esdras 1:3 and 1 Chr 36:23. He writes, “Il y a donc tout lieu de croire qu'il était également représenté dans un état antérieur du texte hébreu, avant l'uniformisation des Massorètes.” Delcor, “Des diverses manières d’écrire le tétragramme sacré dans les anciens documents hébraïques,” RHR 147 (1955): 168.
27 I find William M. Sale’s definition of “epithet” helpful: “an adjective, a noun in apposition, a nounphrase in apposition, a noun in the genitive, a governing noun, or a noun in a combination that preserves a singular
phrases, such as עליון אל, רבא מלכא, שמיא אלה,אמת אל,קנה אל, or דעת אל.

1.4 Contributions to the Study of the Divine Name: Collected Evidence and Modified Chronology

Nineteenth and twentieth century scholarship has helpfully described the use and non-use of the divine name in light of diverging doctrines held by the Pharisees, Zadokites/Sadducees, Samaritans, and Qumranites. Some groups who held more stringent interpretations of halakha avoided the divine name because they believed it carried a special sanctity and should therefore be used only in a ritually pure environment, like the Temple. This view is derivative of the broader phenomenon that characterized the late Second Temple period—the sharp increase in concerns for ritual purity and impurity. Other early Jewish groups sought to uphold the honor and respect of the deity, which was threatened by perceived disrespectful or irreverent uses of the name. One example pertains to oaths taken flippantly, with little regard for the reputation of the deity invoked should one not fulfill their obligation. Both of these views, as discussed in twentieth century scholarship below, one premised on the sacredness of the name, and the other arising out of a posture of respect for the deity, eventually led to avoidance.

The current study will show that these views of divine name avoidance are specific to the historical context of the second century BCE and the centuries following. They pertain to the late

Second Temple period halakhic disputes. Rarely is the evidence from the Persian and Hellenistic period considered, periods that pre-date the halakhic disputes. In the following chapters, I integrate previously known material, such as the Elephantine papyri, with the divine name practices in new material not widely known or easily accessible, such as the use of יהוה or יהה in the Idumean Ostracon, P. Amherst 63, and the BM Drachm. In addition, little attention has been given to the evidence for the non-use of the divine name in the Aramaic literature of Ezra and Daniel and the Qumran Aramaic scrolls. One inference to draw from this collection of material, which I will elaborate further in Chapter 2, is that we encounter multiple literary contexts in which the divine name is used and avoided, particularly in the Persian period Aramaic literature. In some of these contexts, the sacredness or holiness of the divine name does not seem to be a motivating factor for its avoidance, nor is a posture of respect towards the deity clearly connected to an author’s choice of terms for God. There seem to be forces external to Judaism of the time that are motivating the use of some designations, but not others. That Jewish authors of the Second Temple period avoided the divine name for multiple and complex reasons may be assumed, but the collection of evidence offered in this study provides scholars with a clear outline of the contexts in which alternative views of avoidance may be further investigated.

A second major contribution of this study is a refinement to our understanding of the Tetragrammaton’s history. The full collection of evidence shows that a decisive linear development from the use to non-use of the divine name during the second century BCE needs to be reevaluated. The use of the divine name, especially in writing, is not often factored into scholarly descriptions of the divine name’s history. To state the facts: writing the Tetragrammaton never died out; it not only continued in the Hebrew biblical scrolls found in the Judean desert that parallel later books of the Jewish canon, but it was also used in many literary
works that were previously unknown, and not included in the Tanakh. The Tetragrammaton also continued in writing in Jewish-Greek biblical texts, even as κύριος became the dominant rendering for the Tetragrammaton beginning in the second century CE. The notion of decisive linear development must also be questioned in the other direction. In the Persian period, for example, there is evidence for both its use and avoidance. While certain “developments” no doubt occurred, these are not linear or universal.

1.5  Modern Scholarship on the Disuse of the Tetragrammaton

1.5.1  Abraham Geiger (1857)

The great mid-nineteenth century German-Jewish scholar, Abraham Geiger, was one of the first to use the historical-critical method to better understand halakhic debates in ancient Judaism. He considered the Tetragrammaton to have functioned like a litmus test for a spectrum of halakhic positions, ranging from stringent to lenient. The Pharisees were generally more lenient with their use of the Tetragrammaton, while the Zadokites and Samaritans exercised greater restrictions.

Geiger was convinced that the death of the high priest “Simon the Just” resulted in significant changes to the Temple liturgy, in particular the disuse of divine name in worship by subsequent priests. Geiger did not clarify whether he understood “the Just” to be Simon I or Simon II; if the latter was meant, this would alter the date for the change in liturgy by no less than a century, 300 BCE or 200 BCE. Sirach 50:20 describes the use of the divine name in the

33 Scholars debate whether “Simon the Just” is Simon I (c. 300 BCE) or Simon II (c. 200 BCE). Most consider him to be Simon II, although James VanderKam has argued for Simon I in “Simon the Just: Simon 1 or Simon II?” in Pomegranates & Golden Bells: Studies in Biblical, Jewish, and Near Eastern Ritual, Law, and
Temple during the tenure of Simon: “Then Simon came down and raised his hands over the whole congregation of Israelites, to pronounce the blessing of the Lord with his lips, and to glory in his name.” Geiger’s support for this view was based on t. Sotah 13.8 (quoted in b. Menah 109b, and b. Yoma 39b), which claims that after the death of “Simon the Just priests refrained from blessing the people in the Name.” Before the death of Simon, there was presumably no restriction on the use of the Tetragrammaton. For Geiger, the prohibition of the divine name was absolute. He states that “in ancient times the pronunciation of the divine name had been omitted, even in the most sacred service,” referring to the Day of Atonement.34 However, Geiger did not consider this cessation to be permanent. While it was absolute, the cessation was temporary.

The Zadokites put forward the belief that the divine name should be replaced by אלהים or שם, presumably related to the events following the death of Simon the Just. The Pharisees reacted to this priestly prohibition on the divine name. Geiger understood m. Ber. 9:5 as evidence for this reaction: “And they ordained (התקינו) that a man should greet his fellow with the Name (בשם)...” as was done by Boaz (Ruth 2:4).36 It was the Zadokites who initiated the avoidance, but other groups disagreed and advocated for the continued use of the Tetragrammaton. Geiger framed the idea that the disuse of the Tetragrammaton was the result of sectarian polemics of groups that emerged with distinct identities during the second century BCE.

34 Geiger, Urschrift, 263.
35 Geiger, Urschrift, 262; cf. y. Sanh. 11:1.
36 This passage is discussed further below, see especially Urbach.
1.5.2 Arthur Marmorstein (1927)

Arthur Marmorstein followed Geiger’s view that the death of Simon the Just factored into divine name disuse. He believed, however, that Simon was “Simon I” (ca. 300 BCE), and therefore the entire third century BCE must have been characterized by divine name avoidance. He suggested that other lines of evidence supported divine name avoidance during the third century BCE. The book of Esther, for example, does not use the Tetragrammaton because “…the author lived in an age and in a country where and when the pronunciation of the Name was strictly forbidden…exactly the time after the death of Simon the Just.” Marmorstein considered the mid-third century BCE Greek translation of the Pentateuch as further evidence for the prohibition, but he does not mention any specific details. He assumed that the evidence of the Greek translation, Esther, and Simon the Just are self-evident. Scholars have largely disregarded Marmorstein’s notion of a wide-spread prohibition of the Tetragrammaton during the third century BCE on the basis of his imprecise historical method.

Marmorstein also followed Geiger on the idea of a temporary cessation of the name, but did so by comparing and contrasting rabbinic sources. He showed that even as the divine name was avoided for a time, it must have resurfaced later. A few passages of the Mishnah can only be

38 Several other scholars followed Geiger and Marmorstein regarding the implications of the death of Simon, although they debated whether Simon I or II is in view. Max Reisel, for example, also claims after the death of high priest Simon the Just (II) “the other priests no longer considered themselves worthy to pronounce the Tetragrammaton distinctly and completely in the daily priestly blessing…The High Priest continued to use the original pronunciation on the Day of Atonement, but reduced its sonority. Eventually, after the destruction of the Second Temple, this pronunciation lost its audibility altogether.” See Reisel, *The Mysterious Name*, 64, 71. For the same view, see Samuel S. Cohon, “The Name of God,” 591–592.
40 Perhaps he had in mind the Greek translation of Lev 24:16 that seems to make “naming the name” punishable by death, rather than its misuse in the Hebrew text. See further discussion on p. 6 n. 18.
41 Urbach strongly critiqued Marmorstein’s method of historical reconstruction, a view also shared by M. Segal. See Urbach, *Sages*, 2:737 n. 30.
explained on the assumption that a unanimous prohibition during the late Second Temple period was temporary. For example, m. Tamid 7:2 (= m. Sotah 7:6) claims that “[i]n the Temple they pronounced the Name as it was written, but in the provinces by a substituted word.” Although the divine name was replaced in the provinces, according to this tradition, it was still used in the Temple, which suggests that the cessation was not complete. In another example, M. Yoma portrays the high priest pronouncing the divine name in the ceremony of the scapegoat ritual on the Day of Atonement, to which the people respond with the blessing:

…when the priests and the people who stood in the Temple Court heard the Expressed name (שם המפורש) come forth from the mouth of the High Priest, they used to kneel and bow themselves and fall down on their faces and say, “Blessed be the name of the glory of his kingdom for ever and ever.”

Not only does this passage ignore the alleged disuse in the Temple after Simon the Just, but it depicts a situation in which the שם המפורש is spoken according to its letters, and would have been known to all who heard—the priests and the people. Marmorstein suggests, furthermore, that if the death penalty can be issued for those who pronounce the name (b. Sanh. 55b), then this must refer to a time when the proper pronunciation was known. Given the contradictory

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42 See m. Yoma 3:8, 4:2, and 6:2. For a discussion of the role of שם המפורש in this tractate, see Gedalyahu Alon, Jews, Judaism, and the Classical World (trans. Israel Abrahams; Jerusalem: Magnes Press, 1977), 237–43. See also Sifre (Num 6:27), which records the discussion of R. Josiah and R. Jonathan: “‘Thus shall you bless the children of Israel’ with the name (שם המפורש).”

43 For discussion of the historicity of Yoma with regard to the pronunciation of the divine name, see Emil Schürer, The History of the Jewish People in the Age of Jesus Christ (175 B.C.–A.D. 135) (rev. and ed. G. Vermes, F. Millar, and M. Black; vol. 2; Edinburgh: T&T Clark, 1979), 307. For discussion on the literary nature of m. Yoma, and particularly the exegetical agenda of its authors, see Daniel Stökl Ben Ezra, Impact of Yom Kippur on Early Christianity: The Day of Atonement from Second Temple Judaism to the Fifth Century (Tübingen: Mohr Siebeck, 2003), 20. He argues that Yoma is “the fruit of rabbinc exegetical activity.” Gunter Stemberger also emphasizes exegetical skills at work in m. Yoma; see “Yom Kippur and Mishnah Yoma,” in The Day of Atonement: Its Interpretation in Early Jewish and Christian Traditions (ed. Thomas Hieke and Tobias Nicklas; Leiden: Brill, 2012), 130–31.

44 Marmorstein, Old Rabbinic Doctrine, 32. Even the Bavli maintains a tradition that the rabbis taught the divine name to their disciples. B. Qidd. 71a, “Rabba bar bar Hana says Rabbi Yoḥanan says: The Sages transmit the four-letter name to their students once every seven years, and some say twice every seven years.” Although this is held in tension with the following reference to Exod 3:15 “This is my name forever (שם עללם),” which Rav Nahman bar Yitzḥak discerned a word play, עללם should be read עלם (“to hide”).
evidence of the Mishnah, namely how Yoma and Tamid can be unaware of the cessation of the
divine name, Marmorstein concluded that “[t]he view must have been foreign to the teachers of
the Mishna that the Name of God must not be pronounced.”45 He also believed that diaspora
Jewish communities were ignorant of a prohibition on the divine name.46

The question then arises for Marmorstein of how to coordinate his view of the cessation
during the third century BCE with the mishnaic evidence for its continued use. He resolves this
tension by supposing that the divine name must have resurfaced in the Hasmonean era,
beginning in the second century BCE,47 which is the exact opposite of what scholars have argued
from the mid-twentieth century onward. Similar to Geiger, Marmorstein saw evidence for this in
the passage from m. Ber. 9:5, about greeting a fellow in the “Name.” But whereas Geiger
thought m. Ber 9:5 was a Pharisaic attempt to undermine a corrupt Zadokite/Sadducean position,
Marmorstein argued that m. Ber 9:5 was intended as a polemic against the avoidance of the
Tetragrammaton among Hellenized-Jewish priests,

…who after the death of Simon, under Greek influence and Hellenistic teaching, held that
God has no name… After a long struggle, the teachers re-established the old usage of
pronouncing the Divine Name in the Temple...48

For Marmorstein, it was not pietistic Zadokites who stopped using the name after Simon’s death,
but rather Hellenistic priests who were influenced by the Greek philosophical tradition.49

45 Marmorstein, Old Rabbinic Doctrine, 19; he also mentioned the traditions of y. Yoma 3:7; Eccl. R. 3.11,
showing that many stories of the early Tannaitic period continue to relate knowledge of the Tetragrammaton even
into the third century CE. A Persian woman curses her son with one letter of the divine name, a doctor in Sepharis
attempted to teach R. Phineas b. Hama divine name techniques, and the Academy leader pronounced the
Tetragrammaton when declaring the New-Moon, as the High Priest did on Yom Kippur. See also Schiffman,
Sectarian Law, 141.
46 Marmorstein, Old Rabbinic Doctrine, 19: “Neither in Egypt, nor in Babylonia, did the Jews know or
keep a law prohibiting the use of God’s name, the Tetragrammaton, in ordinary conversation or greetings.”
47 Marmorstein, Old Rabbinic Doctrine, 29.
48 Marmorstein, Old Rabbinic Doctrine, 24–25.
49 In this context, Marmorstein curiously mentions the “misuse of the Name for magical practices” as an
alternative reason for the prohibition, but this appears unrelated to his proposal regarding the Hellenized priests. The
idea that the Greeks influenced the disuse of the name is also discussed by Martin Hengel, Judaism and Hellenism:
Regardless of what group initiated the disuse of the divine name, for both scholars m. Ber. 9:5 was understood as a Pharisaiic correction.

But Marmorstein argued that the Pharisees reacted in another way—by encouraging the use of the Tetragrammaton in public documents. For this latter proposal, he draws on an obscure passage from *Megillat Ta’anit* (MegTaan), a scroll presumably written in the first-century CE that itemizes about thirty-five dates of rescue or divine guidance. As Vered Noam summarizes, the goal of this scroll was to keep Jews from fasting (*ta’anit*) on “days on which miracles had been performed for Israel.”

The relevant passage states that “On the third of Tishrei, the ‘mention’ ( Aussie ) was removed from the documents,” which in the context of MegTaan means that no fasts were permitted on the third of Tishrei. Scholars have debated whether the “mention” ( Aussie ) is an allusion to the name of God, or the name of a foreign ruler, or some other festive day. The removal of the name of a foreign ruler from Jewish documents, especially during Hasmonean times, would make intuitive sense as an occasion for celebrating liberation.

The removal of God’s name, however, would seem to require some further explanation. This is given by both the *scholion* (commentary associated with MegTaan) and b. Roš Haš 18b, in which these sources take the “mention” as a reference to God:

Rav Aha bar Huna raised an objection: On the third of Tishrei the ordinance requiring the mention in documents was abolished, and on that day fasting is forbidden. For the

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*Sudies in Their Encounter in Palestine During the Early Hellenistic Period* (London: SCM Press, 1974) 1:266–7, that Jews developed the idea of the “essential namelessness of God” after the cultic prohibition on pronouncing the name, in his words, “making a virtue of necessity.” Samuel Cohon adopts a similar position: “Following the death of Simon the Just—which was marked by the spread of Hellenism and its heretical trends—the Tetragrammaton ceased to be spoken even in the Temple by the ordinary priests.” See Cohon, “The Name of God,” 591–592.


31 See Noam, متهناي مصدر . التحول، مصدر (Megillat Ta’anit. Versions, Interpretation, History) (Jerusalem: Yad Ben-Zvi, 2003), 235–238; ibid., “Megillat Taanit–The Scroll of Fasting,” 343. Ms Parma = “was removed” ( אטרבטילה); Ms Oxf and Bavli = “was nullified” ( אטרבטילה). Noam states that even though the reference to the “mention” is obscure, it belongs to the Hasmonean period; Noam, “Megillat Taanit,” 345.
kingdom of Greece had issued a decree [against the Jews] forbidding them to mention the name of Heaven on their lips. When the Hasmonean kingdom became strong and defeated [the Greeks], they instituted that people should mention the name of Heaven even in their [legal] documents. And therefore they would write: In year such and such of Yoḥanan the High Priest of the God Most High…

…But when the Sages heard about this they said: Tomorrow this one [the borrower] will repay his debt, [the lender will no longer need to save the loan document], the document will be cast on a dunghill. And [so] they annulled [the ordinance to mention God’s name in documents], and they made that day into a Festival.52

According to b. Roš Haš 18b the Greeks forbade mentioning the name of “Heaven,” but this was re instituted by the Hasmoneans. Later, when the undesirable situation arose in which expired documents would be “cast on a dunghill,” bringing dishonor or contamination to God’s name,53 the sages removed the name from the documents.54 Furthermore, Marmorstein argued that אדכרתא must be a reference to God because it is found in rabbinic literature as a divine designation.55 Other scholars have proposed that the “mention” refers to a foreign king. This is based on m. Yad. 4:8, the dating formula of Simon in 1 Macc 13:41, and the coins of John Hyrcanus.56

52 b. Roš Haš. 18b. Text and translation are from https://www.sefaria.org/Rosh_Hashanah.18b. The same principle is found in t. Shab 13:4, where rabbis discourage the publication of blessings containing the divine name or citations of Torah, because if they were discarded the name would be disgraced. “On this basis, they have stated that those who write blessings are as if they burn the Torah.” Furthermore, other sources point to the Greek demand for Jews to reject the God of Israel: “The Jews were ordered by the Greeks to write on the horn of the ox, ‘We have no share in the God of Israel,’” (Mekhilta 71b; Gen. Rab. 11, 4).


54 Notably, the rabbinic sources themselves do not speak with one voice regarding the third of Tishrei. After the above sources, b. Roš Haš. 19a complicates the picture by stating: “Derive (the prohibition against fasting on the third of Tishrei from the fact that) it is the day that Gedaliah, son of Ahikam, was killed.” The Scholion and the Bavli might have been taken at face value, that אדכרתא is a reference to the Tetragrammaton, but the Gemara shows that the “mention” may be completely unrelated to the use and non-use of the divine name.

55 Marmorstein, Old Rabbinic Doctrine, 35. Although this evidence is much later and its relevance for Second Temple practice was disputed by Lichtenstein.

56 See Zeitlin and Lichtenstein who cite m. Yad. 4:8. Solomon Zeitlin, Megillat Taanit (Philadelphia, 1922), 97. Others propose that the “mention” refers to a foreign king based reading between the lines of 1 Macc 13:41, “In the one hundred seventieth year [142 BCE] the yoke of the Gentiles was removed from Israel, and the people began to write in their documents and contracts, ‘In the first year of Simon the great high priest and commander and leader of the Jews.’” The removal of a kings name from documents is not explicitly mentioned, but the emphasis of the phrase “In the first year of Simon…” presupposes that the name of a Greek king was used before Simon. Otherwise there is no reasons to mention the formula. The coins of John Hyrcanus also do not mention God,
In short, Marmorstein simply linked the sources together in a superficial sequence of events, despite their qualitative differences, such that the cessation of the name (Simon the Just, Esther, and the Septuagint) is followed by its reemergence (Yoma, Tamid, Berakot) and then eventual disuse (MegTaan). But Marmorstein provides no discussion of why these sources should be arranged according to this chronology.

To this sequence of events, Marmorstein added two more developments prior to the destruction of the Temple in 70 CE. The first pertains to the different practices between the Temple and the synagogues. Marmorstein considered the synagogues to follow the custom of the provinces, according to m. Tamid 7:2 (= m. Sotah 7:6) using a כְּנַני ("substitute"), while in the Temple the name was pronounced as it was written.\(^57\) Secondly, Marmorstein believed that by the first century BCE the Tetragrammaton was “muffled” in the Temple. He adduces the evidence of y. Yoma 3:7 (40d–41a) and b. Qidd. 71a for the concealment of the Tetragrammaton, which was literally “swallowed” during “the sweet melody of the liturgy.”\(^58\) The reason given for this practice is the increase of הרפריזים (“the unruly men”),\(^59\) who apparently misused the name. As an addendum to the so-called בַּעֲרָת custom, he

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57 Marmorstein, Old Rabbinic Doctrine, 25. He gives this idea very little treatment, and conveys his view in the form of a question: “If [the pronunciation] was not permitted in the divine service in the synagogues, where substitutes were used, how can we assume that the use of the Tetragrammaton was unscrupulously permitted in ordinary greetings?”

58 See also Qohelet Rabba 3.11.3; R. Tarphon is an eyewitness to this tradition.

59 The Yerushalmi and Bavli both contain this tradition, but have redacted it to reflect different interests—the concealing of the divine name in Palestine out of respect for the deity, purportedly during late Second Temple
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aligns the tradition of m. Sukkah 4:5 where the people circle the altar and quote Ps 118:25 saying אַל֞וּ הָשִׁיטָה אֵמֵ֣עַ אֵל֙ הָוָ֔ה rather than יהוה אנא. He concluded that the “custom of הבולעה היה was the usual one in the last decades of the Temple.” In the end, Marmorstein strings the evidence together in the following synthesis:

(1) After the death of Simon the use of the Name was discontinued; (2) in the time of the early Hasidim the old custom was re-established in the Temple and extended to ordinary greetings in order to counteract Hellenistic influences; (3) with the establishment of the synagogues a line was drawn between the service in the Temple and outside; and (4) the greetings and the pronunciation in the Temple by the Name were done בהבלעה, and not distinctly.

In Marmorstein’s reconstruction, the use and non-use of the Tetragrammaton is the result of different customs and goals of various groups of the Second Temple period, the same approach of Geiger, but significantly more fleshed out. Only rarely, however, does Marmorstein offer reasons for why the sources should be viewed as a sequence of linear developments; his reconstruction is largely based on an assumed chronology of the evidence. Nevertheless, despite the shortcomings of Marmorstein’s study, he did not consider the history of the divine name to align with a linear development, from use to non-use.


61 Marmorstein, Old Rabbinic Doctrine, 31.
1.5.3 Saul Lieberman (1951)

Saul Lieberman was one of the first scholars to compare the newly discovered evidence of the Dead Sea Scrolls with rabbinic literature. He found further support for Geiger’s view that the Pharisees were less concerned with stringent rules for using the Tetragrammaton in the first century BCE/CE as compared to “fringe” groups such as the Sadducees and Qumranites. He discusses, for example, the blessing formulae found in t. Berakot 7:20, noting how the sages considered some blessings to be דרר אורות or “heterodoxy,”

He who begins [a blessing]…with Aleph Lamed and concludes it with Aleph Lamed is [following] a heterodoxy. The Aleph Lamed is a reference to אלוהים. It means that anyone who uses אלוהים in a blessing (or אל as supposed by Lieberman), instead of אדני, is following a heterodoxy. The greater stringency here is evident in that one is “avoiding the pronunciation of even the substitute for the Tetragrammaton.” Lieberman connects this passage to the strikingly similar text in Damascus Document 15.1–4, which prohibits using the divine name in oaths,

שוחט אדני וברך את אלוהים בקולו וברך את אלוהים反复 פאש בקולו בקולו וברך את אלוהים

שוחט אדני וברך את אלוהים בקולו וברך את אלוהים

A man must not sw]ear either by Aleph and Lamedh or by Aleph and Daleth, but rather by the oath of those who enter [2] into the covenant vows. He must not make mention of

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64 Lieberman considered aleph-lamed to refer to El, but left the question open. See Lieberman, “Light,” 396.

the Law of Moses, because the Name of God is written out fully in it, [3] and if he swears by it, and then commits a sin, he will have defiled the Name. But if he has sworn by the covenant vows in front of [4] the judges, if he has violated them, he is guilty; he should then confess his sin and make restitution and then he will not bear the burden of sin...

The idea is simple. Instead of swearing by the divine name, one is required to swear by the covenant curses. This removes God from the equation and thus the chance of profaning the divine name if the vow was broken. It may be assumed that aleph-lamed refers to אֲלֹהִים, and not אלה, on the analogy of citing the first two letters of Adonai. The similarity between these texts was an indication for Lieberman that the Tosefta tradition was aimed at the Jewish sectarians, and thus different practices could be traced to halakhic disputes among various groups.

Lieberman points to another dispute involving the Tetragrammaton—ritual bathing—as described in t. Yad. 2:20:

The Morning Bathers said: We charge against you, O Pharisees, that you mention the Name without previous ritual immersion [for this purpose]. Said the Pharisees: We charge against you, O Morning Bathers, that you mention the Name when your body holds ritual uncleanness [i.e., semen].

The bathers, identified as the Sadducees, believed that the Tetragrammaton should be spoken only in a state of ritual purity, but the Pharisees argued that a person could be impure at any moment, for example, from internal bodily fluids. For the bathers, a greater concern for ritual purity requires greater restrictions on the use of the sacred name. Lieberman thus provided important confirmation for the idea that Pharisees were less stringent, and that a major reason for divine name avoidance was the strong emphasis on stringent purity halakha. This continues to be the most widely used explanation for divine name avoidance in the late Second Temple period.

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67 See Schiffman, Sectarian Law, 136.
68 Tosefta Rishonim IV, 160 (Lieberman).
1.5.4 Ephraim Urbach (1979)

Urbach agreed with several points made by Geiger, Marmorstein, and Lieberman, but he also drew more attention to the literary and historical contexts of the rabbinic evidence.\(^{69}\) For example, he carefully balanced the contradictions in the Mishnaic sources with the statements found in the Tosefta and Talmud(s) to conclude that the death of Simon the Just may have been significant for the cessation of the Tetragrammaton, but “…we must not regard this tradition as fundamental and infer from it, in contradiction of all other source, that a law was promulgated forbidding the use of the Name in the priestly benediction in the Temple.”\(^{70}\) In another way, Urbach scales back Marmorstein’s largely hypothetical assertion that m. Ber. 9:5 was a reaction to the Hellenized priestly agenda of prohibiting the Tetragrammaton, and instead simply interprets m. Ber. 9:5 in light of its immediate literary context. The Sadducees are advancing the doctrine that there is no afterlife, and this teaching is encroaching on the blessings in the Temple. M. Ber. 9:5 states,

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\text{At the close of every benediction in the Temple they used to say, ‘From everlasting’ (מה העולם) [literally, “from the world”]; but after the heretics had taught corruptly and said that there is but one world, they [sages] ordained (她在كني) that one should say ‘from everlasting to everlasting’ (מה העולם ועד העולם) [literally, ‘from world to world’]. And they ordained (她在كني) that a man should greet his fellow with [the use of] the Name [of God]; for it is written, ‘And behold Boaz came from Bethlehem and said unto the reapers, ‘The Lord be with you.’ And they answered, ‘The Lord bless thee.’…}
\]

Urbach notes that the sages expanded the benediction in the Temple to include the world to come because the “heretics” taught that there is only one world. But evidently the reason for the second ruling, about greeting “with the Name,” has been omitted. Urbach infers from the context

\(^{69}\) Urbach, *Sages*, 124–34.
\(^{70}\) Urbach, *Sages*, 128. Importantly, the reference to the cessation of the divine name in t. Sotah 13.8 is not an isolated statement, but mentioned in the context of the cessation of several other miracles that themselves are symbolic of the cessation of greatness from Israel.
that the reason must also have been in response to Sadducean doctrine. He suggests that the second ruling, then, is concerned, not necessarily with the pronunciation of the Tetragrammaton per se, but some contested point of Sadducean teaching. The reference to Boaz and the reapers provides the clue, which Urbach considers to be an affirmation of “Divine Providence.” The Sadducees, therefore, must have been advocating an uninvolved, disinterested God. In Urbach’s words, “[t]he reform, which renews an ancient benedictory formula of the Bible—‘The Lord be with you,’ ‘The Lord bless thee’—was intended to instill the belief in Divine Providence, and is not at all concerned with the pronunciation of the Name.”

Regarding the custom of המלאת שם, Urbach does not dismiss Marmorstein’s view that the divine name was in some way muffled in priestly liturgy by the mid-first century CE. But rather than focus on the obscure nature of the implementation of this practice, Urbach discusses the reasons behind it. He writes,

> If the exact date when caution began to be exercised in respect to the pronunciation of the Name in the Temple and it commenced to be muffled is unknown to us, the reason at least for the change is stated: ‘when unruly men increased,’ and these unruly men are none other than people who used the Name irresponsibly; compare the expression “be profuse in vows or levity” (m. Demai 2:3).

The important connection is made by Urbach between the unruly men and the irresponsible use of the divine name. Urbach makes another important connection in his discussion of m. Sanh.

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71 The literary structure of the text seems to support this view; for example, the verb הָתקינו (“they ordained...”) is repeated for both rulings.

72 Urbach, Sages, 129. Urbach, however, may go too far in suggesting that this passage has nothing to do with the pronunciation of the divine name. One should also factor into an interpretation the proof texts, following the reference to Boaz and the reapers (Ruth 2:4), intended to support greeting “with the Name.” Judg 6:12, Prov 23:22, and Ps 119:126 give a series of reasons why the divine name should be used. In particular, Prov 23:22 (“and do not despise your mother when she is old”) seems completely unrelated to the Tetragrammaton. But here, a broader analogy is at play, probably as Herbert Danby suggested long ago that a time honored tradition should not “lightly be set aside.” See Danby, The Mishnah: Translated from the Hebrew with Introduction and Brief Explanatory Notes (3rd edition; Peabody, Mass.: Hendrickson Publishers 2015), 10 n. 11. The proof text only makes sense if pertaining to the pronunciation of the Tetragrammaton in greetings because this custom has antiquity on its side. This appears to have nothing to do with “Divine Providence,” thus posing a challenge to Urbach’s view.

73 Urbach, Sages, 129.
10:1. Most scholars before Urbach quoted Abba Saul’s famous dictum, that he who pronounces the name has no share in the world to come, in isolation from its context. But the reason for his dictum is actually connected to R. Akiva’s preceding statement:

And these are the ones who have no portion in the world to come: (1) He who says, the resurrection of the dead is a teaching which does not derive from the Torah, (2) and the Torah does not come from Heaven; and (3) an Epicurean. R. Aqiba says, ‘Also: He who reads in heretical books, ‘and he who whispers over a wound and says, I will put none of the diseases upon you which I have put on the Egyptians, for I am the LORD who heals you (Exod 15:26).’ Abba Saul says, ‘Also: he who pronounces (הוהי) the Name according to its letters (באותותיו).’

According to Urbach the pronunciation of the name should not be abstracted from the idea of whispering the words of Exod 15:26 over a wound, the latter reducing the invocation of the divine name to a talisman, which amounts to an irresponsible and improper use for the rabbis. Thus the pronunciation of the name according to its letters is connected to its improper use in charms.74

In summary, Urbach discusses many of the same sources as Geiger, Marmorstein, and Lieberman, but he shows that the significance of these passages is found, not so much in the reliability of their historical information, but in the picture they give for the different reasons for divine name avoidance among various groups in the late Second Temple period. The avoidance of the Tetragrammaton for the sages is derived from a posture of respect. This reason differs from the concern of those practicing strict purity halakha who aimed to safeguard the holiness of divine name. The concern of the sages, instead, was to safeguard the honor and character of the deity. Thus Urbach firmly established the second major reason often given for divine name avoidance.

74 Many scholars have pointed to the misuse of the name in magic as an example leading to its official cessation. Parke-Taylor, for example writes, “Undoubtedly, one of the factors operative in forbidding the use of the divine name was the avoidance of magical practices.” Parke-Taylor, Yahweh: The Divine Name in the Bible (Waterloo, Ontario: Wilfrid Laurier University Press, 1975), 87.
avoidance among modern scholars. According to those who followed less stringent halakha the impetus for avoidance was primarily out respect for the deity. The misuse in magic, oaths, blasphemy, or curses, are all variations on the same theme—impiety.

1.5.5 Hartmut Stegemann (1978)

Hartmut Stegemann compared the divine name practices at Qumran with other groups of diaspora Judaism, broadly construed. Regarding Simon the Just, for example, Stegemann thought that while it was possible that the pronunciation of the divine name was Simon’s privilege, this cannot somehow be projected onto the use of the divine name in diaspora. Stegemann questioned the extent to which rabbinic customs would have been recognized in synagogue worship, beyond the influence of the Temple, or in private readings of scripture, where the context was much less holy. For Marmorstein, m. Tamid 7:2 clearly pointed to diverging practices between the Temple and synagogue, but Stegemann considered the issue to be less certain. Nevertheless, Stegemann believed that the divine name was widely replaced. This could be explained better in terms of social and geographic factors, rather than halakhic disputes. Stegemann examined the use of κύριος, θεός, אלהים, אדני, אלה, אלהיון, and showed how these titles began to replace the Tetragrammaton in relatively distinct settings of Babylon, Palestine, and Greek-speaking diaspora.

The divine name was first avoided in Babylonian Judaism, which reflects the “Kraft und Heiligkeit, also ein Sanktum” of the Tetragrammaton. became the technical replacement

76 Stegemann, “Gottesbezeichnungen,” 199: “Meiner Einschätzung nach spricht nichts dagegen, diese Nachricht als historisch zutreffend zu werten...Dort könnten gleichzeitig ganz andere Bräuche bestanden haben...Dieser feste Punkt gilt freilich zunächst nur für Palästina und nur für den Segen der Priester im Tempel.”
77 Stegemann, “Gottesbezeichnungen,” 216: “Denn wahrscheinlich ist die Vermeidung der Aussprache des Gottesnamens, zunächst im babylonischen, dann auch im palästinischen und schließlich im gesamten griechischsprachigen Judentum, weniger aus Scheu vor den Fremden geschehen, also ein, ‘Arkanum’ gewesen,
of the Tetragrammaton in scripture reading in Mesopotamia, perhaps beginning as early as the sixth century BCE, and certainly by the fourth century BCE. This proposal is based largely on the dating of the so-called Priestly Source and the special role of אֱלֹהִים in Ezekiel. For Stegemann, the use of אֱלֹהִים as a replacement in Hebrew influenced the common use of אֱלֹהִים in Jewish Aramaic.\(^{78}\) In contrast, the term אל would not have been used in Babylonian Judaism, “Denn diese bezeichnung ist allzu nahe verwandt mit dem akkadischen ilu(m),” assuming that the Babylonian Jews would be careful not to associate the God of Israel to closely with the Babylonian pantheon.\(^{79}\)

Stegemann also proposed that in diaspora communal readings of scripture there must have been some who did not know Hebrew. In these situations, the Tetragrammaton would have been rendered in the regional language (“Landessprache”), which is the historical root of the divine name’s rendering in the Septuagint and Targumim.\(^{80}\) The practices of the Greek-speaking diaspora exerted considerable influences on the customs of Palestine in the second century BCE.\(^{81}\) He summarizes this position accordingly:

> Im griechisch-sprachigen Judentum schließlich las man (ab I. Hälfte des 2.Jh.v.Chr.) bei der Schriftlesung im hebräischen Text אדוני, im Targum – faktisch also bei Verlesung der Septuaginta – Formen von (ὁ) κύριος, denen im Text der griechischen Bibelhandschriften selbst hebräische Tetragramme (teils althebräisch, teils in Quadratschrift) zugrundelagen.\(^{82}\)

\(^{78}\) Stegemann, “Gottesbezeichnungen,” 209: “Wenn man diesen ins Aramäische übertrug, sprach man wahrscheinlich an diesen Stellen אֱלֹהִים.”

\(^{79}\) Ibid., 209.

\(^{80}\) Ibid., 198.

\(^{81}\) In this regard, Stegemann’s position is similar to Baudissin’s proposal that κύριος was read for the Tetragrammaton in Egypt, which then influenced the use of אֱלֹהִים in scripture readings of Palestine; see Baudissin, *Kyrios als Gottesname im Judentum und seine Stelle in der Religionsgeschichte* (3 vols; Giessen: Alfred Töpelmann, 1929), 2:1–17.

\(^{82}\) Stegemann, “Gottesbezeichnungen,” 198.
Even though the Hebrew Tetragrammaton occurred in Greek biblical manuscripts, it was still pronounced, according to Stegemann, as κύριος.\textsuperscript{83}

Stegemann then brought this larger context to bear on the evidence for Palestine, as reflected by the Qumran literature. He claimed that אל in scripture reading functioned as the “technische Ersetzung” for the Tetragrammaton. The designation אדוני, on the other hand, reflects use in blessings and praise, but is not a technical replacement in Qumran texts or in biblical citations.\textsuperscript{84} As far as Stegemann knew at the time, אדון never occurred as a replacement in biblical citations.\textsuperscript{85} He summarized,

Im palästinischen Judentum hingegen, dokumentiert durch die Qumrantexte, – die zwar einer Sondergruppe entstammen, die aber hinsichtlich der Gottesnamenwiedergabe wahrscheinlich repräsentativ sind für das damalige locale Judentum, – las man (etwa vom 2.Jh.v.Chr. an) anstelle der Tetragramme אל, im Targum entsprechend אלהא.

According to Stegemann, the Qumran texts came from a special group but are probably representative of local customs.\textsuperscript{86} Overall, Stegemann demonstrates the importance of looking beyond the local practices of Palestine in order to understand the larger network of divine titles and epithets, and especially their role in the replacement of the Tetragrammaton. Stegemann traced this activity through various geographic settings and historically contiguous periods to argue that the use of אל at Qumran was indebted to the spoken use of אלהא in Aramaic, which in turn reflected the customs of the post-exilic Babylonian-Jewish use of אלהים in scripture reading. While there has been little debate over the details of Stegemann’s discussion, some scholars have

\textsuperscript{83} This view goes back at least to Origen (mid-third century CE); see Chapter 4.
\textsuperscript{84} Stegemann, “Gottesbezeichnungen,” 202.
\textsuperscript{85} Ibid., 203. The current evidence, however, shows אדני as a substitute for יהוה in biblical citations in 5 documents (11x total). See Appendix 6.1.3.
\textsuperscript{86} Ibid., 196.
come to exactly the opposite conclusions about certain aspects of his broader outline, most importantly, the direction of influence between κύριος and אדני.

1.5.6 Patrick Skehan (1980)

Patrick Skehan pulled together various threads of evidence for divine name practices in Ben Sira, Qumran manuscripts, and the LXX.\(^{87}\) His relatively short and accessible essay became quickly influential for its clear articulation of a linear development in divine name practices. It has been cited in almost every study on the topic since its publication, and recently it was affirmed as a “masterful article.”\(^{88}\) Skehan gives much coherence to the scattered material, which was greatly appreciated at the time.

Skehan begins by highlighting the evidence of the Masada copy of Ben Sira, dated paleographically to 100–50 BCE, which shows frequent use of עליון, אלהי, and אדני, but not יהוה or אלהים. Comparing this evidence with the literary depiction of Simon the Just, as found in Sirach 50:20 (whom Skehan takes to be Simon II, ca. 200 BCE), Skehan demarcates the second century BCE as one of major transition. He writes:

The book of Ben Sira comes from a period and a milieu in which Yhwh was certainly still pronounced in the Jerusalem temple (Sir 50:20–21). This text seems to make not only the blessing, but also the pronouncing of the Name, a special privilege of the high priest.\(^{89}\)

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\(^{87}\) Patrick Skehan, “The Divine Name at Qumran, in the Masada Scroll, and in the Septuagint,” BIOSCS 13 (1980): 14–44. Mattathias Delcor offered a similar study in the 1950s, “Des diverses manières,” 145–173, though less material was available to him at the time.


\(^{89}\) Skehan agrees with F. O’ Fearghail, “Sir 50:5-21: Yom Kippur or the Daily Whole Offering?” Bib 59 (1978): 301–316, that a better parallel for Sir 50 are the events of the daily morning sacrifice, rather than the annual blessing on the Day of Atonement. This would mean that in the Temple, the Tetragrammaton would have been pronounced every day, not once a year.
This special privilege of Simon leads Skehan to suppose that “[h]esitancy to write the name Yhwh, or even Elohim, would seem to account for the use of אדני by the copyist of the Masada MS, and the solution he accepted foreshadows a wide range of developments in the centuries that followed, including Kyrios for Yhwh in LXX and elsewhere.”\textsuperscript{90} Whereas past scholarship held that κυριος influenced the use of אדני, Skehan argued that κυριος is the later development, a Greek rendering of the spoken אדני.

Skehan discusses the mistakes and corrections related to יהוה and אדני in 1QIsa\textsuperscript{a} that provide further evidence for the spoken substitution of the Tetragrammaton with אדני around 125 BCE. According to Skehan, two scribes produced this scroll, one dictated the contents of the Vorlage while the other scribe copied. When the dictating scribe encountered the Tetragrammaton, he pronounced אדני. The copying scribe usually wrote the Tetragrammaton, but in other places erroneously assumed אדני was the correct designation. This means that in copying biblical manuscripts the pronunciation of the divine name was avoided. Skehan also discussed many other replacements of the Tetragrammaton with divine titles and epithets at Qumran, most notably the use of אל in sectarian manuscripts and the Tetrapuncta. The latter is found to replace the Tetragrammaton in a cluster of manuscripts that generally date between 125–50 BCE. For Skehan, this evidence marks a decisive shift away from the use of the Tetragrammaton beginning in the second century BCE.

Skehan then turned to divine name practices in the “Septuagint” manuscripts, where he identifies a linear development of four stages for rendering the divine name. He suggests that the phonetic transliteration of the divine name, Ῥω, found in the Cave 4 Greek scroll

\textsuperscript{90} Skehan, “The Divine Name,” 20.
4QpapLXXLev\(^b\) (4Q120), was the original practice. At some point, scribes switched to writing the Tetragrammaton in Hebrew in the square-Aramaic script (e.g., P. Fouad 266b), and third, the use of the paleo-Hebrew script for the Tetragrammaton (e.g., 8HevXIIgr). Lastly, the divine name was rendered with the title \(κύριος\) in Christian copies of the Septuagint, replacing the earlier \(ιαω/יְהוָה\). Skehan discusses these developments in a chronological sequence because the paleographic date of each manuscript generally arranges them in this order, but he does not explain why these practices evolved in this sequence.\(^91\)

The overarching model of linear development, as Skehan discerns from the evidence of Ben Sira, Qumran, and the LXX, provided scholars with a helpful starting point for exploring the larger milieu of divine name practices in early Judaism. But a comprehensive survey of the evidence suggests that, while Skehan’s notion of linear development is evident in some cases, there are many exceptions that complicate this paradigm.\(^92\)

1.5.7 Sean McDonough (1999)

In *YHWH at Patmos*, Sean McDonough examines the Hellenistic formula in Rev 1:4, \(\ddot{o} \nu \varsigma \iota \dot{o} \ η \nu \varsigma \iota \dot{o} \ δ\varepsilon\rho\chi\omicron\nu\varepsilon\omicron\nu\varsigma\) (“the one who is and who was and who is to come”).\(^93\) This passage has in its background the Greek translation of Exod 3:14, which in turn involves the use and meaning of the Hebrew Tetragrammaton. To elucidate the significance of the Tetragrammaton

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\(^{91}\) I address the Greek biblical texts fully in Chaper 4.

\(^{92}\) In addition to the Tetragrammaton itself, another focus of Skehan’s essay is the development from the square-script to the “spread” of paleo-Hebrew. This notion also needs revision. While many documents use the paleo-Hebrew script in the first century BCE/CE, they also contain the square script during this same period. We do not see development because these practices exist side by side. In fact, according to paleographic date, the highest concentration of the use of square script for the Tetragrammaton is in the early to mid-Herodian period (30 BCE–30 CE). As shown in Chapter 3, this is the same time that paleo-Hebrew is used most frequently. The use of the square script and paleo-Hebrew script reflect contemporaneous streams of tradition. Furthermore, Stegemann discussed the paleo-Hebrew and square-Aramaic script for the Tetragrammaton and noted their overlap; see Stegemann, “Gottesbezeichnung,” 206.

\(^{93}\) Sean McDonough, *YHWH at Patmos. Rev. 1:4 in its Hellenistic and Early Jewish Setting* (WUNT 2.107; Tübingen: Mohr Siebeck, 1999).
during the Second Temple period, McDonough provides a broad survey of the evidence for the use and non-use of the divine name. He systematically distinguishes between evidence for writing and saying the divine name during the Second Temple period. Before his monograph, spoken and written aspects of the Tetragrammaton were largely discussed in tandem.\footnote{Hints towards the need to treat issues of pronunciation and writing separately are found earlier in Fitzmyer, “The Semitic Background of the New Testament Kyrios Title,” 122–23; and Skehan, “The Divine Name,” 14. See more recently, Nathanael Andrade, “The Jewish Tetragrammaton,” 205: “The manner in which Hellenistic and Roman imperial Jews of the period wrote or transcribed the Tetragrammaton is connected to the issues of its pronunciation, but one also has to distinguish between the two.”} While McDonough does not offer new observations on the extant evidence, his categorization allows for further insight into the historical setting of divine name practices. He shows that many sources clearly demonstrate restrictions on the divine name, but when considering written and spoken elements together, it is apparent that the divine name does not completely disappear. He suggests that

[t]here were two streams of tradition with regards to the pronunciation of the divine name in Judaism. The “official version,” presumably passed along by the temple hierarchy and the rabbis, may well have been “Yahweh”… At the same time, a more popular version of the name, Iao, flourished among some Jews, perhaps especially in the diaspora.\footnote{McDonough, \textit{YHWH at Patmos}, 122. McDonough sees in m. Tamid 7:2 an allusion to the consolidation of power by the Jerusalem authorities in effort to preserve “national identity in a new cultural and political environment,” of the late Second Temple period. He draws an analogy to the cult centralization of the deuteronomistic writers, namely the “house for the name of YHWH” tradition (cf. Deut 12:5, 11; 1 Kgs 8:16–19; 9:3); McDonough, \textit{YHWH at Patmos}, 115–116.}

The overall picture, according to McDonough, is one of reluctance to use the divine name, but nevertheless “[t]he tetragrammaton continued to have a rich underground life even after its public profile lessened.”\footnote{Ibid., 111.} McDonough’s monograph is detailed and well-researched, but his goal of interpreting Rev 1:4 has necessarily required him to omit some evidence in his survey. For example, he prefaces his study by saying that we have no direct evidence for when and why the avoidance of the name YHWH was introduced, and then supposes that the earliest evidence
for the substitution of Tetragrammaton might be the use of κύριος in the “original” LXX, sometime in the mid-third century BCE, a line of reasoning similar to that put forward by Marmorstein. According to McDonough, before the Greek translation “the evidence for early second temple Judaism dries up.”\(^97\) The current study broadens the scope of evidence to include the Aramaic material of the Persian and Hellenistic periods, some of which was not available to McDonough in 1999.\(^98\) This material allows us to appreciate the complexity of divine name avoidance more fully than if our starting point began in the third century BCE.

1.5.8 Jonathan Ben-Dov (2008, 2016)

In two recent essays, Jonathan Ben-Dov has offered several insights into the history of the Tetragrammaton and its relationship to אלהים and אל.\(^99\) In 2008, he furthered the views of Geiger and Lieberman that some authors avoided the Tetragrammaton as a result of stringent purity halakha, historically a Sadducean position. He begins his study by analyzing the mechanisms for divine name avoidance in the Elohist Psalter (EP) and proposes that even though the EP “preceded the Second Temple Sadducean practice by several centuries,” it shows concern for ritual purity through the avoidance of the divine name in priestly Levitical-type literature, such as the psalms of Asaph and Korah. This offers strong indication that the avoidance is related to priestly circles.\(^100\) For Ben-Dov, this means that avoidance practices are found “not only in the Hasmonean era, as is commonly thought, but in a significantly earlier time during the Persian period.”\(^101\) His view on the substitution practices of the EP is consistent with

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\(^{97}\) Ibid., 112.

\(^{98}\) McDonough discusses the Elephantine papyri, but these are not included in a broader synthesis.


\(^{100}\) Ben-Dov, “The Elohist Psalter,” 103.

\(^{101}\) Ben-Dov, “The Elohist Psalter,” 82, 88.
Stegemann’s position on the use אֱלֹהִים in the Priestly Source and Ezekiel resulting from the “Kraft und Heiligkeit, also ein ‘Sanktum’” of the Tetragrammaton, although Ben-Dov does not discuss Stegemann on this point.

The evidence for avoiding the divine name in Qumran literature specifically tied to concerns for ritual purity is even more explicit than in the EP, but important for Ben-Dov is the theoretical connection between the EP and tendencies at Qumran. He explains both phenomena through the theory advanced by Eyal Regev—that the ideology underlying priestly halakha forbidding the Tetragrammaton at Qumran relates to the notion of the “special vulnerability of the Holy.” Accordingly the “evil forces of impurity” contaminate “the Holy”; thus, using Tetragrammaton also endangers it, bringing it—and by extension the holy deity—close to defilement. The logical outcome would be the careful regulation of divine name. Ben-Dov concludes that,

A priestly ideal of protecting the Name found a limited expression during the Persian period in the redaction of EP. This ideology was continued—or possibly revived—in the late Hellenistic period by the yahad scribes.

Ben-Dov follows the essential position of Geiger and Lieberman, but adds the theoretical backing from Regev, thus offering a more complete description of this phenomenon. For Ben-Dov avoidance practices stretch from the Persian period up through the evidence of the Qumran

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102 See Eyal Regev, “Reconstructing Rabbinic and Qumranic Worldviews: Dynamic Holiness vs. Static Holiness,” in Rabbinic Perspectives: Rabbinic Literature and the Dead Sea Scrolls: Proceedings of the Eighth International Symposium of the Orion Center (ed. Steven D. Fraade et al.; STDJ 62; Leiden: Brill, 2006), 112: “The Qumranic strictness in avoiding or eliminating pollution and desecration arises from a perception that holiness is dynamic…, that is, holiness is sensitive to desecration, vulnerable, and in some manner changeable. The Pharisees, and later rabbis…were less worried by the danger of defilement and desecration, and did not require such extensive efforts to protect the holy…holiness is not sensitive to human activity and thus ‘desecration’ does not really change it.”

103 This had clear implications for speech, but also writing: “The protection requires both a prohibition against improper pronunciation of the Name and a need to replace it with various substitutes when committed to writing.” Ben-Dov, “Elohistic Psalter,” 103.

104 Ben-Dov, “Elohistic Psalter,” 104.
literature. But even for Ben-Dov, the avoidance of the Tetragrammaton for reasons of ritual purity is one factor in the larger history of the Tetragrammaton. He observes that “[t]he scribes who practiced strict protection of the Tetragram—both the tradent of EP and the yahad scribes—were exceptional in their times, since, as we saw, only a small minority of the Qumran scrolls took the pains to avoid the Tetragram.” The “small minority” refers to the independent/originaly composed sectarian compositions that primarily use בナ. Other sectarian compositions use the Tetragrammaton in biblical quotations, and of course the biblical scrolls that were copied by the Qumran scribes also use the Tetragrammaton. But importantly, Ben-Dov alludes to another understudied phenomenon at Qumran, namely the continued use of the Tetragrammaton in the collection of scrolls that are arguably non-biblical but also clearly non-sectarian. This includes some of the so-called rewritten scripture texts, but also many others, that are not easily categorized under current labels. In the context of his essay, Ben-Dov does not address the use of the Tetragrammaton in this group of the Hebrew scrolls, which apparently show no regard for stringent purity halakha in writing the Tetragrammaton.

In 2016, Ben-Dov examined the use of ב נ at Qumran in light of the ancient Near Eastern mythological tradition of the “divine assembly” in which a chief deity is joined by other lesser deities or angels to deliberate over important matters. In this study, Ben-Dov reviews the evidence for the avoidance of the Tetragrammaton in sectarian literature, but in addition seeks to explain why ב נ becomes the term of choice for yahad authors.105 He suggests that the divine assembly tradition was “suppressed” in canonical Jewish literature, but revived among the Qumran yahad for the important conceptual and theological connections that the yahad wished

105 In this way, Ben-Dov shows that focus solely on disuse or avoidance misses the larger implication of why scribes chose other titles and epithets to replace the Tetragrammaton.
to establish. After demonstrating how “…the scene of the divine assembly was active, sacred, revered in that community [i.e., yahad],” Ben-Dov shows how the use of ה, the title of the chief deity of divine assembly, provides a desirable portrayal of the Jewish God at Qumran:

> It may not be too far-fetched to claim that the mythical scene of the divine assembly, which was so powerful for the self-construction of the community, is what prompted the choice of El as the main divine title within the Yahad… The title El is most suitable to convey this particular sense [i.e., supreme God], because it had been used for at least a millennium throughout the Levant as an indication for the head of the divine assembly.\(^\text{107}\)

What does this have to do with the use and avoidance of the Tetragrammaton? In Qumran sectarian texts, there seem to be two principles working at the same time. The avoidance of the Tetragrammaton, mostly for reasons of ritual purity as argued by Geiger, Lieberman, and presently by Ben-Dov, and suggested by Stegemann, but also the purposeful use of other divine titles, most notably ה and its compounds. The latter offers its own conceptual and theological outlook. On the one hand, the divine name is avoided among priestly circles responsible for the EP and Qumran sectarian literature,\(^\text{108}\) while on the other hand, the title ה functions as a conduit for providing a special depiction of the Jewish deity that was important for the yahad writers.

Even though the divine assembly might not offer an explanation for all uses of ה at Qumran, it

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107 With reference to ה אלים in 1QM18:6, he writes that “the phrase is meant to convey the greatness of the One, but this cannot be expressed without recourse to the way He stands out among the Many. The more common biblical name אלים does not lend itself to such a construct, since it is grammatically plural even in designating the one and only God. A scribal culture like that of the Yahad which wished to make constant references to various powers in heaven cannot use the standard Hebrew titles for God; the old West Semitic title El would be a perfect choice for that purpose.” Ben-Dov, “Divine Assembly,” 24–25.
108 Ben-Dov writes that “Since a great part of the EP constitutes what may be called Levitical literature—the psalms of Asaph and Korah—we may be justified to see in it a forerunner of the priestly tendency of the latter Second Temple period” (103). This view is based on the assumption that priestly literature in the Hebrew Bible reflected the concerns for ritual purity and safeguarding the name later also found among the Sadducees. In this regard, Ben-Dov also rightly notes: “Admittedly, the priestly literature—in the Pentateuch…does not explicitly promote an ideology of protecting the Divine name” (104 n. 73). Still, however, texts like Lev 24:14–16 have a distinctly ritual component in which the action of cursing the name contaminated all who heard, which needed to be transferred back to the source/blasphemer to be contained/stoned (“and let all who were within hearing lay their hands on his head”). The dynamics of purity/impurity are different in the Hebrew Bible, but the implications for the beliefs about the Tetragrammaton seem to be transferable to priestly groups of the Second Temple period.
shows us that some terms for God were intentionally chosen by the authors for what such terms depicted. In other words, Ben-Dov’s study offers a more nuanced answer to the question: why not the Tetragrammaton? For the yahad there were at least two answers: it is holy, but also, it did not give the Qumran authors what they wanted. This question is relevant to keep in mind when assessing reasons for Tetragrammaton avoidance in other segments of Jewish literature where purity concerns seem to be lacking.

Ben-Dov’s study makes significant contributions to our understanding of divine names and epithets in the Second Temple period and Qumran literature. At the same time, however, it also implies the traditional paradigm of linear development. Ben-Dov writes:

The biography of God in the Hebrew Bible unfolds as a story of gradual distancing… already in biblical times a tendency emerged—most notably in late biblical books—to avoid the Tetragram and replace it with epithets: אֱלֹהִים, אֵל, אֱלֹהִים, אָדָם, אָלָלִים, etc…the process of distancing oneself from the Godhead intensified in the post-biblical period, with the coining in rabbinic literature of such Divine epithets as המקוה (the Place), נשאלה (the Presence), הקדוש ברך אלה, or of surnames used in apocalyptic literature like מִרְאֹת (Master of the world).109

On the grand scale, from the Iron Age to the tannaitic period, there is clearly a development from use to non-use. For the Second Temple period more specifically, however, a careful consideration of all available evidence will show that the model of linear development, advanced earlier by Skehan and others, can be refined.

**1.5.9 Frank Shaw (2014)**

Frank Shaw’s recent monograph, *The Earliest Non-Mystical Jewish Use of Ιαω*, is a comprehensive assessment of the early history of the Greek form of the divine name Ιαω.110 This

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study is designed to correct nineteenth and twentieth scholarship that viewed the name ιαω as either a post-Second Temple phenomenon, manifest exclusively in the realms of mysticism and magic, or a marginal practice, as some scholars have characterized its occurrence after the discovery of 4QpapLXXLevb (4Q120) at Qumran. Shaw demonstrates, however, that the name ιαω had a vibrant non-mystical use in the second and first centuries BCE, and knowledge of the name was more widespread than traditionally thought, not only in Egypt but elsewhere in the Mediterranean world. After these important correctives, and with a comprehensive view of the evidence in mind, Shaw examines the long standing debate over the “original” rendering of the Tetragrammaton in the LXX. He argues that “[t]he matter of any (especially single) ‘original’ form of the divine name in the LXX is too complex, the evidence is too scattered and indefinite, and the various approaches offered for the issue are too simplistic…” to account for the scribal practices as they happened. Shaw makes a compelling case that an either/or framework for interpreting the earliest rendering(s) of the LXX is historically implausible. In summary, Shaw’s efforts were directed towards understanding the Greek form of the divine name. The current study is informed by Shaw’s approach to collect all relevant evidence, as it now pertains to the

111 Martin Rösel, for example, refers to ιαω as a “strange reading” in the Septuagint’s textual history. See Rösel, “The Reading and Translation of the Divine Name in the Masoretic Tradition and the Greek Pentateuch,” JSOT 31 (2007): 419.

112 This includes the use of ιαω in 4Q120, discussion in Jewish and ecclesiastical writers and Greco-Roman sources, as well as the use of ιαω in the explanatory columns of LXX onomastica, such as P. Oxy. 2745, Pap. Heid. I.5, and Vat. Pius II Gr. 15. In these onomastica, the Greek transliterations of Hebrew names are listed in one column (e.g., Ιωναθαν) and explicated in another (e.g., Ιαω δόµα; or Ιωσηφ rendered as Ιαω πρόσθεµα). The basic fact that a scribe writes Ιαω in the explanatory column suggests that “there must have been a somewhat substantial number of Jews employing, and copies of the LXX itself that contained, the divine name Ιαω.” See Shaw, Earliest, 33.

113 See Shaw’s discussion of the name Ιαω among non-Jewish Greco-Roman authors of the first century BCE/CE, including Diodorus Siculus (Biblioteca 1.94.2), Varro, Philo of Byblus, Valerius Maximus, and Emperor Gaius.

114 Shaw, Earliest, 158.
Aramaic and Hebrew sources, in addition to the Greek, in order to arrive at a more sophisticated view of divine name practices.

1.5.10 Summary of Modern Scholarship

The use and non-use of the divine name in the late Second Temple period mirrored the divergent beliefs held by various groups. Geiger, Leiberman, and Ben-Dov (and Regev) have firmly established one major reason for divine name avoidance among the Zadokites/Sadducees, Samaritans, and Qumranites: the belief that the Tetragrammaton’s holiness required its safeguarding from the contagion of impurity. This was a reason for its avoidance. This belief operated among priestly circles, and can be detected as early as the EP. It was expressed also in the avoidance of the divine name in both speech and writing in the Qumran yahad literature. Urbach, building on and modifying Marmorstein’s work, made a compelling case that the sages, while advocating more lenient halakhic positions, came to adopt the avoidance of the divine name in order to safeguard the honor and reputation of the deity. They prohibited the use of the name for reasons of impiety. Such sentiments can be traced to Sir 23:9–10, Pss. Sol. 17:5, and Jub 23:21, and from there all the way back to Exod 20:7 (Deut 5:11). These two reasons for the avoidance of the divine name were in circulation, respectively, among the priests and pious.

Marmorstein was one of the first scholars to offer a larger synthesis for divine name practices in antiquity. Drawing on the contradictory evidence of rabbinic literature he argued that divine name practices could not be construed as a clear-cut transition from use to non-use. This observation was insightful in principle, but his historical perspective was superficial in that he simply arranged the sources as if one was the clear precursor or successor of the other.

Following the Qumran discoveries, Hartmut Stegemann and Patrick Skehan took major steps towards the formulation of more coherent explanations for the diverse manuscript evidence
from the Judean desert. Stegemann made important insights regarding the divine name in the
context of diaspora, while Skehan put forward his influential notion of development. The
different starting points of their studies led to different conclusions. Stegemann, for example,
held that the use of κύριος in diaspora influenced the use of יְהֹוָה for the Tetragrammaton, while
Skehan argued that יְהֹוָה influenced the later use of κύριος, especially in the LXX. For Skehan,
various developments were evident in the Qumran material. The first concerned the
Tetragrammaton itself. He found the second century BCE to mark a decisive transition away
from the use of the Tetragrammaton. On the early end, this was demarcated by the account of
Simon the Just, and on the later end, by the Masada copy of Ben Sira and 1QIsa. Skehan also
depicted development in the use of the paleo-Hebrew script for writing divine names, first for the
Tetragrammaton around 50 BCE, then spreading to other divine names by the mid-first century
CE, for example, as in 4QIsa. Lastly, he depicted a four stage development of divine name
practices in Greek biblical texts: scribes first rendered the divine name as Ἰαώ, then the
Tetragrammaton, first in the square script, then in the paleo-Hebrew script, and finally, in
Christian copies of the LXX, the earlier forms were replaced with κύριος.

Skehan saw linear development in all major aspects of divine name practices. His
approach captured well the broad strokes of late Second Temple practices, but left little room for
the types of overlap and complexity that emerge when considering all the sources together. A
major challenge to the utility of Skehan’s notion of development is the inherent ambiguity in
paleographical dating. In describing the late Second Temple history of the divine name, we must
keep in mind the range of paleographic dates for certain scribal hands. On its own, this may
imply more overlap than development.
1.6 Plan of Study

The present study sets out to accomplish the task of collecting and describing all available evidence from the Second Temple period in three core chapters, each comprising one of the primary languages of early Judaism: Aramaic, Hebrew, and Greek. The evidence in each of these chapters is presented slightly differently, given the diverse contents of each group. The organizing principle for each chapter was determined according to what would serve the reader as the most accessible guide to the evidence.

Chapter 2 presents the Aramaic evidence. This chapter is generally structured chronologically, beginning with the Elephantine papyri and ostraca, P. Amherst 63, the Idumean Ostracon, and the British Museum Drachm. These sources use various forms of the divine name, יהוה, יהי, or יהי. Next, I discuss both the use and non-use of the divine name among the Mt. Gerizim Inscriptions, Ezra-(Nehemiah), and Daniel. In the final section, I present the evidence for divine name avoidance in the Qumran Aramaic scrolls. This section also lists every extant Aramaic divine title and epithet from over twenty literary texts, including the Genesis Apocryphon, Aramaic Levi Document, Book of Giants, Birth of Noah, Testament of Qahat, Aramaic Job, and others.

Chapter 3 presents the collection of Hebrew evidence, which primarily comes from the caves of the Judean desert, known collectively as the Dead Sea Scrolls. In scrolls that represent copies of books later found in the Jewish canon of scripture, often referred to as “biblical” manuscripts, I examine divine name variant patterns. In the scrolls that were composed by the self-described yahad community, otherwise known as “sectarian” scrolls, the Tetragrammaton is consistently avoided, but on occasion the Tetragrammaton is used in biblical quotations. Lastly, I investigate the prevalent use of the Tetragrammaton in many texts that were previously
unknown, some of these comprise the so-called “rewritten scriptural” texts (e.g., 4QReworked Pentateuch A–E, Temple Scroll, Jubilees), but others are pseudo-prophetic works (e.g., 4QPseudo Ezekâ–d), or apocryphon or liturgical type texts (e.g., 4QApocryphon of Mosesâ? and 11QApocryphal Psalms). In all genres of Dead Sea Scrolls, we encounter uses of the paleo-Hebrew script for the Tetragrammaton and other divine titles, as well as the use of Tetrapuncta.

Chapter 4 presents a collection of evidence from copies of Greek texts that date on paleographic grounds to the Second Temple period. These texts come from Judea or Egypt and include P. Fouad 266b, 4QpapLXXLevb (4Q120), 4Qpap paraExod gr (4Q127), Greek Twelve Minor Prophets (8HevXIIgr), P. Oxy 3522, and P. Oxy 5101. In summary of these sources, I discuss the significance of the Greek transliteration ιαω and the Hebrew Tetragrammaton within the Greek biblical texts. This is followed by a discussion of epigraphic and literary evidence for the use and non-use of κύριος in early Jewish-Greek literature as it pertains to the debate over the divine name in the textual history of the LXX. In the context of this discussion, I also provide an itemized list of the earliest Christian copies of the LXX before the appearance of the major codices: Vaticanus, Alexandrinus, and Sinaiticus. This offers a backdrop for observing the standardization of divine titles in Christian copies of LXX manuscripts in contrast to the diversity of practices in copies from the Second Temple period.

Chapter 5 draws on the collected evidence to offer a modified chronology for the use and non-use of the divine name in early Judaism. This summary chapter compares and contrasts the Aramaic, Hebrew, and Greek evidence in the context of a historical description of divine name practices beginning in the fifth century BCE Persian period, leading up through the Hellenistic and early Roman times, and ending in the late first century CE. In short, I integrate the full collection of extant evidence with the survey of past scholarship—on reasons for divine name
avoidance and on notions of development—to suggest that while much evidence becomes available for divine name avoidance during the second century BCE, this evidence should not overshadow the continued uses of the divine name in Judea and the diaspora. A decisive linear transition towards the avoidance of the divine name, in speech and writing, does not happen during the Second Temple period, but may be more accurate in describing the second century CE, following the Jewish wars with Rome and the beginning of the rabbinic movement. The evidence for divine name avoidance in the second century BCE, moreover, should also not obscure the fact that writers avoid the divine name at earlier times as well, in both Hebrew and Aramaic works. Lastly, the reasons for divine name avoidance among Persian period authors seems to be distinct from the types of sectarian avoidance in the writings from Qumran.
2  CHAPTER 2: THE DIVINE NAME IN ARAMAIC TEXTS

The evidence for the use and non-use of the divine name in Aramaic enters the extant record in the early fifth century BCE with the Elephantine ostraca and papyri. Also originating in some form during the Persian period are the Aramaic passages of Ezra and the Aramaic tales of Daniel, although their final shaping is probably Hellenistic.\(^{115}\) The fourth century BCE is the agreed date for the British Museum drachm and the Idumean Ostracon. Towards the late fourth or early third century BCE we encounter P. Amherst 63. From the third to early second century BCE, we find the dedicatory inscriptions from Mt. Gerizim. The Hellenistic to early Roman period is the backdrop for many of the Qumran Aramaic Scrolls.

2.1  The Use of the Divine Name in Aramaic Sources

The Elephantine papyri and ostraca, P. Amh 63, the Idumean Ostracon, and the BM Drachm all use the short form(s) of the divine name.

2.1.1  The Elephantine Papyri and Ostraca

The Elephantine material spans roughly a century, dating from the early fifth century BCE to the early fourth century BCE.\(^ {116}\) These documents come from an Aramaic speaking community in the Upper Nile region on the island of Elephantine or “Yeb” (יב). The community had a temple at Elephantine, variously designated בית and אגרא, which was built sometime

\(^{115}\) Both of these books have a very complex redaction history. The final collection of Aramaic tales in Daniel (2–7), for example, are probably Hellenistic based on the interpretation that the fourth kingdom in Daniel 2 must be the Greek, but the Aramaic tales likely circulated independently, or as a loose collection, in the Persian period. See discussion below.

before the reign of Cambyses (ca. 529 BCE).\(^{117}\) The shorter form of the divine name is found in letters, documentary records, and ostraca: יהוה occurs 35 times in the papyri; יהיה occurs 7 times (5x in ostraca, 2x in the papyri); and יהי occurs once. Most occurrences of the divine name are found in four collections of texts: Ostraca, Mibtahiah Archive, Anani Archive, and Jedaniah Archive.

2.1.2 Ostraca

There are about fifty-seven ostraca from Elephantine. These provide a window into the everyday life of the community, including economic and legal activities. The ostraca date to around 475–425 BCE, and are generally earlier than the papyri, which date between 420–395 BCE.\(^{118}\) In the following table, I list the terms for God in the ostraca, then discuss a few illustrative examples.

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<thead>
<tr>
<th>Designation</th>
<th>Reference</th>
<th>Frequency</th>
</tr>
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<tbody>
<tr>
<td>יהיה בית</td>
<td>D7.18, 2–3</td>
<td>1x</td>
</tr>
<tr>
<td>יהיה חיל</td>
<td>D7.16, 3, 7</td>
<td>2x</td>
</tr>
<tr>
<td>יהיה ברך לך לברכתך</td>
<td>D7.21, 3</td>
<td>1x</td>
</tr>
<tr>
<td>יהיה שלמה...ישנא</td>
<td>D7.35, 1</td>
<td>1x</td>
</tr>
<tr>
<td>יהיה אנה רבה אלתא</td>
<td>D8.8, 1</td>
<td>1x</td>
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</table>

\(^{117}\) The reign of Cambyses is referred to in A4.6, 17; A4.7, 14; A4.9, 5. In particular, A4.9, 5 seems to suggest that the Elephantine temple was built before Cambyses. It may have been coterminous with the First Temple in Jerusalem. On this assumption, Porten states that “once the Jerusalem Temple was destroyed [586 BCE], the one at Elephantine was likely to have gained in stature. The Elephantine Jews were proud of the fact that their Temple was not harmed by Cambyses, although the Egyptian temples were ‘overthrown.’ The effect on the Elephantine Temple of the reconstruction of the Jerusalem Temple is unknown, but it continued to exist, until it was destroyed at Egyptian instigation in the summer of 410 B.C.E.” See Porten and Yardeni, TAD Vol. 1, 121–22.

\(^{118}\) Several Aramaic ostraca discovered at Elephantine come from other locations and date to the Ptolemaic period. There are at least six from Edfu (possibly seven), one from Kom el–Ahmar, one from Oxyrhynchus, and one from an unknown site (D8.13). See Porten and Yardeni, TAD Vol. 4, Introduction, VI.

\(^{119}\) The document D.8 comes from an unknown site, so the identity of אלהא may be questioned. The occurrence of the name “Judith,” however, suggests that the Jewish deity is in view.
D7.16, 3–4 (“Instructions for Legumes and Barley”) contains the divine name in an oath to ensure that the legumes do not get lost in the process of transporting them: “Lest, if they get lost, by the life of YHH (יהוה), if not your life I shall take.” The phrase יהוה is used again in line 7. The scribe conjoins the oath formula with the divine name, which suggests that the divine name was pronounced. This evidence is similar to the formulae in the sixth century BCE Lachish letters.

D7.18, 2–3 (“Instructions for a Tunic left Behind”) uses the divine name in the construct phrase בית יהוה (“house of YHH”). Here a request is made to retrieve a tunic left near the temple.

D7.21, 3 records a request of a garment for mending, but prefaces the request with the salutation: “I blessed you by YHH and Khnum (ברכאתך יהוה ולחנום), now send me the garment….” Notably, the deity Khnum is invoked alongside the God of Israel.120 This blessing formula is also used with reference to other deities.121

2.1.3 Mibtahiah Archive

The Mibtahiah papyri consist of 11 documents that record the family business of Mahseiah and his daughters Mibtahiah and Miptahiah. Here we find betrothal contracts and property claims. The divine name occurs 5 times in this archive.

2.1.3 Mibtahiah Archive Divine Designations

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<th>Designation</th>
<th>Reference</th>
<th>Frequency</th>
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121 For example, the papyrus document A2.5, 1–2 reads, “We have blessed you by Ptah that he may show me your face in peace.” For this formula earlier in the Ostraca, see D1.1, 1–2 (“I blessed you by Ptah...”).
B2.2, 4–6 (“Withdrawal from land” January 2, 464 BCE) contains the litigation of Dargamana, who speaks in the first person about his temporary use or (disputed) ownership of land that apparently belongs to Mahseiah. All we know is that Dargamana files his complaint and then recounts the land boundaries, of which his own house is on the eastern side. In the course of the document, Dargamana refers three times to an oath sworn by Mahseiah,

You swore to me by YHW the God (ביהו אלהא) in Yeb the fortress...and they imposed upon you for me the oath to swear by YHW (להבומא ביהו) on account of that land...

Dargamana lastly provides a statement of satisfaction and a waiver of any future suit against Mahseiah: “You swore to me by YHW (ביהו) and satisfied my heart about that land....” In the above oath, the title אלהא is appended to יהו. The compound יהו אלהא occurs 27 times in the Elephantine material, which accounts for about half of the total 43 occurrences of the divine name.

B2.7, 14 preserves Mahseiah’s grant of a house to his daughter Miptahiah. The Jewish temple is mentioned in the description of the land boundary. The divine name here occurs with the spelling “YHH” (תחתיא לה אגורא ויהה אלה), a spelling characteristic of the ostraca. YHH occurs twice in the papyri, but YHW never occurs in the ostraca. The spelling YHH in the papyri, for the scribe who copied it, does not appear to mark a significant difference from YHW because both forms are used by the same family of scribes. In B2.7, 14 the scribe Nathan son of

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122 The compound יהו אלהא occurs once in the papyri, but not in the ostraca. אלהא is found in compound with the proper names of other deities in both the ostraca and papyri. With reference to Khnub, Herembethel, Puh, Isis, Hamilat, Shamash, Atumnebon, Anilat, Osiris, see respectively A4.5, 3; B7.2, 7–8; C3.12, 27; D15.2, 1; D20.3, 2; D22.47, 4; D23.1, 11; D23.17, 1; D24.1, 4–5.
Ananiah uses the spelling YHH, while Mauziah son of Nathan uses the spelling YHW in B2.10, (Ananiah י יה אלהים) in the same expression pertaining to boundary descriptions. Because YHH is attested in the ostraca, and no forms of YHW are found there, it is probable that YHH is the earlier historical form.\footnote{There has been much debate over the historical-linguistic development and pronunciation of these forms in relation to the Tetragrammaton. Nineteenth century positions are summarized by G. R. Driver, “The Original Form of the Name Yahweh: Evidence and Conclusions,” ZAW 46 (1928): 7; and Otto Eissfeldt, “Neue Zeugnisse für die Aussprache des Tetragramms als Jahwe,” ZAW 53 (1935): 59. William F. Albright regarded YHW as the jussive form of the verbal Yahweh; see Albright, “The Names ‘Israel’ and ‘Judah’ with an Excurses on the Etymology of Todah and Torah,” JBL 46 (1927): 175. Cf. Bauddisin, Kyrios als Gottesname, 2:193–202; Emil Kraeling argued that YHH was probably pronounced “Yahô...the difference [between YHW and YHH] is simply due to accent: Yehô, but Yâhû. We transcribe the name as Yahu in accordance with our tendency to accent it on the first syllable,” see Kraeling, The Brooklyn Museum Aramaic Papyri: New Documents of the 5th century BCE from the Jewish Colony at Elephantine (New Haven: Yale University Press, 1953), 85. He also writes, on the same page, that “Dupont-Sommer thinks Yhh is a popular way of writing the name Yahweh and that it is perhaps more ancient than the writing Yhw, but that the latter recommended itself by the resemblance to Yhwh (the officially accepted form).” Along similar lines, David N. Freedman suggested that yhw may be a “slight archaism” and that yhh was more accurate indication of the pronunciation of the final o; see “YHWH,” TDOT 5:504–5. More recently, Bezalel Porten suggested that “The spelling YHH is probably an orthographic variation of YHW; cf. yrhh for Jericho (1 Kings 16:34).” See Porten, The Elephantine Papyri in English. Three Millennia of Cross-Cultural Continuity and Change (Leiden: Brill, 1996), 105 n. 5.\n
\textbf{2.1.4 Anani Archive}

The divine name occurs 17 times in the Anani Archive. We also find here the frequent mention of Anani’s title: לֶחֶן (“servitor”).

\begin{center}
\textbf{2.1.4 Anani Archive Divine Designations}
\end{center}

\begin{tabular}{|c|c|c|}
\hline
\textbf{Designation} & \textbf{Reference} & \textbf{Frequency} \\
\hline
לֶחֶן לֶחֶן & B3.2, 2 & 1x \\
לֶחֶן יִהְיָה אלהָה & B3.3, 2 & 1x \\
לֶחֶן לֶחֶן אלהָה & B3.4, 3; B3.10, 2; B3.12, 10–11 & 3x \\
לֶחֶן לֶחֶן & B3.4, 25 & 1x \\
לֶחֶן יִהְיָה & B3.12, 1 & 1x \\
לֶחֶן לֶחֶן אלהָה & B3.5, 2; B3.7, 2; B3.10, 23; B3.11, 1–2; B3.11, 17; B3.12, 2; B3.12, 33 & 7x \\
אגוֹרָה יִהְיָה אלהָה & B3.4, 9–10 & 1x \\
אגוֹרָה יִהְיָה אלהָה & B3.5, 10 & 1x \\
אגוֹרָה יִהְיָה & B3.12, 18–19 & 1x \\
\hline
\end{tabular}
B3.2, 2–3 (“Withdrawal from hyr”) is a documentary papyrus in which Mica accepts a payment of 5 shekels from Anani. The document begins with the statement: “Mica son of A[hi]o said to Anani son of Azar[iah], a servitor to YHW in Yeb (עזר יהו לחן אלהי), saying...” The divine name occurs in a phrase that tells us about Anani’s role in the community as a servitor to YHW. This term should probably be distinguished from “priest” as we find כהניא in the Jedaniah archive. The phrase לחן אלהי occurs about 14 times in this archive with considerable variation.124

Note the two examples:

- B3.3, 2 (“Document of Wifehood”) spells the name YHH (לחן יהו אלהים).
- B3.4, 3 (“Sale of Abandoned Property”) uses the preposition ל instead of זי and spells the divine name YHW (לחנ יהו אלהים). But in line 25 of this document we also find the spelling יה (לחנ יהו בבי). These two documents, with three different spellings, were written by the same scribe. This likely means that different spellings for the divine name were interchangeable. Both the Anani and Mibtahiah archives contain orthographic variations for the divine name as well as formulaic expressions.125

### 2.1.5 Jedaniah Archive

The Jedaniah documents date from 419 BCE to sometime after 407 BCE. The most well-known document is the request for aid in rebuilding the יהו בֵּית (“House of YHW”) at Elephantine (A4.7).126 These designations are all tied to particular events or episodes in the history of the community, not simply mundane records of daily life. Certain epithets, particularly

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124 The noun לחן sometimes occurs in the determined state (e.g., לחנא in B3.11, 17).
125 There are also variations of the phrase referring to the Temple. In particular, note אֶלֶף גּוֹר (B3.4, 9–10), אֶלֶף אָגָר (B3.5, 10), and יהו אֶלֶף גּוֹר (B3.12, 18–19).
126 The Jedaniah archive also contains important documents related to the “Passover” or Feast of Unleavened Bread (A4.1), Egyptian Jewish relations (A4.2–3), and the imprisonment of Jewish leaders (A4.4). See Porten and Yardeni, *TAD Vol. 1*, 53.
Ph.D. Thesis – A. Meyer; McMaster University – Religious Studies

and, are noticeably absent from the documentary ostraca and papyri examined above. The following terms appear in this archive:

### 2.1.5 Jedaniah Archive Divine Designations

<table>
<thead>
<tr>
<th>Designation</th>
<th>Reference</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>כהניא ויהי אלהא</td>
<td>A4.3, 1</td>
<td>1x</td>
</tr>
<tr>
<td>אלהי שמי</td>
<td>A4.3, 3, 5; A4.7, 2; A4.8, 2; A4.9, 3–4</td>
<td>5x</td>
</tr>
<tr>
<td>יוהי אלהי שמי</td>
<td>A4.7, 27–28; A4.8, 27</td>
<td>2x</td>
</tr>
<tr>
<td>יוהי מרא שמי</td>
<td>A4.7, 15</td>
<td>1x</td>
</tr>
<tr>
<td>למשבע תומת חיה אלהא</td>
<td>A4.5, 15</td>
<td>1x</td>
</tr>
<tr>
<td>אוגרא ויהי אלהא</td>
<td>A4.7, 6; A4.7, 24; A4.8, 7; A4.8, 24; A4.10, 8</td>
<td>5x</td>
</tr>
<tr>
<td>מרדעה ויהי אלהא</td>
<td>A4.7, 26; A4.8, 25</td>
<td>2x</td>
</tr>
</tbody>
</table>

A4.3, 1–5 (“Recommendation to Aid Benefactors”) contains the compound יוהי אלהא (“God of Heaven”), but notice also the use of אלהי שמי (“God of Heaven”):

[1] To my lords Jedaniah, Uriah and the priests of YHW the God (הנהא ויהי אלהא — כלذيי ויהי אלהא) ... may you be in favor before [3] the God of Heaven (אלהי שמי). And now, when Vidranga the garrison commander arrived at Abydos he imprisoned me because of 1 dyer’s stone which [4] they found stolen in the hand of the merchants. Finally, Şeћה and Ḥור, servants of Anani, intervened with Vidranga [5] and Ḥornufi, with the help of the God of Heaven (אלהי שמי), until they rescued me.

This text refers to a conflict and imprisonment and אלהי שמי comes to the aid of the writer. This epithet occurs an additional 5 times in the Jedaniah archive, but only once elsewhere.127

A4.7, 2 uses the epithet in the address to the Judean governor: “May the God of Heaven אלהי שמי seek after the welfare of our lord [i.e., Bagohi] abundantly at all times.”128

A4.7, 4–6 recounts the events leading up to the destruction of the temple of YHW:

127 A3.6, 1, “May the God of Heaven (אלהי שמי) seek your welfare at all times...” The context of this letter is fragmentary, but it appears to be from one brother to another expressing sympathy.

128 This is the letter from Jedaniah to Bagohi (governor of Judah), dating to November 25, 407 BCE. A copy of this letter was also sent to Delaiah and Shelemiah (sons of Sanballat governor of Samaria), who were presumably the temple authorities of Mt. Gerizim. The epithet אלהי שמי is partially preserved in the second draft of A4.7 (i.e., A4.8 lines 2 and 27). A4.9, 3–4 provides a seventh occurrence in the (“Memorandum of [what] Bagohi and Delaiah said....”).
In the month of Tammuz, year 14 of King Darius, when Arsames [5] had departed and gone to the king, the priests of Khnub the god who are in Yeb the fortress, in agreement with Vidranga who was Chief here, (said), [6] saying, “Let them remove from there the Temple of YHW the God (אגרת יהוה אלהא) which is in Yeb the fortress.

Jedaniah argues in lines 14–15 that the Elephantine Temple once held prominence by referring to an earlier event in which Cambyses destroyed all other temples except the one at Elephantine:

And they overthrew the temples of the gods of Egypt (אלהי מצרים), all (of them), but one did not damage anything in that Temple. And when this had been done, we with our wives and our children were wearing sackcloth and fasting and praying to YHW the Lord of Heaven (יהו מרא שמיא).

Jedaniah seeks to demonstrate the legitimacy of the Elephantine Temple by highlighting its previous protection under יהו מרא שמייה (“YHW Lord of Heaven”). This is the only use of this epithet in the Elephantine material.129 In lines 25–28, Jedaniah makes a final pitch for aid, obligating the Elephantine community to all who help rebuild the Elephantine Temple:

And they [i.e., Elephantine priests] will offer the meal-offering and the incense, and the holocaust [26] on the altar of YHW the God (יהו אלהא) in your name and we shall pray for you at all times—we and our wives and our children and the Jews, [27] all who are here. If they do thus until that Temple be (re)built, you will have a merit before YHW the God of Heaven (צדקא יהוה לאלה שמייה) more than a person who offers him holocaust and sacrifices...

In the context of this reciprocal arrangement, Jedaniah uses the epithet יהו אלהא שמייה. He seems to associate this epithet with the bold claim that there will be צדקא (“merit, righteousness”) before the deity for the person who helps to rebuild the Temple, more than the צדקא achieved

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129 מרא שמייה occurs in Daniel (5:23) and the *Genesis Apocryphon* (1Q20 7.7; 12.17; 22.16, 21). The title is used 84 times in the Elephantine texts, but usually not with reference to the Jewish deity. For example, the combined title מלך מרא שמייה (“lord of kings”) is used of Pharaoh (A1.6). Generally, the referent is a human “lord” or “master.” Most uses are found in forms of address with a pronounal suffix as in מרא מלחים (“my lord”) or מרא מלך (“our lord”).
through sacrifices. Jedaniah notarizes the striking offer of צדקה by stating that it will be acquired before "YHW the God of Heaven."

A4.9 ("Memorandum") records the response to Jedaniah’s request for aid by Bagohi and Delaiah, the governors of Judea and Samaria:

Memorandum of what Bagohi and Delaiah said to me, saying: Memorandum: You may say in Egypt (ERASURE: “bef”) before Arsames about the Altar–house of the God of (ERASURE: “Heav”)

Heaven which in Elephantine the fortress built...

In this זכרון, the governors Bagohi and Delaiah refer to the deity as אלה שמיא “God of Heaven,” which parallels the use of שמיא in Jedaniah’s letter. But one thing is missing—the divine name. In their return letter, they omit (avoid?) the divine name, in contrast to its frequent use of Jedaniah’s request for aid (A4.7). It is difficult to know if anything can be made of this detail, or even if this memorandum represents the precise wording of Bagohi and Delaiah. On the one hand, it is intriguing that the divine name is prevalent in the letter from Elephantine to Yehud and Shomron, but not found in the return letter to Elephantine. There seems to be no indication that the scribes of Elephantine would have omitted the divine name. But even if the wording in the memorandum from Bagohi and Delaiah is verbatim, there is no way to discern whether the omission of the divine name was intentional or not.

The relationship between the content of the Jedaniah letter and the frequent use of אלה שמיא deserves more attention. Jedaniah may have sought common ground with the Judean community through the use of שמיא, or perhaps this epithet was the conventional way of referring to the God in the context of international diplomacy.

These erasures pertain to the physical formatting of the memorandum and are not specific to the textual content.
2.1.6 Summary of the Divine Name(s) at Elephantine

The ostraca and papyri collections account for nearly all uses of the Jewish deity’s name at Elephantine. Four additional documents from Elephantine, outside the collections above, use the divine name—a private letter, an oath text, a collection account, and an unclassified papyrus fragment—but these reflect similar settings and themes encountered in the primary collections. Many texts in the ostraca, Mibtahiah, and Anani archives use the divine name with reference to property boundaries, daily tasks, or in formulaic blessings, greetings, farewells, and curses. The Jedaniah archive, however, contains distinctive divine epithets that are correlated with important events in the community’s history. מרא שלמה and אלוהים, for example, occur in the request for aid to rebuild the Elephantine Temple. Moreover, the divine name occurs with various spellings: יהוה, יהי, and יה. Because these forms derive, in some cases, from the same scribe, their differences do not appear to be significant in the scribal milieu at Elephantine. In summary, the Elephantine texts show active written and spoken use of the divine name throughout the fifth century BCE, in Upper Egypt, and in their diplomatic efforts abroad.

2.1.7 Papyrus Amherst 63

P. Amh 63 dates to the late fourth or early third century BCE and contains twenty-one columns (422 lines total) of Aramaic/Egyptian prayers and psalms that have extensive Near Eastern parallels. The papyrus is twelve feet long and written on both sides in Demotic script. Steiner describes the papyrus as a poetic “liturgy of the New Year’s festival of an Aramaic-speaking community in Upper Egypt, perhaps in Syene.” He speculates that this community

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132 See A3.3, 1; B7.1, 1; C3.15, 1, 126; D4.9, 1–2.
133 He continues that “[i]t seems to have been dictated by a priest of the community, possibly at the beginning of the third century BCE, to an Egyptian scribe trained in the fourth century BCE.” See Richard C. Steiner, “The Aramaic Text in Demotic Script (1.99),” in The Context of Scripture I: Canonical Compositions from the Biblical World (ed. William W. Hallo and K. Lawson Younger; Leiden: Brill, 1997), 310. See also Steiner and
was deported from Babylonia to Bethel by the Assyrians, where they picked up the worship of YHWH before migrating to Egypt. This would account for how a passage strikingly similar to Ps 20 ended up in P. Amh 63.\textsuperscript{134} In column XI, the short form of the divine name is syncretized as “Horus-YHW.” The parallels with Ps 20:2–7 are in the right column:

<table>
<thead>
<tr>
<th>P. Amh 63 col. XI, 11–19</th>
<th>Ps 20:2–7 (MT)</th>
</tr>
</thead>
<tbody>
<tr>
<td>May Horus answer us in our troubles</td>
<td>May YHWH answer you in time of trouble.</td>
</tr>
<tr>
<td>May Adonai answer us in our troubles</td>
<td>May the name of the God of Jacob keep you out of harm’s reach.</td>
</tr>
<tr>
<td>O crescent (lit. bow) / bowman in heaven,</td>
<td>May he send you(r) help from the sanctuary and from Zion may he sustain you.</td>
</tr>
<tr>
<td>Sahar / shine forth;</td>
<td>May he accept the reminders of your meal offerings and accept the fatness of your burnt offerings.</td>
</tr>
<tr>
<td>send your emissary from the temple of Arash, and from Zephon may Horus help us.</td>
<td>May he grant you your heart’s desire and may he fulfill your every plan.</td>
</tr>
<tr>
<td>May Horus fulfill —</td>
<td>May we shout for joy at your victory and in the name of our God raise our banners.</td>
</tr>
<tr>
<td>may Adonai not fall short in satisfying — every request of our hearts.</td>
<td>May YHWH fulfill all your requests.</td>
</tr>
<tr>
<td>Some with the bow, some with the spear;</td>
<td>Now I know that YHWH will give victory to his anointed...</td>
</tr>
<tr>
<td>But (lit., behold) as for us— Mar is our god;</td>
<td></td>
</tr>
<tr>
<td>Horus-Yaho, our bull, is with us.</td>
<td></td>
</tr>
<tr>
<td>May the lord of Bethel answer us on the morrow.</td>
<td></td>
</tr>
<tr>
<td>May Baal of Heaven, Mar</td>
<td></td>
</tr>
<tr>
<td>grant a blessing / bless you;</td>
<td></td>
</tr>
<tr>
<td>to your pious ones your blessings.</td>
<td></td>
</tr>
</tbody>
</table>

Scholars continue to debate the overlaps between P. Amh 63 column XI and Ps 20,\textsuperscript{135} including the direction of influence, the singular versus plural pronouns, and the “name theology”\textsuperscript{136} of Ps

\textsuperscript{134} Nims, “A Paganized Version of Ps 20:2–6 from the Aramaic Text in Demotic Script,” \textit{JAOS} 103 (1983): 261–274. With regard to all known papyri, they mention that the \textit{Genesis Apocryphon} is a “close second,” in terms of length.

\textsuperscript{135} Column XII also contains words and themes reminiscent of Northern Israelite worship, especially the cult of Jeroboam at Bethel.


\textsuperscript{136} See David M. Carr, \textit{Formation of The Hebrew Bible: A New Reconstruction} (New York: Oxford University Press, 2011), 396: “Pap Amherst may represent a de–royalized (and Aramaized) form of what was originally a Hebrew royal psalm. Yet not all aspects of Pap Amherst may be later than their counterparts in Psalm 20. Pap Amherst may preserve a form of the psalm before the name theology in Ps 20:2, 6, 8, and perhaps the
20 compared to the plethora of divine designations in P. Amh 63, Horus, Mar, El, El Bethel, Baal of Heaven, Adonai, and Horus-YHW. Important for the current study, is the use of the Aramaic form of the divine name, which appears in apposition to Horus, a chief Egyptian deity. Horus clearly parallels YHWH in the corresponding verses of Ps 20 (e.g., Ps 20:2, 5, 6), which may have been facilitated by the notion of Horus as the sky-king god.

The use of the divine name in P. Amh 63 is analogous to the Elephantine material in that other deities are mentioned in tandem with YHW, particularly in formulaic expressions, and in one example combined with another deity: “Anat-YHW.” At the same time, however, the Aramaic-speaking community that used P. Amh 63 does not explicitly identify themselves as yehudin. In summary, this document represents a continuation of the divine name in speech and writing, into the fourth or early third century BCE, in Upper Egypt.

2.1.8 Idumean ‘House of YHW’ Ostracon

Among some two thousand Aramaic ostraca from Idumea, the divine name יהוה occurs once. The so-called “House of YHW” ostracon contains references to three ancient cult sites, a petition about sacrifice (Ps 20:4) were added.”

137 For further discussion of Adonai see Steiner and Nims, “A Paganized Version,” 265; Fitzmyer, A Wandering Aramean (SBL Monograph Series 16, 1979), 135.

138 There is debate over whether the final w represents the divine determinative, an ancient scribal notation that occurs with a divine title or name, as with “Horus” in the present text, or if it simply represents the waw of the divine name itself.

139 E.g., TAD D7.21.3: “I blessed you by YHH and Khnum (ברכתך ליוה וכתוב).”

140 TAD B7.3. See Karel van der Toorn, “Anat–Yahu, Some Other Deities, and the Jews of Elephantine,” Numen 39 (1992): 80–101. For further discussion of the polytheistic nature of P. Amh 63, see Nims and Steiner, “A Paganized Version of Psa 20,” 272: “Were the Jews of Edfu as polytheistic or syncretistic in their beliefs as those of Patros had been in the Babylonian period (cf. Jer 44:15–29) and as those of Elephantine had been in the Persian period (cf. Dupont-Sommer, 1945; Kraeling, 1953:84–8; Porten, 1968:173–9)? Did they themselves replace the psalm’s references to the God of Israel with references to the Egyptian god Horus, possibly as the result of a syncretistic fusion of the two? Or was the substitution made after the prayer left their hands, by Arameanpagans who wished to adapt the prayer for use in the cult of Horus (cf. Tigay 1976:376–7)? These are questions for which we have no answer at the moment.”

141 The Idumean Ostraca comprise a diverse collection of about 2,004 known ostraca from 30 different collections around the world. About 913 of the ostraca are published, and only about 350 are provenanced. The latter were unearthed during excavations at 33 sites, mostly from Arad and Beersheba. For further description, see Porten
field, a marshland, and two tombs. There is general agreement that the ostracon is from Makkedah/Khirbet El–Qom, northern Idumea, just south of the post-exilic borders of Yehud.\textsuperscript{142}

André Lemaire has translated the ostracon as follows,\textsuperscript{143}

\begin{tabular}{lc}
The hill/ruin that is below [the house of] 'Uzza & שלם \תַּחְתָּה \מִן \עָיָה \\
and the strip/rope of the house of YHW. & וחיבלא \יִהְיָה \יַהוֹ
\end{tabular}

the marshland of Zabi, the terrace of the terebinth tree, the wasted (field) of Sa'ad/ru, the tomb of Gilgoul, (the) pool of the house of Nabu, the tomb of Yinqom.

Very little is known about these sites and their contexts, but Lemaire suggests that they may constitute a list of fields that were not cultivated, or form part of a cadastre for taxing or registry purposes.\textsuperscript{144} The וחיבלא ("strip/rope") of the "house of YHW" may refer to the ruins of the temple, and this is the sole piece of evidence for the existence of the cult of the Jewish deity in Idumea during the Achaemenid period.\textsuperscript{145} Regarding the use of בית and the parallel reference to the deities, Lemaire suggests that "both are referring to temples: the Temple of the Arabic deity 'Uzza, well known in Liyyanite, Thamudic, and Nabatean inscriptions, and the Temple of Yaho, and Yardeni, \textit{Textbook of Aramaic Ostraca from Idumea} (Winona Lake, IN: Eisenbrauns, 2014), XV; idem., “Social, Economic, and Onomastic Issues in the Aramaic Ostraca of the Fourth Century B.C.E.,” in \textit{Judah and the Judeans in the Persian Period} (ed. Oded Lipschitz and Manfred Oeming; Winona Lake, IN: Eisenbrauns, 2006), 457–58.


\textsuperscript{143} Lemaire, \textit{Nouvelles}, 149–50; ibid., “New Aramaic Ostraca,” 413–56. An image of the ostracon (without commentary) is found in Bezalel Porten and Ada Yardeni, \textit{TAOI}, H1.1; ISAP 1283 [JA107].

\textsuperscript{144} Lemaire, “Nouveau Temple de Yaho (IV\textsuperscript{E} S. AV. J.–C.),” 270. He also writes that “[t]he great number of Aramaic ostraca and their dating scheme make clearer and clearer that they are somehow connected with Achaemenid administration. Most of the ostraca probably record taxes in kind (barley, wheat, oil, and so on), and it is no surprise that quantities of barley, wheat, and oil were, at the time of the harvesting of each crop, entering the storerooms of Makkedah.” See Lemaire, “New Aramaic Ostraca,” 414.

\textsuperscript{145} Lemaire, \textit{Nouvelles}, 40.
also known during this period at Elephantine, Jerusalem, and Mount Gerizim.”\footnote{146} Lemaire also notes that,

[u]nfortunately we have no information about the kind of cult that was practiced in the Idumean temple. What we can underline is the fact that it is no longer possible to speak about the Yahwistic cult during the Persian Period by taking into account only the Temple of Jerusalem.

The closest analogy for the use of the divine name in Idumea is its use at Elephantine, where multiple temples coexisted with the YHW temple on the island.\footnote{147} In the case of the Idumean YHW worshippers, we might suspect syncretistic worship given the long history of diverse ethnic groups in this region. The occurrence of the divine name on the Ostracon provides evidence for the YHW temple in Idumea, more specifically Khirbet El-Qom, but also evidence that the name was known and used at the administrative levels during the fourth century BCE. One might posit continuity with the earlier Iron Age inscriptions with the name YHWH from the same locale.\footnote{148}

\subsection*{2.1.9 British Museum Drachm}

The British Museum Drachm (BM Drachm) is addressed here because recent arguments are in favor of reading “YHW” as the coin’s inscription rather than “YHD” as traditionally

\footnote{146} Lemaire notes that “[t]he coexistence of these temples...is also evidence of the mixed ethnicities and religions characteristic of the Idumean province during the fourth century BCE.”

\footnote{147} B2.7, 13–15: “...below it is the Temple of YHH (the) God...west of it is the house of Ḩarwodj son of Paṭu, priest of H[ ] the god.”

interpreted.\textsuperscript{149} Michael Shenkar has most recently advocated for the reading “YHW.”\textsuperscript{150} Scholars also debate the image of the bearded deity seated on a winged wheel.\textsuperscript{151} On the “reverse” there are two letters above the hawk; the third letter is left of the deity’s head. Mildenberg and Meshorer date the coin between 380–360 BCE.\textsuperscript{152}

© Trustees of the British Museum\textsuperscript{153}

\textsuperscript{149} For an overview of the consensus reading as YHD, see Ya’akov Meshorer, מימי משגרון: המידאש /(trans. Robert Amoils; Jerusalem: Yad ben–Zvi, 2001), 2–6. As a result of the complexities of this coin, he notes that “the interest in this exceptional coin has exceeded the bounds of numismatic research, and scholars from various fields, such as historians and theologians, have discussed it more extensively and rigorously than any other Jewish coin before it.”


\textsuperscript{152} Mildenberg, “Yehud,” 184–85; Meshorer, \textit{Treasury of Jewish Coins}, 5.

\textsuperscript{153} http://www.bmimages.com/results.asp?image=00275252001. See British Museum website for the description of the coin. Note that under “Inscription Content” they give the transcription ויהו (“YHW”) but transliterate “YHD.” This discrepancy may be an accidental graphical error.
G. F. Hill generated a consensus reading “YHW” in 1914. Sukenik later suggested that the coin reads “YHD,” and is instead the first Yehud coin.\(^{154}\) Everyone agrees that the first two letters read yod and heh, but the third is contested, either waw or dalet. To gain perspective on the debate over the final letter, I present below two Yehud coins from approximately the same period below:

![Meshorer 15](image1)

![Meshorer 29](image2)

The paleo-Hebrew dalet of these coins typically has a top that resembles the “less-than” inequality symbol (<), which extends left from the vertical stem of the dalet, giving the impression of a horizontal bar and a faint line connecting back to the stem. When comparing this to the BM Drachm, in contrast, the third letter looks nothing like the paleo-Hebrew dalet of the Yehud coins:

![BM Drachm](image3)

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From other sources we know that the paleo-Hebrew **waw** resembles a vertical stem with a subtle “u” shaped top, not the horizontal bar typical of the YHD coins above. The third letter in the BM Drachm resembles the subtle paleo-Hebrew “u” shape much more closely than the features of the **dalet** from the YHD coins. Even with this notable break from standard YHD coins of the period, scholars have explained the divergence in various ways. Frank M. Cross, for example, describes the third letter as following the “archaic Aramaic lapidary script,” suggesting it shares features with scripts from documents of the fifth century BCE.\(^{155}\)

Recently, Haim Gitler and Oren Tal prefer “YHW” but leave the question open.\(^{156}\) The analysis of Gitler and Tal marks a partial return to Hill’s original position. Shenkar reassesses the evidence again and suggests that the drachm “...by weight, chemical composition and iconography, is much closer to Samarian coinage than to any other...”\(^{157}\) and further suggests that deity seated on the winged wheel may be “Samarian Yahweh.” Shenkar concludes with this reflection:

The riddles of this unique coin could be ultimately solved only by the inscription. If the reading ‘YHD’ is accepted, the BM drachm would be a unique image of the God of Israel, and, despite its obvious divergence from the known ‘YHD’ coinage, was minted in Jerusalem or in Philistia (Gaza) for Judea. But if the inscription reads ‘YHW’, an attribution to the Samarian mint is plausible. In that case, it is an equally unique attempt to depict a Samarian Yahweh.\(^{158}\)

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\(^{158}\) Shenkar, “The Coin,” 22. One statement in Shenkar’s article needs correction. In fn. 83, he mentions that an “ostracon with the inscription ‘YHW’ in New Jewish script” was discovered during the excavation of Mount Gerizim. He refers specifically to no. 383. Shenkar mentions this inscription as decisive evidence for his proposal that the BM coin derives from Samaria by claiming that the spelling on the drachm is identical to the spelling of the divine name at Mt. Gerizim. His statement, however, is misleading. Inscription no. 383 does not read “YHW,” but actually contains the Tetragrammaton (YWHH) in paleo-Hebrew. For further discussion, see no. 383 below.
The interpretation of the inscription certainly holds implications for understanding the bearded figure, but if “YHW” is accepted this would not necessarily make an attribution to a “Samarian Yahweh” more plausible. In other words, “YHD” would limit the interpretation of the bearded figure, but “YHW” could equally depict a Samarian or Judean “Yahweh.” At any rate, Hill, Gitler, Tal, and Shenkar consider this coin more likely to contain the divine name YHW than the reading YHD. Based on the comparison of the paleographic features of the BM Drachm with contemporary YHD coins, I am inclined to agree with the trend towards reading “YHW.” If this is correct, it would offer numismatic evidence for the use of the divine name, either in Judea or Samaria, from the Persian period.159 While we do not know on what scale this coin was produced, the administrative and industrial infrastructure required for coin production would seem to presuppose widespread acceptance of writing and speaking the divine name.

In summary, each Aramaic source explicitly refers to the God of Israel, but the diversity of socio-religious background behind these sources is important. The community of the Elephantine material, for example, refer to themselves as both Jews and Arameans, and they invoke other deities in addition to the God of Israel.160 The situation of P. Amh 63 is more complex; the current form of the papyrus points to liturgical use among non-Jews, who invoked a range of deities including Horus-YHW. The Idumean ostraca is a documentary text that

159 We have no idea how many coins of this type may have been minted, but the iconography on the coin may help to situate it historically. A depiction of the deity would have been atypical for the aniconic beliefs that develop in Judea from the second century BCE onwards. The lack of anthropomorphic imagery on Hasmonean coins is a good example. Note the use of an anchor and a lily on a coin of Alexander Janneus, but no deities, humans, or animals. See Meshorer, *Treasury of Jewish Coins*, 37.

mentions the “Temple of YHW” but also refers to the adjacent temples of other deities. The BM Drachm may contain a “highly syncretistic” representation of the deity YHW, the provenance of which could be either Philistia, Samaria, or Judea.\textsuperscript{161}

\subsection{The Use and Non-use of the Divine Name in the Mount Gerizim Inscriptions, Ezra, and Daniel}

The Aramaic evidence we consider next stands apart from the evidence above in three ways. First, the divine name in the Aramaic evidence from Mt. Gerizim, Ezra, and Daniel is consistently avoided. Second, these sources contain immediate comparative Hebrew evidence in which the Tetragrammaton is used. For Ezra and Daniel, the context is literary; for the Mt. Gerizim inscriptions it is epigraphic. Third, this Aramaic material appears to share the belief that only the God of Israel should be acknowledged. Although the Mt. Gerizim inscriptions are slightly more ambiguous, they do not mention any other deities.

\subsubsection{Mount Gerizim Inscriptions}

Excavations over the last couple decades on Mt. Gerizim, modern Nablus, have unearthed about 390 dedicatory and votive inscriptions that commemorate offerings to the Samarian Temple that once stood there. The Temple was destroyed by the Hasmonean king John Hyrcanus around 112–111 BCE. The inscriptions date roughly between 200–168 BCE.\textsuperscript{162} Most

\begin{footnotesize}
\textsuperscript{161} For discussion of the depiction of the deity as Zeus, see Edelman, “Tracking Observance of the Aniconic Tradition through Numismatics,” 190–4.

\textsuperscript{162} Jan Dušek dates the majority between the 5th and 6th Syrian war (i.e., ca. 200–168 BCE); See, Dušek, \textit{Aramaic and Hebrew Inscriptions from Mt. Gerizim and Samaria between Antiochus III the Great and Antiochus IV Epiphanes} (Leiden: Brill, 2012), 59. He suggests that the Aramaic inscriptions were probably carved under the rule of Antiochus III, in the context of the rebuilding of the sacred precinct. Similarly, in the \textit{editio princeps}, Magen and others date most of the inscriptions to the Hellenistic period (late 3rd early 2nd century BCE); Y. Magen, H. Misgav, L. Tsfania, \textit{Mount Gerizim Excavations Volume 1: The Aramaic, Hebrew, and Samaritan Inscriptions} (Judea and Samaria Publications 2; Jerusalem: Israel Antiquities Authorities, 2004), 41. They also note that “some may belong to the earliest period of the sacred precinct (fifth–fourth centuries BCE),” 14. Moreover, the inscriptions were found inside the city’s Hellenistic period sacred precinct. Only one inscription was discovered \textit{in situ} due to the multiple
\end{footnotesize}
are in Aramaic, but nine are in Hebrew. Two of the nine Hebrew inscriptions are written in the square script, while seven are inscribed in paleo-Hebrew. The two square script Hebrew inscriptions overlap in content with the general dedicatory Aramaic inscriptions, while the paleo-Hebrew inscriptions contain distinctive priestly terminology.

The Aramaic inscriptions refer to God as אלהא, as found in the repeated expression “before the God in this place” (קדמ אלהא באחרא דנה). The Hebrew inscriptions, on the other hand, contain אלהים, and the Tetragrammaton. The Tetragrammaton occurs twice: once in a paleo-Hebrew inscription, and once on a silver ring in the square-Aramaic script that was found at the site. I present the evidence for both Aramaic and Hebrew inscriptions in the table below for comparative purposes. I then discuss a few key examples.

### 2.2.1 Mt. Gerizim Divine Designations

<table>
<thead>
<tr>
<th>Designation</th>
<th>Reference</th>
<th>Language</th>
<th>Script</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>קדמ אלהא באחרא דנה</td>
<td>147, 149, 152, 154, 155, 162, 190, 191</td>
<td>Aramaic</td>
<td>Cursive</td>
<td>8x</td>
</tr>
<tr>
<td>אלהא</td>
<td>213</td>
<td>Aramaic</td>
<td>Cursive</td>
<td>1x</td>
</tr>
<tr>
<td>אלהים</td>
<td>200</td>
<td>Aramaic</td>
<td>Monumental</td>
<td>1x</td>
</tr>
<tr>
<td>יק高等学校</td>
<td>172</td>
<td>Aramaic</td>
<td>Monumental</td>
<td>1x</td>
</tr>
</tbody>
</table>

Destructions of the city and sanctuary, first by John Hyrcanus and again by Zenon in 484 CE.  


Magen reconstructs no. 387 as follows: [לבת אלוןkaar התפוך עד לה] אלהא. The use of אלהים is probably accurate because this is a paleo-Hebrew inscription.  

164 Scholars differ in how they refer to the scripts used at Mt. Gerizim. The current study follows the terms used by Jan Dušek. In the *edition princeps*, Magen uses “Neo-Hebrew” instead of the more common term “paleo-Hebrew.” He also distinguishes between two Aramaic scripts: ‘lapidary’ and ‘proto-Jewish’ (Magen, 36–40). Dušek finds these inappropriate as (1) all of these inscriptions are “lapidary” by definition (i.e., carved in stone) and (2) “proto-Jewish” is unsuitable for inscriptions that come from Samaria (i.e., not associated with Judea). Regarding the latter, he writes, “From a paleographic point of view, this style of Aramaic script is a direct descendant of the official Aramaic cursive used in the Persian period, and we will call it simply ‘cursive script’ which was in use in the southern Levant in the Hellenistic period” (5). Thus, for the two types of Aramaic scripts (“lapidary” and “proto–Jewish”), he proposes the alternatives “monumental” and “cursive script” respectively.
No. 147 is the best preserved example of an Aramaic inscription:

Dalayah son of Shim’on offered [this] stone for himself and his sons for good remembrance before God in this place.

The prepositional phrase קדמ אלהא here appears to have a locative meaning, referring to the actual location of the offering in relation to the deity at the Mt. Gerizim Temple, rather than a figurative meaning intended to show respect to kings and deities. In this phrase, Magen sees a parallel with the biblical יהוה לפני (“before YHWH”). He observes that יהוה לפני is used in the Bible for the place where the Ark of the Covenant was located and where sacrifices could be brought, such as the Temple or the Tabernacle (e.g., Lev 4:4). Magen even refers to קדמ אלהא as a “translation” of the Hebrew לפני יהוה. Perhaps “translation” is not the best way to describe

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166 For an insightful study on the possible figurative meaning of the preposition לפני/קדמ used in a deferential sense, see Jan Joosten, “L’araméen de Qumran entre l’araméen d’empire et les Targumim: L’emploi de la préposition ‘devant’ pour exprimer le respect dû au roi et à Dieu,” in Aramaica Qumranica: Proceedings of the Conference on the Aramaic Texts from Qumran in Aix-en-Provence, 30 June–2 July 2008 (ed. by K. Berthelot, D. Stökl Ben Ezra; STDJ 94; Leiden: Brill, 2010), 84–85: “La préposition קדמ reflète un style particulier qui vise à créer une distance entre les actions humaines et le roi…Ce trait stylistique n’est probablement pas l’invention des auteurs bibliques. Comme l’a reconnu Sebastian Brock, des tournures analogues se rencontrent dans l’araméen d’empire.” Thus the biblical phrase לפני יהוה, by the late Second Temple period, may have been read in light of the deferential “langage de la cour” related to the use of the Aramaic preposition קדמ, as found in the Official Aramaic of Ezra and Daniel.

167 Magen, et al., Gerizim II, 19.
this relationship, but the similarity in theme and formulaic expression of these phrases invites comparison. This suggests that אלהא may have been viewed as a replacement for יהוה. A glance at the entire collection of inscriptions, more broadly, shows a clear distinction between Aramaic and Hebrew divine name practices. This underscores the intentionality of avoiding the divine name in the Aramaic inscriptions.

No. 150 is a Hebrew inscription. The third lines reads, לָפְנֵי אֲדֹנֵי בָּמֵקֶדֶש. Magen observes that the expression here is identical to the Aramaic קָדִם אלהא בָּאָטָרָא דָּנָה except that “the Hebrew writer preferred replacing the general concepts with explicit names: אֲדֹנֵי ‘the Lord’ instead of אלהא ‘God,’ and בָּמֵקֶדֶש ‘in the temple’ instead of דָּנָה ‘in this place.’” We do not know if the Hebrew texts were inscribed with the Aramaic in mind, or vice versa, but Magen’s point remains valid—the Hebrew terms are specific while the Aramaic terms are general and could theoretically have been inscribed at any Aramaic-speaking cult site. This example shows at least two types of replacements of the Tetragrammaton. The Hebrew use of אֲדֹנֵי, and the Aramaic use of אלהא.

No. 151 contains the phrase קָדִם אֲדֹנֵי [ -- -]. If the reconstruction of אדני is accurate, this would appear to be a Hebrew inscription. אדני does not occur in the Aramaic inscriptions, but importantly, the preposition קָדִים is featured in the Aramaic formulae. There are no inscriptions that actually preserve the use of לָפְנֵי, so comparison in this regard is not possible. Magen considered no. 151 to be a Hebrew inscription with a mixed formula because “[i]n none of the Mt. Gerizim inscriptions, and, in fact, in none of any of the known Jewish inscriptions from any site, does the epithet אדני appear in an Aramaic text.” This is true for Mt. Gerizim, but

168 See Magen, et al., Gerizim II, 30.
may be an overstatement because we find the use of Adonai in columns XI and XII of P. Amh 63, the Aramaic text in demotic script.\(^{169}\) This may be one reason to question Magen’s view that this is a Hebrew inscription with a “mixed” formula. The use of אֲדֹנָי, nonetheless, in the absence of any further extant comparative material at Mt. Gerizim, seems to suggest that this inscription is Hebrew. If correct, then inscription no. 151 would provide evidence for the replacement of the Tetragrammaton with אֲדֹנָי.

No. 383 is a Hebrew inscription with the Tetragrammaton in the paleo-Hebrew script.\(^{170}\)

Image from Magen, Mount Gerizim Inscriptions, no. 383.

\[
\begin{align*}
\ldots & \ h\circ\circ \[\ldots] \\
\ldots & \ YHWH \[\ldots] \ 171
\end{align*}
\]

This is the single occurrence of the Tetragrammaton among the Mt. Gerizim inscriptions. Magen, Gudme, and Dušek all consider the Tetragrammaton to be used in a priestly context because of the concentration of other priestly terms, such as כהנים and פינחס, in the paleo-Hebrew inscriptions.\(^{172}\) Magen summarizes the larger picture as follows:

In inscriptions using Aramaic scripts, God is referred to as אלהיך ‘the God,’ but in inscriptions whose language is Hebrew, the terminology אֲדֹנָי ‘the Lord’, is employed (nos. 150–151). The discussion of the latter inscriptions indicates a seeming hierarchical

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\(^{169}\) One could argue that P. Amh 63 is not Jewish, but the cluster of uses of Adonai seem to reflect at least an earlier Israelite/Jewish source behind the present form of columns XI and XII.

\(^{170}\) For comparative purposes, the waw of the Tetragrammaton here shows much closer resemblance to the third letter in the BM Drachm, with the small “u” shaped top of the waw, in contrast to the horizontal cross bar of the dalet in other YHD coins from the fourth century BCE.

\(^{171}\) Magen, et al., 2004, 254; Naveh and Magen 1997; Magen, Tsfania, Misgav, 2000, 125–132; Dušek, Mt. Gerizim, 55.

\(^{172}\) See Anne Gudme, *Before the God in this Place for Good Remembrance: A Comparative Analysis of the Aramaic Votive Inscriptions from Mount Gerizim* (BZAW 441; Boston: de Gruyter, 2013).
usage of different names of God. The priests used the Hebrew language and script, and were the only ones to use the Tetragrammaton, a practice that had fallen into disuse among the other strata of society.\textsuperscript{173}

This summary offers an intriguing proposal for the divine name practices at Mt. Gerizim, but it must be admitted that the evidence is fragmentary. As it relates to the Tetragrammaton, for example, the idea that only priests used it is based largely on this single occurrence.

Another possible use of the divine name deserves to be mentioned. It was classified as a “Special Find” by Magen. No. 391 is a silver ring discovered at Mt. Gerizim that appears to contain the phrase יְהֹוָה אֶחָד (“YHWH [is] one”) in the third line:

\begin{center}
\textbf{Image from Magen 2008, Plate XVII.}
\end{center}

The two additional lines of text, above and below the pillar-like image, have not been deciphered. Magen considers the script of the Tetragrammaton to postdate the other inscriptions from the site.\textsuperscript{174}

Overall, the divine name practices at Mt. Gerizim appear to be consistent with the language employed, Aramaic or Hebrew. An additional complexity involves the use of the paleo-Hebrew script in the priestly inscriptions. Magen offers the following synthesis:

If the Hebrew characters were indeed in use only by priests, then it may be concluded that during that period priests wrote God’s explicit name, while the average Israelite using the Jewish script, even when he wrote in the Hebrew language, would refer to God

\textsuperscript{173} Magen, et al., 2004: no. 383.

\textsuperscript{174} See Magen, et al., 2004: no. 391. He entertains the possibility that “[t]he other marks on the ring are perhaps not real letters at all, but only the letter-like signs that appear on Samaritan amulets.” There is also no consensus regarding the depiction on the ring, or its proper direction. Magen suggests that it “might depict a facade with a pediment on top of some stairs or a monolithic base(?),” Magen, \textit{Gerizim}, 260–261.
only by the appellation ‘Lord.’ If so, then this inscription is the earliest extant testimony to the use of the appellation “Lord” instead of the explicit YHWH name.\footnote{Magen, Gerizim, 150.}

This is probably best understood as a maximal interpretation of the evidence. As we will see, however, more caution is warranted in drawing far-reaching conclusions about the early second century BCE from a slim amount of evidence. Over a thousand inscriptions likely once existed at Mt. Gerizim and we have only a collection of 391 fragments, and even among these we find evidence of mixed scripts and formulae that qualify the conclusions about the priestly setting of paleo-Hebrew inscriptions and the role of language in these inscriptions. The current state of the evidence, nevertheless, strongly supports the intentional avoidance of the divine name in Aramaic in contrast to its use in Hebrew.

2.2.2 Book of Ezra\footnote{The final form of Ezra shares a close literary relation to Nehemiah. At a very early time, these books were considered one, and read as “Ezra-Nehemiah.” On the original form of Ezra-Nehemiah, see recently Lisbeth S. Fried, Ezra. A Commentary (Sheffield: Phoenix Press, 2015), 3: “Although the final product must be read as one book (pace VanderKam 1992; Kraemer 1993; Becking 1998), it includes the work of several independent authors and editors, whose writings have now been completely intertwined.” In this study, I discuss Ezra apart from Nehemiah simply from a historical-critical perspective, and because Nehemiah does not use Aramaic. It is difficult, furthermore, to discern when Ezra and Nehemiah were read as one book. Some ancient sources refer to one, but not the other. For example, Sir 49:12–13 and 2 Macc 1:18, 20–36 mention Nehemiah, but not Ezra.}

story of the return of the Babylonian exiles to Jerusalem. The God of Israel is invoked throughout the book and plays a key role in the return of the exiles, especially in stirring the spirit of King Cyrus to initiate and fully sponsor the return to Jerusalem and rebuild the Temple. Curiously, however, even though the deity is present in all parts of the book, we find a striking contrast between the terms for God in Aramaic and Hebrew. The name YHWH is consistently avoided in the Aramaic, but used freely in the Hebrew. At the very least, the Elephantine papyri, P. Amh 63, and the Idumean Ostraca show that the divine name in Aramaic was known and used during the Persian period, which makes its non-use in the Aramaic of Ezra all the more striking.

The Aramaic terms for God are collected below. This is followed by a collection of the Hebrew terms for God. With these data sets in place, I will discuss three passages that illustrate the use and non-use of the Tetragrammaton in the literary contexts of Ezra.

### 2.2.2 Ezra: Aramaic Divine Designations

<table>
<thead>
<tr>
<th>Designation</th>
<th>Reference=Chapter (frequency)</th>
<th>Total Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>בית אלהא</td>
<td>4, 5 (7x), 6 (9x), 7</td>
<td>18x</td>
</tr>
<tr>
<td>אלה שמים ואורים</td>
<td>5</td>
<td>1x</td>
</tr>
<tr>
<td>אלה ישראלי</td>
<td>5, 6, 7</td>
<td>3x</td>
</tr>
<tr>
<td>אלה שמי</td>
<td>5, 6 (2x), 7 (4x)</td>
<td>7x</td>
</tr>
<tr>
<td>אלהים</td>
<td>5, 6 (2x)</td>
<td>3x</td>
</tr>
<tr>
<td>אלהים ראו</td>
<td>5</td>
<td>1x</td>
</tr>
<tr>
<td>אלהים</td>
<td>5, 7</td>
<td>2x</td>
</tr>
<tr>
<td>אלה</td>
<td>7</td>
<td>6x</td>
</tr>
<tr>
<td>אלהים</td>
<td>7</td>
<td>2x</td>
</tr>
</tbody>
</table>

In the Aramaic letters (Ezra 4:8–6:18 and 7:12–26), the terms for God are generally semantic equivalents of the Hebrew terms, except for the avoidance of the divine name. One notable feature of the Aramaic terms for God is the use of the title אלה “God of Heaven” (7x). This epithet was also prominent in the epistolary context of Jedaniah’s request to
rebuilt the “house of YHW” at Elephantine. These uses, in Ezra and in Jedaniah’s letter, are near contemporary. Another epithet found in both Ezra and the Elephantine material is אלהא רבא “the Great God” (Ezra 5:8). At Elephantine, this compound epithet was applied to the God of Israel as well as foreign deities Ptaḥ, Shamash, and Osiris. This epithet also appears in the book of Daniel and other Qumran Aramaic Scrolls.

Further insights can be drawn from a comparison with the Hebrew material. The Tetragrammaton occurs 37 times in the Hebrew parts of Ezra, and אלהים occurs 55 times.

### 2.2.3 Ezra: Hebrew Divine Designations

<table>
<thead>
<tr>
<th>Designation</th>
<th>Reference=Chapter (frequency)</th>
<th>Total Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>יהוה אלהי השמים</td>
<td>1</td>
<td>1x</td>
</tr>
<tr>
<td>יהוה אלהי ישראל</td>
<td>1, 4 (2x), 6, 7, 9</td>
<td>6x</td>
</tr>
<tr>
<td>בית יהוה</td>
<td>1 (3x), 2, 3 (2x), 7, 8</td>
<td>8x</td>
</tr>
<tr>
<td>יהוה אללי</td>
<td>3 (2x)</td>
<td>2x</td>
</tr>
<tr>
<td>בית האלהים</td>
<td>1, 2, 3 (2x), 6, 8, 10 (3x)</td>
<td>9x</td>
</tr>
<tr>
<td>מבת האלהים</td>
<td>3</td>
<td>1x</td>
</tr>
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<td>משה אלי וששים</td>
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</tr>
<tr>
<td>לאלוהים</td>
<td>4</td>
<td>1x</td>
</tr>
<tr>
<td>אלהים</td>
<td>7</td>
<td>1x</td>
</tr>
<tr>
<td>יהוה אלהי אבותינו</td>
<td>7</td>
<td>1x</td>
</tr>
<tr>
<td>יהוה אלהי</td>
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<td>2x</td>
</tr>
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<td>יהוה אלהי אבותיכם</td>
<td>8</td>
<td>1x</td>
</tr>
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<td>יהוה אלהי</td>
<td>9</td>
<td>1x</td>
</tr>
<tr>
<td>יהוה אלהי אבותיכם</td>
<td>10</td>
<td>1x</td>
</tr>
<tr>
<td>אלהים</td>
<td>8 (9x), 9 (5x), 10 (4x)</td>
<td>18x</td>
</tr>
</tbody>
</table>

In the Hebrew passages, יהוה and אלהים are the standard terms for God. There are no adjectival or descriptive epithets like רבא אלהא. The more national focused יהוה יביה ארלאל “YHWH God of Israel”.

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178 TAD C3.12, 26 contains the line לְלַכֶּחַ קֹדֶם אֱפְתַּחְתַּא יְבִיה אָרַלאל (“for libations before Ptah the great god”); cf. TAD D22.47, 4; D24.1, 4–5.

179 Of these total occurrences, the construct phrase “יהוה אלהים ...” occurs 14 times.
of Israel” occurs 6 times, while “YHWH God of Heaven” occurs only once, suggesting that in the Hebrew designations “Israel” is preferred over “Heaven.” Furthermore, בֵּית אלהים and יְהוָה appear to be interchangeable, as seen in the uses of בֵּית יְהוָה (8x) and בֵּית אלהים יְהוָה (9x). The Aramaic equivalent is more consistent. While the Hebrew passages move freely between בֵּית יְהוָה and בֵּית אלהים יְהוָה, the Aramaic reads בֵּית אלהא every time the Jerusalem Temple is mentioned (18x). This survey shows that the Aramaic passages clearly avoid the Tetragrammaton and instead prefer “Heaven” and/or אלהא. Three examples are illustrative.

(1) A clear preference for אלהא over יְהוָה is evident in the Aramaic speech of king Darius (Ezra 6:9–12). The Aramaic words placed in Darius’ mouth are curiously deuteronomistic, and when we compare Darius’ speech with the Hebrew deuteronomistic “name-theology,” for example of Deut 16:2, the avoidance of the Tetragrammaton is obvious. The Persian king discovers an earlier memorandum (דכרונה) in the archives of Ecbatana that authorized the rebuilding of the Jerusalem Temple. He commands the Judean adversary Tattenai, and his associates to “keep away…let the governor of the Jews and the elders of the Jews rebuild this house of God (בית אלהא) on its site.” Darius then subsidizes the rebuilding of the temple with money from the royal revenue:

[9] Whatever is needed—young bulls, rams, or sheep for burnt offerings to the God of heaven [אלוהא שמיא], wheat, salt, wine, or oil, as the priests in Jerusalem require—let that be given to them day by day without fail, [10] so that they may offer pleasing sacrifices to the God of heaven [אלוהא שמיא], and pray for the life of the king and his children...[12] May the God who has established his name there [אלוהא דע שמיא תמם] overthrow any king or people that shall put forth a hand to alter this, or to destroy this house of God in

180 Ezra 8–10 stands out for the relatively high frequency of אלהא + a pronominal suffix; most notable are the 18 occurrences of אלהא (“our God”). Several distinct features occur in the so-called “Ezra Memoir.” The common designation for the Jewish deity in Ezra 8 is “our God,” and the phrase “hand of our God” occurs several times, apparently as protective surety for the journey back to Jerusalem, parallel to the idea that “[God] delivered us from the hand of the enemy and from ambushes along the way” (Ezra 8:31). This theme also occurs in Nehemiah 2:8, 18.
Jerusalem. I, Darius, make a decree; let it be done with all diligence. (Ezra 6:9–12)

The deuteronomistic language in the “decree” of Darius is unmistakable. It contrasts sharply with the more general language of international Persian diplomacy as the decree contains terms that are specific to the Israelite/Judean community.\(^{181}\) Note the comparison between Ezra 6:12 and Deut 16:2:\(^{182}\)

\[
\text{יוהי שם שמו שמך} \quad \text{Deut 16:2} \\
\text{אלהי דיו שם תמה} \quad \text{Ezra 6:12}
\]

These verses are nearly identical, except for their references to God. This divergence underscores the purposeful avoidance of the Tetragrammaton in Aramaic.

(2) Ezra 6:16–18 (Aramaic) gives an account of the temple dedication, while three verses later Ezra 6:21–22 (Hebrew) narrates the celebration of Passover. In the Aramaic passage, we find the consistent use of אלהי:

\[16\] The people of Israel, the priests and the Levites, and the rest of the returned exiles, celebrated the dedication of this house of God (בית אלהי) with joy...\[18\] Then they set the priests in their divisions and the Levites in their courses for the service of God at Jerusalem (עלعبידת אלהי דיבירושלים), as it is written in the book of Moses.

The Aramaic narrator depicts a national event. He is not constrained by diplomatic rhetoric or the customary features of official Persian documents, both of which may have restricted the use of

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\(^{181}\) Even scholars who hold that the Aramaic correspondences are largely “authentic” agree that this passage received Jewish coloring, but the context in which this happened is not immediately clear. Williamson believed that Jewish scribes were behind the drafts of the authentic correspondences as they were written up for the Persian administration. After discussing examples in which the Persian authorities acquainted themselves with the specifics of other local cults, Williamson commented on the list of items declared by Darius for the service of the Jerusalem temple: “The “Jewishness” of the list is no objection [to authenticity] either, since we have observed repeatedly that Jews were doubtless involved in one way or another with the drafting of legislation that concerned their religion and its cult.” And so the presence of distinctly Jewish terms does not detract from the authenticity of the correspondences: “Jewish influence on the drafting of the decree is again to be discerned in the typically Deuteronomistic phrase ‘the God who has caused his name to dwell there’.” See Williamson, *Ezra-Nehemiah*, 16:82–83.

\(^{182}\) See also Deut 12:5, 11; 14:23; 16: 6, 11; and 26:2.
the Tetragrammaton in Aramaic, but he still uses אֱלֹהָם. For the narration of the Passover, however, the language shifts to Hebrew:

[21] And they ate [the Passover], the people of Israel who had returned from exile, and all who had joined them and separated themselves from the pollutions of the nations of the land to worship YHWH, the God of Israel (יהוה אֱלֹהֵי יִשְׂרָאֵל) [22] With joy they celebrated the festival of unleavened bread seven days; for YHWH (יהוה) had made them joyful… (Ezra 6:21–22)

The Aramaic narrator refers to the Levites and Moses, and so had the freedom and occasion to use the Tetragrammaton, or perhaps the Aramaic form of the divine name. But the Aramaic writer chose to use אֱלֹהָם instead, which contrasts with the use of the Tetragrammaton in the Hebrew Passover pericope.

(3) Ezra 7:6–11 (Hebrew) introduces and describes the role of Ezra himself, while the Aramaic passage Ezra 7:12 contains Artaxerxes description of Ezra. The juxtaposition of these passages, again, highlights the avoidance of the divine name in Aramaic.

[11] This is a copy of the letter that King Artaxerxes gave to the priest Ezra, the scribe, a scholar of the text of the commandments of YHWH and his statutes for Israel: [12] “Artaxerxes, king of kings, to the priest Ezra, the scribe of the law of the God of heaven: Peace.”

The relevant passages are compared below:

|םשימא אֱלֹהֶם סֶפֶר דַּבֵּר מִשְׁתֵּת יוֹהֵה | וֹורָא בּוֹטָן סֶפֶר דַּבֵּר מִשְׁתֵּת יוֹהֵה | Ezra 7:11 (Hebrew) |
|םשימא אֱלֹהֶם סֶפֶר דַּבֵּר מִשְׁתֵּת יוֹהֵה | וֹורָא בּוֹטָן סֶפֶר דַּבֵּר מִשְׁתֵּת יוֹהֵה | Ezra 7:12 (Aramaic) |

These verses are identical except for their rendering of the divine name. In Hebrew, Ezra is the scribe of the commandments of YHWH, but in Aramaic he is the scribe of אֱלֹהֶם שְׁמֵימָא.

In summary, at the seam of the narrative transitions between Aramaic and Hebrew, parallel themes and phrases are juxtaposed that reveal distinct divine name practices that emphasize the avoidance of the divine name in Aramaic, but its use in Hebrew. The three examples above—the decree of Darius (Ezra 6:12) with deuteronomistic parallels, the Passover
pericope (Ezra 6:16–18, 21–22), and the bilingual portrayals of Ezra (Ezra 7:11–12)—suggest that the avoidance in the Aramaic of Ezra is intentional.\textsuperscript{183}

2.2.3 Book of Nehemiah

A brief discussion of the divine designations in Nehemiah is important because Nehemiah shares a close literary relationship with Ezra, but also provides some parallels for divine designations in Daniel. In Nehemiah, the Tetragrammaton occurs 17 times while \( אלוהים \) occurs 70 times.

2.2.3 Nehemiah: Hebrew Divine Designations

<table>
<thead>
<tr>
<th>Designation</th>
<th>Reference(=)Chapter (frequency)</th>
<th>Total Frequency</th>
</tr>
</thead>
<tbody>
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<td>3x</td>
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<tr>
<td>אדני</td>
<td></td>
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</tr>
<tr>
<td>יהוה אלהי השמים האלהי הפורע</td>
<td>1</td>
<td>1x</td>
</tr>
<tr>
<td>יהוה אלוהים הפורע</td>
<td>8</td>
<td>1x</td>
</tr>
<tr>
<td>אלהינו אלהי הנבון והנורא</td>
<td>9</td>
<td>1x</td>
</tr>
<tr>
<td>אל תחן רוחו</td>
<td>9</td>
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</tr>
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<td>אדני הנבון והנורא</td>
<td>4</td>
<td>1x</td>
</tr>
<tr>
<td>אדני הנבון והנורא</td>
<td>8, 13</td>
<td>2x</td>
</tr>
<tr>
<td>אלהי</td>
<td>2 (2x), 5, 6, 7, 13 (5x)</td>
<td>10x</td>
</tr>
<tr>
<td>אלהים</td>
<td>6, 12, 13 (2x)</td>
<td>4x</td>
</tr>
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<td>האלהים</td>
<td>4, 5, 7, 12</td>
<td>4x</td>
</tr>
<tr>
<td>יראת אלהינו</td>
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<td>2x</td>
</tr>
<tr>
<td>אלהינו</td>
<td>3, 4 (2x), 6, 13 (2x)</td>
<td>6x</td>
</tr>
</tbody>
</table>

\textsuperscript{183} The authenticity of the Aramaic passages, purportedly originating with foreign dignitaries (e.g., Cyrus Decree, Darius Decree, or the official Aramaic correspondences) has been often questioned in scholarship (see n. 171, 175). For the purpose of the current study, namely to collect the evidence for the use and non-use of the divine name, the provenance of the sources is relevant, but not in the sense that a Jewish author would use the divine name while an authentic Aramaic Persian source would refer only to \( אלוהים \). On the surface, language seems to be the determining factor. For example, in Cyrus’ decree (Ezra 1:2–4), he claims that יהוה אלהי השמים has appointed him to be the ruler of the world. Would Cyrus have used the personal name of the Israelite/Judahite national deity? It is possible, given that the Cyrus Cylinder makes similar claims \( \text{vis-à-vis} \) the Babylonian national deity, Marduk. But the Tetragrammaton was probably used in Ezra 1:2–4, in its current literary context, because it was written in Hebrew, regardless of its provenance. Compare this with the Aramaic narrator in the example of Ezra 6:16–18; he is not relaying words of foreign kings, or stitching an Aramaic correspondence. He describes the Jewish temple dedication ceremony, mentioning even Moses, but avoids using the Tetragrammaton. This is because the passage was written in Aramaic. The reason why the book of Ezra avoids the divine name in Aramaic, while other Aramaic texts, such as the Elephantine material, etc., use the short form, is another question, one that comes into view as the result this collection of all available evidence. I discuss this question more fully in the conclusion.
There are some overlaps between the designations in Ezra and Nehemiah. Neh 1:5, for example, contains the epithet יְהֹוָה אלֵהֶים, identical to the epithet found in Cyrus’ decree in Ezra 1:2. 184 In Nehemiah, however, the divine names are more varied. We find longer epithet chains, such as אֲדֹנֵי הָאֲלֹהִים הָגָדוֹל הָגָבֹר הָנָוָא (Neh 9:32), אֲדֹנֵי הָאֲלֹהִים הָגָדוֹל הָנָוָא (Neh 4:8), and יְהֹוָה הָאֲלֹהִים הָגָדוֹל (Neh 8:6), and we also encounter אֲדֹנֵי, which on occasion parallels יְהֹוָה and אֱל. Note the following:

<table>
<thead>
<tr>
<th>Designation</th>
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<td>1x</td>
</tr>
<tr>
<td>יַהֲנָהָלְתִים</td>
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<td>6x</td>
</tr>
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<td>8, 9</td>
<td>2x</td>
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<td>2x</td>
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<td>יַהֲנָהָלְתִים</td>
<td>9</td>
<td>1x</td>
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<td>אָלָלָךְ</td>
<td>9</td>
<td>1x</td>
</tr>
<tr>
<td>יַהֲנָהָלְתִים</td>
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<td>1x</td>
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<td>1x</td>
</tr>
<tr>
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<td>6, 8, 11 (3x), 12, 13 (3x)</td>
<td>9x</td>
</tr>
<tr>
<td>יַהֲנָהָלְתִים</td>
<td>10 (8x), 13</td>
<td>9x</td>
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<td>1x</td>
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<td>יַהֲנָהָלְתִים</td>
<td>13</td>
<td>1x</td>
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<tr>
<td>יַהֲנָהָלְתִים</td>
<td>13</td>
<td>1x</td>
</tr>
</tbody>
</table>

Although some of the divine names in Nehemiah share features with Ezra, others are closely linked with the Hebrew designation in Daniel, in particular the use of אֲדֹנֵי and יְהֹוָה. We find this

184 These epithets occur in a significant location, at the beginning of both books, framing the portrayal of the deity within the narratives. Furthermore, both Ezra and Nehemiah share the phrase “the hand of my God was upon me.”
relationship most explicit in the penitential prayer of Dan 9, the only passage in Daniel that uses the Tetragrammaton; similar themes can be found in Neh 1:5–11 and 9:5–37.

2.2.4 Book of Daniel

The book of Daniel offers further evidence for the use and non-use of the divine name according to language divisions. The divine name is avoided in Aramaic, but used in Hebrew, although found only in the penitential prayer of Dan 9 (8x). The distribution of Aramaic divine titles and epithets also seem to have a specific distribution, as some cluster in certain chapters but not others:

<table>
<thead>
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<th>Designation</th>
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<td>2</td>
<td>1x</td>
</tr>
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<td>שמיא</td>
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</tr>
<tr>
<td>מלכין שמי</td>
<td>4</td>
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</tr>
</tbody>
</table>

185 The Aramaic tales (Dan 1–6) are often distinguished from the apocalyptic visions (Dan 7–12), but intriguingly the language of these sources does not neatly follow the genre boundaries. The opening and second half of Daniel are in Hebrew (Dan 1:1–2:4a and 8–12), while most of the first half is in Aramaic (Dan 2:4b–7:28). For discussion of this phenomenon and the debate over the coherence of an independent “Aramaic book” based on concentric patterns of Dan 2–7, see John Collins, Daniel (Hermeneia; Minneapolis: Fortress Press, 1991), 33–39; Rainer Albertz, Der Gott des Daniel: Untersuchungen zu Daniel 4–6 in der Septuagintafassung sowie zu Komposition und Theologie des aramäischen Danielbuches (SBS 131; Stuttgart: Katholisches Bibelwerk, 1988), 170–83; ibid., “The Social Setting of the Aramaic and Hebrew Book of Daniel,” in The Book of Daniel: Composition and Reception (Leiden: Brill, 2001), 171–204; Maurice Casey, Son of Man: The Interpretation and Influence of Daniel 7 (London: SPCK, 1979), 7–9; and Carol Newsom, Daniel (OTL; Louisville: Westminster John Knox Press, 2014), 1–28.

186 The name מְרָא refers to Nebuchadnezzar in Dan 4:16 and 21.

187 A phrase in Dan 4:23 reads, וַתְּדַבֵּר יְהוָה מָלֵךְ וְשָׁמַיִם. The relative particle וְיִדּוּ צַלְעַת שָׁמַיִם is a predicate adjective: “you shall know that Heaven (is) sovereign.” This is compared below with a similar phrase in the Aramaic Book of Giants, see § 2.3.2.
Aleha is the most frequent divine title in Aramaic. It occurs independently and in compound with other epithets. While Aleha has the broadest distribution, it does not occur in the apocalyptic vision of Dan 7, most of which concerns the vision and interpretation of the four beasts. Dan 7:9–14 depicts the God of Israel as the שמי (“Ancient of Days”) and עליא (“Most High”).

There are several titles and epithets in Daniel that we have not encountered in other Aramaic texts up to this point, such as עליא (“Most High”), קדישי עליאונין (“holy ones of the Most High”), Aleha חיא (“Living God”), Aleha רב (“Great God”), and עתיק יומיא (“Ancient of Days”). The designations שמי and עליא are relatively frequent, often in longer epithet chains, but Aleha is found only in Dan 2, and the independent use of עליא occurs only in Dan 4, 5, and 7.

Scholars have debated the meaning of עליאונין. In Daniel, it always occurs in the construct phrase קדיש עליאונין, and can be translated either as an epexegetical adjective (“most high holy ones” or “holy ones on high”) or as a divine epithet (“holy ones of the Most High”). It also

<table>
<thead>
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<th>distribution</th>
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<tr>
<td>马拉 שביה</td>
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</tr>
<tr>
<td>Aleha חיא</td>
<td>6</td>
</tr>
<tr>
<td>Aleha רב</td>
<td>3</td>
</tr>
<tr>
<td>Aleha חיא</td>
<td>3</td>
</tr>
<tr>
<td>Aleha חיא</td>
<td>3</td>
</tr>
<tr>
<td>דמיה לבר Aleha</td>
<td>3</td>
</tr>
<tr>
<td>עליאונין קדיש</td>
<td>7</td>
</tr>
<tr>
<td>Aleha עליא</td>
<td>3, 5 (2x)</td>
</tr>
<tr>
<td>יומיא עליא</td>
<td>4</td>
</tr>
<tr>
<td>עליא עליא</td>
<td>4, 5, 7</td>
</tr>
<tr>
<td>עתיק יומיא</td>
<td>7</td>
</tr>
</tbody>
</table>

188 The plural Aleha in the phrase “likeness of a son of the gods” refers the fourth figure in the “furnace of blazing fire” (Dan 3:25), which Nebuchadnezzar apparently describes as an angel (מלאך) in verse 28. This is not a designation of the God of Israel, but likened to a figure associated with the divine council (cf. Gen 6:2; Job 1:6, 38:7; Ps 29:1).
189 The idea that קדיש עליאונין describes celestial beings (not faithful Israelites or Jews) can be traced back to O. Procksch and M. Noth. For bibliography and history of discussion, see John Goldingay, ‘‘Holy Ones On High’’ in
occurs in 4QBirth of Noah (or “Elect of God” 4Q536) in the phrase כעליונין רזין יגלא. Contextual and linguistic variables seem equally balanced for the interpretation of UPPERibration either as an adjective describing the קדישי or as a divine epithet. But both interpretations, in general, communicate the same meaning. Whether the קדישי are humans or celestial beings they are “holy.” The debated issue is whether they themselves are “most high” or somehow associated with the “Most High.” If the former, by implication, they would still be in the approximate sphere of (God) Most High, which means that either way the “holy ones” are in some sense elevated.

The distribution of the Tetragrammaton and other divine titles and epithets in Hebrew is also distinctive. The God of Israel is addressed 30 times, but 23 of these are in Dan 9 alone. 190

2.2.4 Daniel: Hebrew Divine Designations

<table>
<thead>
<tr>
<th>Designation</th>
<th>Reference=Chapter (frequency)</th>
<th>Total Frequency</th>
</tr>
</thead>
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<tr>
<td>UPPERibbon</td>
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<td>7x</td>
</tr>
</tbody>
</table>

Daniel 7:18,” JBL 107 (1988): 495–497; and John Collins, “Excurses: Holy Ones,” in Daniel: A Commentary On the Book of Daniel (Minneapolis: Fortress Press, 1993), 312–19. Goldingay argues that “[t]here is no difficulty involved in taking UPPERibbon as a genuine plural referring to beings who are ‘[on] high’...Grammatically, the most obvious understanding would then be to take the construct phrase as partitive, so that it translates as “holy ones among ones on high.” Regarding the use of UPPERibbon קדシー in CD 20.8, Goldingay observes: “A writer who wishes to refer to ‘the holy ones of the Most High” in Hebrew does so by using the singular UPPERibbon, which suggests that UPPERibbon would not naturally be taken to have a singular reference.” (495) Collins thinks that this comparison does not take account of the role of UPPERibbon קדシー in Aramaic; cf. Collins, 312–13: “The Aramaic for “highest,” however, is UPPERibbon (plural). UPPERibbon is an epithet for the Deity. The plural, then, should be taken as a plural of manifestations and the traditional translation maintained.”

190 The scholarly literature on the composition and redaction of the prayer in Dan 9 is extensive. For similar prayers, see Ezra 9:6–15; Neh 1:5–11; 9:5–37; Psalm 79; Bar 1:15–3:8; 28 and the Prayer of Azariah, 1QS 1.22–2.1. For an important early study, see Maurice Baillet, “Un Recueil liturgique de Qumrân, grotte 4: ‘Les Paroles des luminares’,” RB 68 (1961): 195–250, and more recently Barbara Schlenke, “Verantwortung angesichts des Endes. Das Gebet des Daniel in Dan 9.4–20,” in Juda und Jerusalem in der Seleukidenzeit: Herrschaft—Widerstand—Identität. Festschrift für Heinz-Josef Fabry (ed. Ulrich Dahmen, Johannes Schnocks; Bonner Biblische Beiträge 159; Göttingen: V&R Unipress, 2010), 105–23. At present, it may suffice to mention the observations of John Collins: “The prayer in Daniel 9 is a traditional piece that could have been composed at any time after the Exile. Such prayers are common in post-exilic Judaism, from the canonical books of Ezra and Nehemiah to the Words of the Heavenly Luminaries at Qumran and the book of Baruch. This prayer cannot tell us what was distinctive in the theology of Daniel, and its own provenance remains obscure.” Collins, Daniel, 359.

191 The title UPPERibbon “my lord” occurs with reference to Nebuchadnezzar (1:10) and 5x with reference to the revelatory agent (Dan 10:16–19; 12:8). These occurrences are not counted here.
The frequency of Hebrew terms for God in Dan 9 are related to the content of the prayer—
admission of sin and responsibility for breaking the covenant and requests to God for forgiveness
and restoration. This is also the only chapter where the Tetragrammaton occurs. Dan 9 begins
with the first person narrative voice of Daniel,

I, Daniel, perceived in the books the number of years that, according to the word of
YHWH (יְהוָה) to the prophet Jeremiah, must be fulfilled for the devastation of Jerusalem,
namely, seventy years. [3] Then I turned to the Lord God (הַאֲלֹהִים), to seek an answer
by prayer and supplication with fasting and sackcloth and ashes. [4] I prayed to YHWH
my God (אַלְלָהִים יְהוָה) and made confession, saying, “Ah, Lord, great and awesome God
(אמן אללי הוה אדני)...

The Tetragrammaton is used twice in the narrative introduction to the prayer, then an additional
6 times in the prayer itself, where it appears to be interchangeable with אדני. There is another
notable occurrence of אדני, found at the very beginning of the book, Dan 1:1–2:

In the third year of the reign of King Jehoiakim of Judah, King Nebuchadnezzar of
Babylon came to Jerusalem and besieged it. And the Lord (אדני) let King Jehoiakim of
Judah fall into his power, as well as some of the vessels of the house of God
(בית האלוהים). These he brought to the land of Shinar, and placed the vessels in the
treasury of his gods.
A parallel account is given in 2 Chr 36:7: “Nebuchadnezzar also carried some of the vessels of the house of YHWH (יהוה בית) to Babylon and put them in his palace in Babylon.” In this report, 2 Chronicles uses the Tetragrammaton, while Daniel (MT) uses אדני. Other Hebrew witnesses to Daniel, however, use the Tetragrammaton\(^{192}\) and Carol Newsom suggests that the Tetragrammaton “may well be original.”\(^{193}\) This variant may be understood as a scribal replacement of the Tetragrammaton, as preserved in the MT of Daniel, but it may also provide further evidence for the original avoidance of the divine name in Aramaic. As mentioned above, the book of Daniel attests to a very complex composition and redaction history. While the issue is debated, some scholars have argued that Dan 1 was originally in Aramaic, primarily because it seems integral to the interpretation of the Aramaic tales that follow (Dan 2–7).\(^{194}\) If this was the case, then מרא may have been the original designation in Dan 1:2; this term is used for the Jewish deity in Dan 2 and 5. מרא would have been rendered אדני when Dan 1–2:4a was translated into Hebrew. This scenario might also explain why the phrase האלוהים בית appears in Dan 1:2 instead of יהוה בית as reflected in the parallel 2 Chr 36:7, as the original underlying Aramaic would have read אלוהים. Overall, אלוהים in the Aramaic passages and האלה in the

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\(^{192}\) BHS notes, “nonnull Mss יהוה, sed inuisitatum in hoc libro except cp 9,” and most commentators simply repeat this statement. The number can be found in Kennicott, where he lists fifteen mss with יהוה, and one that reads אדני; see Benjamin Kennicott, *Vetus Testamentum Hebraicum cum Variis Lectionibus* (vol. 2; Clarendoniano, 1776), 571.

\(^{193}\) Newsom, *Daniel*, 36.

\(^{194}\) See Collins, *Daniel*, 35: “The collection of the tales presupposes the introduction that is provided by chap. 1. This introduction was most probably supplied, in Aramaic, by the editor or collector of the tales. Besides establishing the identity of Daniel, it prepares for chap. 5 by mentioning the temple vessels, for chap. 3 by introducing Daniel’s three companions, and for chaps. 2 and 4 by noting Daniel’s insight into visions and dreams. It concludes with an indication of the length of Daniel’s career… Daniel 1–6 is remarkably free of insertions referring to the persecution of Antiochus Epiphanes… This, together with the lack of Maccabean references in the tales, makes it probable that chaps. 1–6 were already in circulation as an Aramaic book before the time of Antiochus Epiphanes.”
Hebrew passages have the widest distribution in the book of Daniel, while other epithets pertain to specific chapters.\footnote{The designations of foreign deities are not listed here, but similar observations regarding their distribution could be made. The title הַנַּפֶּר, for example, occurs 4 times (only in Dan 11) exclusively with reference to foreign gods.}

This collection of evidence, again, demonstrates the avoidance of the divine name in Aramaic and its continued use in Hebrew, but a further chronological observation can be made. Most scholars hold that the Aramaic tales were collected in the Hellenistic period, and thus predate the Hebrew passages, which were combined with the Aramaic tales sometime in the 160s BCE.\footnote{For overview and bibliography, see Carol Newsom, Daniel, 1–2, 23–28.} This likely suggests that the tradition of divine name avoidance in Daniel predates the use of the Tetragrammaton in Hebrew, thus not aligning with a model of development from use to non-use.

### 2.3 The Non-Use of the Divine Name in the Aramaic Dead Sea Scrolls

The evidence of the Qumran Aramaic Scrolls further demonstrates the consistent avoidance of the divine name. There are several points of comparison between Aramaic translations, paraphrases, quotations, and rewritings of Hebrew biblical source texts, and these show that the Aramaic authors saw the Tetragrammaton in their sources, but in every case either omitted it or replaced it with another title or epithet. The clearest evidence for such avoidance comes from 1QapGen, 11QNew Jerusalem, 4QpsDan, 11QAramaic Job, and 4QpapTob. In a recent study, Daniel Machiela has observed:

One of the distinctive features of Jewish Aramaic literature from the Second Temple period is the general absence of the divine name most closely associated with the God of Israel in the Hebrew Bible/Old Testament, the Tetragrammaton (Yhwh). This absence is all the more striking since many of the Aramaic compositions rewrite portions of biblical books—mainly Genesis—in which the Tetragrammaton is found regularly (e.g., 1 Enoch, Aramaic Levi Document, and Genesis Apocryphon), suggesting a studied, conscious...
avoidance of the name. This trait separates the Aramaic writings from most of the canonical Hebrew compositions, on the one hand, and aligns them with the sectarian works from Qumran, on the other.\textsuperscript{197}

In his essay, Machiela examines the exceptional use of dots, also known as Tetrapuncta, to replace the divine name in 4QpapTob\textsuperscript{a}. This is a drastic type of avoidance in the Qumran scrolls because no title or epithet is used to replace the divine name. This practice is also found in the Qumran Hebrew scrolls, to be discussed in the following chapter, but it raises an important methodological observation when dealing with texts from Qumran, both Aramaic and Hebrew. For copies of Qumran manuscripts, it is helpful to keep in mind an important distinction between, on the one hand, the divine name practices at the compositional stage of literary works, and, on the other hand, practices that have entered the copies at later stages in transmission. The avoidance of the divine name at the compositional stage of Aramaic works, more broadly, is a separate phenomenon from the scribal practices of avoidance, for example, through the use of Tetrapuntca. This distinction shows that at least two different types of avoidance can be discerned. It does not seem likely that both types of avoidance can be best explained according to the same principle.

For the Persian period Aramaic texts that avoid the divine name, primarily Ezra and Daniel, there is no indication of how the traditional reasons given for divine name avoidance—practicing strict purity halakha, or safeguarding the honor of the deity—would apply. The survey of Qumran Aramaic texts below provides the raw material that is needed to investigate this situation further. In the following discussion, I provide basic information about the manuscripts of each work, followed by a table summarizing the divine name titles and epithets. As mentioned

in the beginning of this study, I restrict myself primarily to the Second Temple copies of the Qumran Aramaic works, and therefore omit references to later translations and versions.

### 2.3.1 Enoch

Twelve Aramaic manuscripts from Qumran attest to various passages from 1 Enoch. In these manuscripts, we find 11 references to the Jewish deity that utilize one of the following adjectives: “holy,” “great,” “eternal,” or “living.”

<table>
<thead>
<tr>
<th>Designation</th>
<th>Translation</th>
<th>Reference</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>קדיש [ה] רב</td>
<td>Great Holy One</td>
<td>4Q201</td>
<td>1x</td>
</tr>
<tr>
<td>רב [ה]</td>
<td>Great One</td>
<td>1 i 6</td>
<td>4x</td>
</tr>
<tr>
<td>קדישא</td>
<td>Holy One</td>
<td>4Q212</td>
<td>1x</td>
</tr>
<tr>
<td>מארה רבא...</td>
<td>our Great Lord,</td>
<td>4Q202</td>
<td>1x</td>
</tr>
<tr>
<td>מארה עלמא...</td>
<td>Eternal Lord</td>
<td>1 iii 14</td>
<td>1x</td>
</tr>
<tr>
<td>מרא עלמא</td>
<td>Lord</td>
<td>1 iv 5</td>
<td>1x</td>
</tr>
<tr>
<td>דעם רלבעלעלם</td>
<td>Living One</td>
<td>4Q204</td>
<td>1x</td>
</tr>
<tr>
<td>מרא גא</td>
<td>Lord of the Flock</td>
<td>4 4</td>
<td>1x</td>
</tr>
<tr>
<td>אל [ה]</td>
<td>God</td>
<td>4 11</td>
<td>1x</td>
</tr>
</tbody>
</table>

These terms for God focus on attributes of the deity. Three epithets are particularly noteworthy: קדישא (“Holy One”), רבא (“Great One”), and מרא (“Lord”). The author uses these independently or combines them with other epithets. 4QEn^a uses קדישא רבא (“the Great Holy One”), and 4QEn^b uses מארה רבא עלמא (“our Great Lord, he is the Eternal Lord”). The title אלוה appears only once.

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198 These include: 4QEn^a–g (4Q201–207, 4Q212), 4QEnastr^d (4Q208–211), and XQpapEnoch. There may be one Greek manuscript of Enoch from Cave 7 (7QpapEn [7Q4 + 7Q8 + 7Q11–14]). Apart from DJD and preliminary editions of Enochic texts, a helpful introduction is found in Loren T. Stuckenbruck, “The Early Traditions Related to 1 Enoch from the Dead Sea Scrolls: An Overview and Assessment,” in The Early Enoch Literature (ed. Gabriele Boccaccini and John J. Collins; JSJSup 121; Leiden: Brill, 2007), 41–63; George W. E. Nickelsburg, 1 Enoch: A Commentary on the Book of 1 Enoch, Chapters 1–36; 81–108 (Hermeneia; Minneapolis: Fortress, 2001), 9–21.

199 See also 4Q204 1 vi 11; 4Q206 2 3; and 4Q209 23 3.

200 Note also 4Q212 1 11, “He who is for Eternity of Eternities”.

201 4Q201 1 i 5.

202 4Q202 1 iii 14.
2.3.2 The Book of Giants

The Book of Giants was largely unknown before the discovery of the DSS. It is closely related in theme to 1 Enoch, though not represented in the Ethiopic version. This work is attested in ten manuscripts from four different caves.

<table>
<thead>
<tr>
<th>Designation</th>
<th>Translation</th>
<th>Reference</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>קדישא</td>
<td>Holy One</td>
<td>4Q203</td>
<td>8 5</td>
</tr>
<tr>
<td>רבא</td>
<td>Great One</td>
<td>4Q206 2</td>
<td>2 3</td>
</tr>
<tr>
<td>שלטן שמייה</td>
<td>Ruler of Heaven</td>
<td>4Q530</td>
<td>2 ii + 6 + 12 (?) 16</td>
</tr>
<tr>
<td>קדישא רבא</td>
<td>Great Holy One</td>
<td>4Q533</td>
<td>2 ii + 6 + 12 (?) 17</td>
</tr>
<tr>
<td>א[ל]ה</td>
<td>God</td>
<td>4Q533</td>
<td>4 3</td>
</tr>
</tbody>
</table>

Some epithets in Giants are also found in 1 Enoch, such as קדישא רבא (“Great Holy One”), but there is also a close relationship between Giants and Daniel, as in the use of שלטן שמייה. Note the occurrence of both epithets in Ohyas dream in 4QEnGiants:

Then, his brother Ohyas speaks up and said before the giants, [16] I too, I saw in my dream during this night, O giants, [ ] behold, the Ruler of Heaven (שלטן שמייה) descended to the earth [17] and thrones were established and the Great Holy One (קדישא רבא) sat … serving him a thousand thousands...

4QEnGiants shares important similarities and differences with the book of Daniel. The most obvious parallel is the scene of the descending deity to establish dominion on earth, with

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205 4Q530 2 ii + 6 + 7 i + 8 + 9 + 10 + 11 + 12 (?) 16–17. The root שלטן is reconstructed in 4QEn (4Q212) 1 iv 24 with reference to the stars: “[lights] of heaven.”
thousands in service, which resonates strongly with Dan 7. Milik argued that Ohya’s dream was inspired by Dan 7:9–10, but others have been more cautious; Beyer and Reeves have simply noted the similarities without proposing a direction of influence. Stuckenbruck argues that the correspondences do not determine the direction of influence, and even considers it likely that Dan 7 may have drawn from Giants or a common tradition. One notable difference between Giants and Daniel is their distinct terms for God. Instead of Daniel’s unique עתיק יומיא (“Ancient of Days”), 4QEnGiants gives the formulations שהיא שלטן שמהי and רבי קדישא. Recall the clause from Dan 4:23, נגזר דר שלטן שמהי (“you will know that Heaven is sovereign”). In this clause, we also find the phrase שלטן שמהי, but here שלטן is the complement of the verbless clause (“is sovereign”). In 4QEnGiants, however, שלטן is actually part of the compound divine epithet (“Sovereign/Ruler of Heaven”) as the subject of the clause. The precise nature of the relationship between Giants and Daniel is difficult to determine, but importantly for the current study, they share another thing in common: the avoidance of the divine name. Instead of using the divine name, they both seem to be experimenting with unique portrayals of the Jewish deity, עתיק יומיא is not used anywhere else, and Giants offers a new formulation of שלטן שמהי.

206 See Milik, “Turfan et Qumran,” 122; ibid., The Books of Enoch: Aramaic Fragments of Qumrân Cave 4 (Oxford: Clarendon Press, 1976), 305; cf. also Beyer, ATTM 264 n. 1; Reeves, Jewish Lore, 92; and García Martínez, Qumran Apocalyptic, 104. García Martínez based his dating of the Book of Giants on the dependence of Ohyah’s dream on Dan 7.

207 Stuckenbruck, Giants, 122–23: “The likelihood of the derivation of BG from Daniel is, however, significantly diminished on the basis of difference listed above,” namely, “the scene described in BG Numbers the worshippers in ‘hundreds’ and ‘thousands’ while in Daniel they are numbered as ‘thousands’ and ‘myriads’.” He suggests that the numbers would get bigger in the transmission of the theophanic vision, rather than diminish. Therefore, Daniel either adapts and extends the text of BG, or BG preserves a form of the tradition that antedates Daniel, in which case both would be relying on an underlying tradition.

208 See Stuckenbruck’s synopsis in Giants, 121.

209 The singular construct שלטן shaltan is not distinguished in form from the plural absolute shaltin, but syntax is a clear guide for its use in this instance.
2.3.3 Birth of Noah (or: Elect of God)

The so-called Birth of Noah is represented by three manuscripts: 4QBirth of Noah\textsuperscript{a–c} (4Q534–536). The literary setting is antediluvian, and scholars detect clear overlaps with Noah traditions, but the figure depicted in this work is ambiguous.\textsuperscript{210} The Birth of Noah preserves the title אֶלְהַא and the term עליונין. The first occurs in 4QBirth of Noah\textsuperscript{a},

\begin{quote}
[9] [All] their designs against him will fail, and the array (?) of all living things will be great [10] […] his purposes, because he is the chosen one of God (בְּחִיר אֶלְהַא הוא). His birth and the spirit of his breath [11] […] his purposes will last forever […]\textsuperscript{211}
\end{quote}

The author uses the standard title אֶלְהַא in the construct chain בחיר אֶלְהַא ("chosen of God"), a unique locution among the Qumran scrolls.\textsuperscript{212}

The term עליונין occurs in 4QBirth of Noah\textsuperscript{c} in the clause: גלַל רָזִין עליונין […]\textsuperscript{213} As with עליונין in the book of Daniel, the meaning here is also debated. Wise, Abegg, and Cook have translated it "[…] he will reveal secrets like the Most High."\textsuperscript{214} Puech takes עליונין as a reference to angels or "most high ones" and so translates, "…il révèlera des mystères comme des anges…"\textsuperscript{215} Martínez and Tigchelaar similarly translate, "[…] he will reveal mysteries like the Most High Ones."\textsuperscript{216} While in Dan 7:18, 22, 25, and 27 it always occurs in עליונין קדישי, with a focus on the identity of the "holy ones," in 4QBirth of Noah\textsuperscript{c}, the interpretation revolves around

\begin{flushright}
\textsuperscript{211} 4Q534 1 i 10.
\textsuperscript{212} The phrase is reconstructed in 4QVisions of Amram\textsuperscript{a} (4Q543) 2 a + b 4.
\textsuperscript{213} 4Q536 2 i + 3 8.
\textsuperscript{214} WAC, 541.
\textsuperscript{215} Puech, DJD 31:166–167.
\textsuperscript{216} See Florentino García Martínez and Eibert J. C. Tigchelaar, DSSSE (Leiden; New York; Köln: Brill, 1999), 1073.
\end{flushright}
the action of the “chosen one” in revealing secrets. In light of the prepositional use of כ, the question becomes either the extent to which the Most High reveals secrets, and the “chosen one” is revealing secrets in like manner, or whether beings associated with the heavenly or divine council are revealing secrets. The scribal milieu of the Aramaic writings from Qumran—a focus on priestly and angelic types of mediated knowledge—seems to favor the translation of Martinez, Tigchelaar, and Puech.

### 2.3.4 Genesis Apocryphon

The *Genesis Apocryphon* (1QapGen or 1Q20) dates paleographically to the first century BCE/CE, but was likely composed no later than the mid-second century BCE. The author follows the story line of Genesis 6–15, but inserts lively first person speeches of Enoch, Methusaleh, Lamech, Batenosh, Noah, Abram, and Sarai. 1Q20 is an important source for the study of divine names not only because it preserves so many of them, but also because the text closely parallels the Hebrew book of Genesis, providing several opportunities for comparison.

<table>
<thead>
<tr>
<th>Designation</th>
<th>Translation</th>
<th>Reference (column number)</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>קדישא רבא</td>
<td>Great Holy One</td>
<td>1Q20, 0, 2, 4, 6, 7 (2x), 12</td>
<td>7x</td>
</tr>
<tr>
<td>קדישא...</td>
<td>Holy One...</td>
<td>6</td>
<td>1x(?)</td>
</tr>
<tr>
<td>מרה שמייה</td>
<td>Lord of Heaven</td>
<td>0, 6, 7</td>
<td>3x</td>
</tr>
<tr>
<td>מרה שמייה וaturdays</td>
<td>Lord of Heaven and Earth</td>
<td>22</td>
<td>2x</td>
</tr>
<tr>
<td>מרה עלמא</td>
<td>Lord of Eternity</td>
<td>0 (2x), 6</td>
<td>3x</td>
</tr>
<tr>
<td>מרה עלמא</td>
<td>Lord</td>
<td>1, 3, 5, 6, 12</td>
<td>5x</td>
</tr>
<tr>
<td>מרה עלמא</td>
<td>Most High</td>
<td>2, 6, 10, 15</td>
<td>4x</td>
</tr>
<tr>
<td>מרה בוראה...</td>
<td>Great/Mighty Lord</td>
<td>2</td>
<td>1x</td>
</tr>
<tr>
<td>מלך עלמאו...</td>
<td>King of all Eternity</td>
<td>2 (2x), 6, 10</td>
<td>4x</td>
</tr>
<tr>
<td>מלך עלמאו...</td>
<td>King of Eternity</td>
<td>19</td>
<td>1x</td>
</tr>
<tr>
<td>מלך שמייה...</td>
<td>King of Heaven</td>
<td>2, 8</td>
<td>2x</td>
</tr>
<tr>
<td>מרה חולה</td>
<td>Lord of All</td>
<td>5, 10</td>
<td>2x</td>
</tr>
</tbody>
</table>

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218 In col. 0:14 and 6.11, מרה is reconstructed, although its extant use elsewhere in these columns make it the probable choice.
1Q20 provides an astonishing range of divine title and epithets for the God of Israel. These appear to cluster in specific contexts, as we saw in Daniel, which perhaps reflects literary seams or previously independent sources. Moshe Bernstein provides an insightful study of this material, observing that some terms (e.g., רבא, קדישא, רבותא) occur only in what he designates “Part i” of the *Genesis Apocryphon* (columns 0–17), while others (e.g., אלהא) occur only in his “Part ii” (columns 19–22). Furthermore, Part ii does not use any combination with מלך, while Part i does.\(^\text{219}\) But while 1Q20 contains a specific distribution of some designations, others bridge Part i and ii, such as אל שלם.\(^\text{220}\)

In the following example from 1Q20 12 17 (Part i), Noah recounts his blessing of God after surviving the flood and planting his vineyards:

"I was blessing the Lord of Heaven, God Most High, the Great Holy One, who saved us from the destruction..."

The use of אל שלם occurs in 1Q20 20.12–13 (Part ii), in Abram’s entreaty to God after Sarai is forcibly taken by Pharaoh Zoan.

<table>
<thead>
<tr>
<th>Term</th>
<th>Type</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>בריא</td>
<td>Creator</td>
<td>10</td>
</tr>
<tr>
<td>מברך</td>
<td>your Lord</td>
<td>10</td>
</tr>
<tr>
<td>אלה עלים...</td>
<td>God Most High</td>
<td>12, 15, 21 (2x), 22 (2x)</td>
</tr>
<tr>
<td>אלה</td>
<td>God</td>
<td>19</td>
</tr>
<tr>
<td>רמטמה</td>
<td>Merciful One</td>
<td>15</td>
</tr>
<tr>
<td>אלה עלמה</td>
<td>God of Eternity</td>
<td>15</td>
</tr>
<tr>
<td>אלה אלה</td>
<td>God</td>
<td>19, 21 (3x), 22</td>
</tr>
<tr>
<td>מריה נשילת על всем...</td>
<td>my Lord, of All Eternity</td>
<td>20</td>
</tr>
<tr>
<td>מריה נשילת על כל...</td>
<td>Lord and Ruler of All</td>
<td>20</td>
</tr>
<tr>
<td>שלם</td>
<td>Ruler</td>
<td>20</td>
</tr>
<tr>
<td>מריה עלמים</td>
<td>Lord of Eternity</td>
<td>21</td>
</tr>
<tr>
<td>מריה אלה</td>
<td>my Lord, God</td>
<td>22</td>
</tr>
</tbody>
</table>


\(^{220}\) See 1Q20 12.21, 15.24, 21.2, 21.20, 22.15–17.
That night I prayed and entreated and asked for mercy. Through sorrow and streaming tears I said, “Blessed are you God Most High, my Lord, for all ages; for you are Lord and Ruler over everything (אלהים מרן מעולם מר נבון ועתה על פנים ובעולם)...”

The appeal of אליעין for the author is evident in its distribution across Parts i and ii of 1Q20, but also in its use as a replacement for the Tetragrammaton. At times, 1Q20 follows Genesis closely. Where Genesis contains אליעין, 1Q20 also uses אליעין, but where Genesis contains the Tetragrammaton, 1Q20 still uses אליעין. This is not the only term to replace the Tetragrammaton in 1Q20, however. The evidence is collected below:

<table>
<thead>
<tr>
<th>MT</th>
<th>Gen 12:8</th>
</tr>
</thead>
<tbody>
<tr>
<td>יקרא שם יוהי</td>
<td>1Q20 19.7–8</td>
</tr>
<tr>
<td>[יקרה שם השם עולם]</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>MT</th>
<th>Gen 13:4</th>
</tr>
</thead>
<tbody>
<tr>
<td>יקרא שם אביי בהוה</td>
<td>1Q20 21.2–3</td>
</tr>
<tr>
<td>יקרית שם בהוה מספר עולם והלנה שכבה ואלה בחלים אולמה אודית...</td>
<td></td>
</tr>
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</table>

<table>
<thead>
<tr>
<th>MT</th>
<th>Gen 13:14</th>
</tr>
</thead>
<tbody>
<tr>
<td>ירב שמע מנחית הלנה</td>
<td>1Q20 21.20</td>
</tr>
<tr>
<td>הבננה שם מנחית ואספת עולם</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>MT</th>
<th>Gen 14:18</th>
</tr>
</thead>
<tbody>
<tr>
<td>ונלך עבד מלך שלח חיותים להו ויוהו בחות אליעין</td>
<td>1Q20 22.14–15</td>
</tr>
<tr>
<td>ומלך צדק מלך שלח חיותים להו ויוהו בחות אליעין</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>MT</th>
<th>Gen 14:19–20</th>
</tr>
</thead>
<tbody>
<tr>
<td>יברךו יואמר ברוך אברם אליעין קנה שמים ואורים נשך אליעין</td>
<td>1Q20 22.15–16</td>
</tr>
<tr>
<td>נברך לארבר ברוך יאבר אליעין קנה שמי ואוריה נשך</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>MT</th>
<th>Gen 14:22</th>
</tr>
</thead>
<tbody>
<tr>
<td>הירכי יא ית הוה אליעין קנה שם אורים</td>
<td>1Q20 22.20–21</td>
</tr>
<tr>
<td>מברך נברך יא דאין אליעין קנה שם justo</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>MT</th>
<th>Gen 15:1</th>
</tr>
</thead>
<tbody>
<tr>
<td>אוחר ה�名ון האלה ליוב יתי אליעין יאברם בחר</td>
<td>1Q20 22.27</td>
</tr>
<tr>
<td>בחר פהימא אלך אוחיחו</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>MT</th>
<th>Gen 15:2</th>
</tr>
</thead>
</table>
| יאמר אברם אביך יהוה הוא תַּנּוּ יאברם ומלך |}

221 Genesis reports that Abram invoked the name יהוה, but the author of 1Q20 19.7–8 actually includes the words of Abram’s invocation: “You are God (יהוה) ... and King of Etern[ity].”
Genesis contains the Tetragrammaton in 7 passages that share near identical texts with 1Q20, but 1Q20 consistently avoids the Tetragrammaton.\(^{222}\) 1Q20 omits the Tetragrammaton twice, replaces it with אלהא (3x),马拉יא (1x), and עלימיא (1x).\(^{223}\) This evidence also draws attention to the use of אלהא as a replacement for the Tetragrammaton.

### 2.3.5 Tobit

There are five Aramaic manuscripts of Tobit, and one is in Hebrew.\(^{224}\) Here we find the use of אלהא and a unique epithet马拉יא, but the most striking practice is the use of the Tetrapuncta, usually understood as four scribal dots to replace the four letters of the Tetragrammaton. We encounter this practice to a much greater in the Hebrew Dead Sea Scrolls. The Tetrapuncta occurs in 4QpapTob\(^a\) 17 I 5 (Tob 12:22) and 18 5 (Tob 14:2). These instances are represented with "••••" in the following table:

<table>
<thead>
<tr>
<th>Designation</th>
<th>Translation</th>
<th>Reference</th>
</tr>
</thead>
</table>

\(^{222}\) Bernstein takes a narrow view of the biblical passages that can be identified as direct sources for 1Q20. He comments that “[o]nly in this last instance [1Q20 22.27] can the employment of אלהא by the author of Part ii be claimed to be directly dependent on the biblical text he was following.” The clear parallels above, however, suggest a closer literary dependence of 1Q20, especially in Part ii, on Genesis.

\(^{223}\) For discussion between Fitzmyer, Tov, and Bernstein over translating, omitting, or stylistically rendering divine designations in 1Q20 22.20–21 compared to Gen 14:22, see Fitzmyer, *The Genesis Apocryphon of Qumran Cave 1 [1Q20]: A Commentary* (BibOr 18B; 3rd ed.; Rome: Pontifical Biblical Institute, 2004), 251; Tov, *Text Criticism of the Hebrew*, 303, fn 38.

\(^{224}\) 4QpapTob\(^a\) (4Q196), 4QTob\(^b\)–\(^d\) (4Q197–199), and Schøyen Tobit (4Q196a). The oldest of these is 4Q199, dated to ca. 100 BCE. See Fitzmyer, *DJD* 19:1–76. Tobit is attested in Hebrew by 4QTob\(^e\) (4Q200). Some have taken this as an indication that Tobit was originally composed in Hebrew. At present the majority of scholars favor an Aramaic original. For an overview of this debate see Fitzmyer, *Tobit* (Commentaries on Early Jewish Literature; Berlin/NewYork: de Gruyter, 2003), 21–28. A recent discussion can be found in D. Machiela and A. Perrin, “Tobit and the Genesis Apocryphon: Toward a Family Portrait,” *JBL* 133 (2014): 111–132. For all other versions of Tobit, see Stuart Weeks, Simon Gathercole, and Loren Stuckenbruck, *The Book of Tobit: Texts from the Principal Ancient and Medieval Traditions with Synopsis, Concordances, and Annotated Texts in Aramaic, Hebrew, Greek, Latin, and Syriac* (Fontes et Subsidia ad Bibliam pertinentes 3; Berlin: de Gruyter, 2004).
In the first instance, 4Q196 17 i 5 shows all four dots. Fitzmyer reconstructed the fourth, because he missed a faint trace of the second dot, but it is evident on closer inspection. In the second instance, 4Q196 18 15 contains three dots; the first dot is not visible, but according to Fitzmyer it was on the edge of the fragment. The use of Tetrapuncta is a rare example of explicit avoidance in the Aramaic scrolls. It is clearly connected to the context of scribal copying, as this practice is used to avoid the Tetragrammaton in some Qumran Hebrew scrolls. Furthermore, there is debate over what designation the Tetrapuncta replaces in 4QpapTob.

At first, scholars assumed that the use of Tetrapuncta meant that the Tetragrammaton was in the Vorlage of Tobit. This would be an anomaly, because there is not a single occurrence of the Tetragrammaton itself in Aramaic literature. Recently, Machiela has argued that “4QpapTob [4Q196] employs the tetrapuncta as a substitute not for the Tetragrammaton but for the Aramaic designation, אלהא, ‘God’.” He supports this through reference to the most reliable Greek and

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225 The reconstruction of both the Tetrapuncta and אלהך is tenuous.
226 See Machiela, “Lord or God?,” 466. For the image on the IAA website, see http://www.deadseascrolls.org.il/explore-the-archive/image/B-508188.
227 Fitzmyer, DJD 19:30: “Not visible in the photograph is the tiny part of a dot to the right of the three preserved; it is still visible on the fragment itself. Before it is a small space of the same width as those between the first and second and the second and third dots.”
229 Machiela, “Lord or God?” 468. Importantly, Machiela shows that אלהא does not occur elsewhere in 4Q196 (at least in a non-puncta form), which in part leads him question Fitzmyer’s reconstruction of אלהך in 4Q196 11 1 (=Tob 3:11). The strongest material challenge for Fitzmyer’s proposal here is that there is enough space on the edge of the fragment (where the aleph of אלהך should be legible) but the aleph is not there. Machiela notes further the discrepancy between the shorter and longer recensions of Greek I and II and their correspondence with the Aramaic, suggesting the reconstruction of אלהא is unlikely in this location.

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Latin witnesses, standard Aramaic translation practices, the “elevation” of the name אֱלֹהָם in other Aramaic texts from Qumran, and lastly, an intriguing textual observation where the Tetrapuncta occurs in 4QpapTob\(^a\) 18 15 (= Tob 14:2) but the overlap in 4QTob\(^c\) 1.1 uses אֱלֹהָם, not the Tetrapuncta. He presents the evidence for this last point as follows:

\[
\begin{align*}
4QTob^c\;1.1\; (=\;\text{Tob}\;14:2) & \quad \text{לֹמִד חַל אֱלֹהָם \textit{וּלְדָעָה \textit{רָבָֹהִים}}}
\end{align*}
\]
\[
\begin{align*}
4QpapTob^a\;18.15\; (=\;\text{Tob}\;14:2) & \quad \text{לֹבָֹךְ \textit{לָעָה} \textit{רָבָֹהִים}}
\end{align*}
\]

For Machiela, this provides additional material support that the Tetrapuncta replaced אֱלֹהָם.

Building on this observation, Machiela takes the replacement of the Tetragrammaton with אֱלֹהָם in 11Q10, an Aramaic translation of Job, and the use of paleo-Hebrew for אֱלֹהֵינוֹ in 4QpsDan\(^a\) (4Q243 1 2), to indicate that אֱלֹהָם “achieved a high level of sanctity by the mid-Second Temple period, a level that may well have warranted its replacement with tetrapuncta.”

Machiela’s proposal is well argued and more convincing than the alternative, supposing that the Tetragrammaton occurred in the prior textual history of 4QpapTob\(^a\). This does not preclude the fact that several difficult questions remain unanswered. First, it is important to note that we are dealing with exceptions. 4QpapTob\(^a\) is the only Aramaic scroll to contain this practice. On this basis, it does not matter that the Tetragrammaton is unattested in all other Aramaic texts, because the Tetrapuncta is unattested in all Aramaic texts. The evidence of

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\(^{230}\) For example, the Greek texts contains θεος where the Tetrapuncta are extant.

\(^{231}\) Machiela notes that where “κύριος may reflect an Aramaic Vorlage in the Greek translations, this word translates מָרָא (“Lord/lord”), not the Tetragrammaton” (472). Furthermore, if Tobit was original in Hebrew, the use of the Tetragrammaton would be expected, as found, for example, in Hebrew manuscripts of Jubilees from Qumran. But if Tobit was original in Aramaic, the use of the Tetragrammaton would be an anomaly. Machiela, along with Edward Cook, Matthew Morgenstern, and Fitzmyer, supports the view that Aramaic is the original language of Tobit, which makes the use of the Tetragrammaton unlikely.

\(^{232}\) For more on 4Q243, see below. For discussion of the title אֱלֹהֵינוֹ, see the following the chapter.

\(^{233}\) Machiela, “Lord or God?” 471. The elevated status of אֱלֹהָם may also be inferred, generally, by the avoidance of אֱלֹהֵינוֹ in Hebrew Qumran sectarian scrolls.
11QAramaic Job (11Q10) suggests that אלהא is simply a standard title for God; the translator uses it not just for the Tetragrammaton, but all Hebrew terms for God in Job. Thus 11Q10 does not provide evidence for the elevated status of אלהא or the avoidance practices similar to Hebrew sectarian writings from Qumran. The use of paleo-Hebrew in 4QpsDan⁹ (4Q243) may suggest that the scribe of that scroll considered the title to be sacred, but it is difficult to see how this view was widespread, given that אלהא is by far the most common title in the Aramaic literature of early Judaism, and there seems to be no indication of its special status in any other text. Along similar lines, one must still explain the use of אלהא in 4QTob⁵ (4Q198) 1.1 (= Tob 14:2), where a scribe did not replace it with Tetrapuncta, which suggest that at least two different views toward divine titles are reflected in the Tobit manuscripts from Qumran.²³⁴ If we remove these warrants for the view that אלהא was sacred, there is very little reason to see why it was necessary for the Tetrapuncta to replace אלהא.²³⁵ Despite these questions, the basic fact remains that Tetrapuncta are used in 4QpapTob⁹, and this is an anomaly in a first century BCE Aramaic text.²³⁶ That the scribe of 4QpapTob⁹ uses dots for a divine designation suggests an attitude

²³⁴ It should also be noted that the Hebrew manuscript of Tobit uses אלהים 4 times, as well as אתנהי once (4Q200 2 3, 7; 7 ii 2; 6 5, 9), but no uses of the Tetragrammaton. On the one hand, אלהים may be considered a substitute for the Tetragrammaton, but אלהי itself is not avoided, a practice we find in the Qumran sectarian scrolls. Thus the scribal use of אלהי in 4Q200 is similar to the use of אלהא in 4Q199, which diverge from the use of the Tetrapuncta for אלהא in 4Q196.

²³⁵ At first, on the basis of Fitzmyer’s edition princeps, I entertained the possibility that there were not four dots in the two locations above, but only three, because a cursory glance at the fragments appears to show only three dots in both locations. Furthermore, I supposed that these could be replacing the Aramaic form of the divine name, YHW. Even though this would be very unusual for the Qumran corpus of Aramaic scrolls, there is at least precedent for this form in Aramaic, unlike the Tetragrammaton. But this seems to be ruled out on material grounds by the faint trace of a second dot (missed by Fitzmyer, caught by Machiela) in 4Q196 18 15 (Tob 14:2), which makes it relatively clear that four dots exist in this location. One could speculate that the second “dot” is an ink trace, but the spacing of the dots suggest against this.

²³⁶ With regard to 4QpapTob⁹ the situation is doubly complicated because several Hebrew documents that use the Tetrapuncta can be traced to the sectarian scribe who copied 1QS, but the use of Tetrapuncta in 4QpapTob⁹ falls outside this group of manuscripts on the basis that it was not copied in the Qumran Scribal Practice; see Tov, Scribal Practices, 206.
towards the divine name that is much closer to the avoidance in Hebrew sectarian scrolls, where a priestly/scribal milieu favored a customary avoidance because of the sacredness of the divine designation. But importantly, this does not account for the wider reason(s) behind divine name avoidance in the Aramaic literature.

2.3.6 The Aramaic Levi Document

The Aramaic Levi Document (ALD) is attested by seven manuscripts. In these we find three extant terms for God:

<table>
<thead>
<tr>
<th>Designation</th>
<th>Translation</th>
<th>Reference</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>מִרְי</td>
<td>O Lord/my Lord</td>
<td>4Q213a 1 10; 1 18; 2 6</td>
<td>3x</td>
</tr>
<tr>
<td>אלְעָלְמַיָא</td>
<td>God of Eternity</td>
<td>4Q213b 1 6</td>
<td>1x</td>
</tr>
<tr>
<td>מִלְיחָא</td>
<td>the Lord</td>
<td>4Q214 4 4</td>
<td>1x</td>
</tr>
</tbody>
</table>

The epithet מִרְי (“my Lord”) occurs with the first person pronominal suffix –י. This phrase is translated as a vocative in the reconstructed ALD scroll. The epithet [ -- ] אֵלַעָלְמַיָא (“God of Eternity”) also occurs in 1QapGen.

There are other Aramaic texts that are associated with the figure of Levi and contain divine epithets, namely 4Q213 and 4Q541, but these are fragmentary. The phrase [ -- ] מְבָרֵךְ אֶל ("[as/when?] blessing God[...]") is found in the unidentified 4Q213 6 1. The terms אֵל, (“God”),

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238 DJD 22:31–32.
239 If this is an Aramaic fragment, the form מְבָרֵךְ may be a pael participle with a prefixed preposition ב, although this would be a unique locution. For instances without a preposition, see 1Q20 5.23, מְבָרֵךְ עֲלָיוֹ (also 1Q20 12:17) and Dan 2:20. 95
 Shamim ("Heaven") and perhaps דיקא צ֯ לֶוַת אֲלֵל ("God of Righteousness") all occur in 4QApocryphon of Levi. Notably אלה and Shamim occur in parallel in 4Q541.

Puech considers these terms to be synonymous, because Shamim is absolute (i.e., not written as שםיא).

2.3.7 Testament of Qahat

The Testament of Qahat (4Q542), dates paleographically to around 125–100 BCE. It is another example of the testament genre, similar to ALD, in which the speaker encourages his sons to be prudent and especially "careful with the inheritance that has been entrusted to you," presumable referring to duties of the priestly office. The divine epithets in 4Q542 are concentrated at the beginning of the document and comprise a long epithet chain:

<table>
<thead>
<tr>
<th>Designation</th>
<th>Translation</th>
<th>Reference</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>אלה אלים עלם לעם</td>
<td>God of gods...</td>
<td>4Q542 i 1</td>
<td>1x</td>
</tr>
<tr>
<td>אלה אלים עלם</td>
<td>God of Eternity</td>
<td>4Q542 i 2</td>
<td>1x</td>
</tr>
<tr>
<td>מרח כל เมובדיא</td>
<td>Lord of All Deeds</td>
<td>4Q542 i 2</td>
<td>1x</td>
</tr>
<tr>
<td>שליט במלא</td>
<td>Ruler of All</td>
<td>4Q542 i 2</td>
<td>1x</td>
</tr>
</tbody>
</table>

These epithets were presumably part of the blessing that prefaces Qahat’s final words to his sons, in particular, Amram, the father of Moses:

1

2

---

240 See 4Q541 1 ii 4, 2 ii 2, and 9 i 3; 4Q541 9 i 3; 4Q541 24 ii 3. On paleographic grounds, 4Q541 has been dated to ca. 100 BCE; cf. DJD 31:217. Note the uncertain relationship between 4Q541 and 4QapocrLevi (4Q540); See Dimant “Review of É. Puech, Qumrán Grotte 4.XXII: Textes Araméens, première partie 4Q529–549,” DSD 10 (2003): 292–304; also Stone, Greenfield, and Eshel, The Aramaic Levi Document, 32.


The author begins by referring to אֵל אֱלֻלְיָא עַלְמֵי ("God of gods for all Eternity"), and continues the vivid portrayal of the deity until line 3, ending with the epithet שליט בְּכֹלָה ("Ruler of All"). We previously encountered שליט בְּכֹלָה in 1QapGen, and in 4QEnGiants the related but unique epithet שליט שְמֵי ("Ruler of Heaven").

Of further significance is the intriguing claim of Qahat, namely that God “will make known his great name (שם רבא).” If this is a reference to the Tetragrammaton, the Aramaic author shows an explicit awareness of this name, but avoids writing it, in practice. The author’s particular convictions regarding the magnitude of the “great name” may be seen through his use of the verb “to know”:

 우리의ות שמה רבא והנדענו יד הו אלל עלפיה...

Scholars debate whether the 3ms suffix ה on the verb והנדענו refers to the divine name or the deity. Puech translates “you will know it...” thus taking the antecedent to be the divine name. The majority of scholars, however, take the antecedent as a reference to the deity (“you will know Him”). Puech also translates והנדענה as an independent clause, rendering the waw as a

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243 Puech suggests that אֵל אֱלֻלְיָא “est un hébraïsme quelque peu aramaïsé (pluriel en ן–ד de אלים en Dn 11:36 ou même אתים, Jos 22:22.” DJD 31:272. He also remarks, “On pourrait aussi se demander si אֵל אֱלֻלְיָא n'est pas un décalque aramaïsé de l'expression hébraïque très fréquente עֲבַד אֱלֹהִים dans les textes araméens de Qumrân...”


conjunction, “et vous Le connaîtrez…” But given the syntax of the imperfect verbs, it is plausible to understand ותנודעה as a result clause (“...so that you will know him”). 246 The entire line may be translated: “He will make known to you his great name so that you will know him.” The following relative clause, די הוא אלה עללם, also supports reading the antecedent of the pronominal suffix as a reference to the deity, because it concerns the identity of the deity, namely “he is God of the Ages...” The author reveals a strong conviction about the efficacy of the divine name—knowledge of the name leads to knowledge of the deity—but he nonetheless avoids using the name.

2.3.8 Visions of Amram

The Visions of Amram is attested by five Aramaic manuscripts from Cave 4.247 This work is part of the testament genre and shares literary themes with ALD and 4QTQahat. The following epithets are preserved:

246 This translation was also suggested by Cook, “Remarks,” 206. Regarding the syntax of these clauses Cook gives several examples (one of which includes 4Q542): “When preceded by a waw and following an imperative or another imperfect, it may express purpose or result: ויצלה ויחנה עלוהי ‘, and he will pray for him that he might be cured’ (1QapGen 20:23); ויתבונני שם אביו ‘, and he will make his great name known to you that you may know him’ (4QTQahat ar [4Q542] 1 ii 1–2); and ויתבונני שם אביו ‘, and he will make his great name known to you that you may know it’ (1QapGen 19:18).” See Cook, “Aramaic of the Dead Sea Scrolls,” in Dead Sea Scrolls after Fifty Years: A Comprehensive Assessment (ed. Peter W. Flint and James C. VanderKam; Leiden: Brill, 1998–1999), 376. U. Schattner-Rieser follows Cook regarding the same principle; see L’araméen des manuscrits de la mer Morte: I. Grammaire (Lausanne, Ch–Switzerland: Editions du Zèbre, 2004), 117. Additional examples of the waw + imperfect preceded by an imperfect expressing result may include 11Q10 34.3–4 (noch תועדו ירח ויתבוננו עלмир) and 4Q541 24 ii 5 (וכא תזכא די) and 4Q541 24 ii 5 (וכא תזכא די).

247 4QVisAmram\textsuperscript{a–c} (4Q543–547). While in DJD 31, Puech considered 4Q548 and 4Q549 (4QVisAmramf[?] and 4QVisAmramg[?]) as part of the Visions of Amram, more recently Robert Duke has argued otherwise; see The Social Location of the Visions of Amram (4Q543–547) (SBL 135; New York: Peter Lang, 2010), 35–42.
In this Aramaic work, we find a relatively high concentration of the Hebraism א. This is similar to the uses of א in 4Q541 above. The term occurs once independently, but also in various compounds, such as מלאך א ("the messenger of God...") or בחיר (א) ("[chosen] of God...").

The term also occurs in 4Q543, but the context is unclear as it is the only word on fragment 22. The fragmentary nature of Visions of Amram makes it unclear whether מראי is referring to God or another figure.250

2.3.9 Words of Michael

4QWords of Michael (4Q529) dates to ca. 50 BCE and recounts the words that the archangel Michael spoke to other angels (למלאךמה). In this context, we find the striking repetition of the epithet chain רבי מרא עלמא ("my Master, Eternal Lord") in quick succession in lines 6, 7, 9, 10, 11, and 12.252 Note, for example, 4Q529 1 5–7,

لكחאת והתחיה התה תואמס 5

248 See also 4Q545 1 a i 17.
249 See also 4Q548 1 ii + 2 7; 4Q546 8 5 (מרא).
250 For example, in 4Q544 2 13, the use of מראי ("my lord") in אמור מראי מראי מראי מראי מראי מראי מראי ("And I said, "My lord, what is the do[minion..."") probably refers to the angel of light, with whom Amram enquires about his vision of Malki–Resha. In 4Q546 8 5, a similar phrase occurs, "[... and I said,] "My lord (מרא), y[ou ...]," but the referent is probably some revelatory agent, not the Jewish deity.
251 Two additional manuscripts may belong to this work: 4QAramaic (4Q571) and 6QpapUnclassified (6Q23); See Milik, The Books of Enoch, 91; David Hamidovic, "La Transtextualité dans le livre de Michel (4Q529; 6Q23): Une étude du répertoire des motifs littéraires apocalyptiques sur Hénoch, Daniel et les Jubilés," Semitica 55 (2013): 117–37.
252 The only other extant divine name in this text is the partially preserved עלמא in frag. 3 line 1. It is also important to note the possible reconstruction of this phrase in 6QpapUnclassified Fragments (Words of Michael? 6Q23). Fragment 1 line 1 preserves the word עלמא; and in 6Q23 2 2, Baillet transcribes עלמאו, although Puech reads this as עלמאו. See also 1 En 58:4, 81:10; Jub 31:13; 25:23; As. Mos. 1:11.
The epithet רבי מרא עלמא becomes something of a mantra for the author; its frequency is remarkable considering that the majority of this work is preserved in frg 1. This epithet is very close to what we find in 4QEnoch,

אנתה הוא מרנא רבא (חותא מרמא עלמא) [אתנה מרמא מרמא אמלת אמלת עמלת]

[...] our Great Lord, he is the Eternal Lord [...] 

Also worth noting is the first person suffix on רבי. We have encountered the use of the first person suffix on מרא in several other works: 1QapGen, 4QEnoch, 4QEnGiants, 4QLevi, and 4QVisions of Amram. The use of first person suffixes in Aramaic texts reflects the literary tendency to use direct speech as a mode of discourse, for example, evident in speeches of Enoch, Methusaleh, and others, in 1QapGen.253

2.3.10 4QTestament of Judah?

4QTestament of Judah? (4Q538) is another Aramaic document characterized by the use of first person speech. Fragment 3 line 3 uses כה. At the end of what seems to be Judah’s first person reminiscence of when Joseph revealed his identity to his brother in Egypt (reflecting parts of Gen 37–47), we find the phrase [...] ט֯ב אל֯ הוא ("he is a good God"). The use of טב אל is unique among the Aramaic Scrolls and never occurs in Hebrew.254

253 A few other Aramaic manuscripts contain first person speech, although their contexts are fragmentary, and they do not contain divine names: 4QTestament of Jacob? (4Q537) and 4QTestament of Joseph (4Q539).

254 This phrase may have in the background something like Joseph’s response to his brothers in Gen 50:20:
2.3.11 Son of God Text (or: Aramaic Apocalypse)

The 4QSon of God Text (4Q246) dates to late first century BCE. It mentions the “son of God...son of the Most High.” This manuscript preserves three designations:

<table>
<thead>
<tr>
<th>Designation</th>
<th>Translation</th>
<th>Reference</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>אל</td>
<td>God</td>
<td>4Q246</td>
<td>2x</td>
</tr>
<tr>
<td>עליון</td>
<td>Most High</td>
<td>1 ii 1</td>
<td>1x</td>
</tr>
<tr>
<td>אל רבא</td>
<td>Great God</td>
<td>1 ii 7</td>
<td>1x</td>
</tr>
</tbody>
</table>

The terms אל and עליון are poetic parallels in 4Q246.

Il sera dit le fils de Dieu et le fils du Très-Haut on l'appellera

The title אל also appears to be commonly used in compound epithet chains, particularly those in poetic expressions. We saw in ALD, for example, that אל is paralleled with שמי, and elsewhere אל is frequently combined with עליון to form עליון אל.

2.3.12 Four Kingdoms

4QFour Kingdoms⁹ (4Q552) contains a vision of four trees representing four kingdoms. 4Q552 6 10 is found in this work. “God Most High” gives one kingdom to another.

“Even though you intended to do harm to me, God intended it for good (ָלָד הַשָּׁבָע לְתָבֹה).”


For various reconstructions of these lines see DJD 22:173–174.

257 אל occurs in the phrase ההشعب תשבה, “Until the people of God arise, all will rest from the sword,” 4Q246 1 ii 4). Lastly, is used to form the rare epithet אַל רבא (“the Great God,” 4Q246 1 ii 7).

258 The word מרא is used in 4Q552 of human leaders: מרא(אל)השלֶב (“their lords”) in 4Q552 1 i + 2 11 and מרא(אל)ת (“the lords”) in 4Q552 6 9. Furthermore, there may be a first person reference to “my Lord” in 4QFour Kingdoms⁵ (4Q553a) 4 3, [ א ]ל [ר[ב]]ד [למר[י]ד] (“...to my [Lo]rd [I lifted] my eyes a[b]ov[e...]”).
2.3.13 Other Visionary/Historical Texts

Additional divine titles and epithets are found in other visionary/historical type texts. 4QVision\(^a\) (4Q557) partially preserves אלהים.\(^{259}\) 4QpapVision\(^b\) (4Q558) consists of 141 fragments, containing the following designations:

<table>
<thead>
<tr>
<th>Designation</th>
<th>Translation</th>
<th>Reference</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>מ[ר]ך</td>
<td>Lord</td>
<td>4Q558</td>
<td>29 6</td>
</tr>
<tr>
<td>אלה</td>
<td>God</td>
<td></td>
<td>67 6</td>
</tr>
<tr>
<td>[לא עליזו]</td>
<td>God Most High</td>
<td></td>
<td>88 1</td>
</tr>
<tr>
<td>מ[ר]</td>
<td>my Lord</td>
<td></td>
<td>80 1</td>
</tr>
<tr>
<td>אלה[ה]</td>
<td>God</td>
<td></td>
<td>70 1</td>
</tr>
</tbody>
</table>

Fragment 29 line 6 may portray God speaking in the first person: אלהי ורחמים (“...moi, le Seigneur, deman[dais”].\(^{260}\)

2.3.14 Prayer of Nabonidus

4QPrayer of Nabonidus (4Q242) dates between 75–50 BCE, and preserves a tale about the seven-year affliction of king Nabonidus of Babylon. He prays to the Jewish God for healing and his sins are forgiven. A narrator opens the passage, introducing Nabonidus’ first person account:

The words of the prayer which Nabonidus, king of [Babylon], [the great ]king, prayed [when he was smitten] with a bad disease by the decree of God ( אלהים) in Teima[…]\(^{261}\)

Instrumental in the healing of Nabonidus is the exhortation of a Jewish diviner (נזר והוזי יהודית). He commands Nabonidus:

‘Pro[cla]im and write to give honour and exaltation to the name of God Most High’…

\(^{259}\) 4Q557 1 7, אלהים ורחמים (“and mercies from before G[od...]”); DJD 37:175. A trace of אלהים is also found in 4QVision\(^a\) (4Q575).

\(^{260}\) Puech notes, “Cette ligne fait allusion à un requête ou demande du Seigneur au prophète (Moïse ou Élie) à l’Oreb, demande dont le contenu échappe: observation des lois et coutumes? (Mi 3:22).” DJD 37:201.

\(^{261}\) 4Q242 1 + 3 1–2.
Nabonidus is commanded to honor and exalt “the name” of God. This is intriguing because the author of the prayer, like the author of 4QTQahat (4Q542), directly refers to the divine name, but nevertheless avoids it in writing.

Scholars have often pointed to the literary parallels between the Prayer of Nabonidus and the story of Nebuchadnezzar in Dan 4, where the more famous king is made to eat grass like oxen until “seven times” pass by him and he learns that הַלֵּו ("Most High") is ruler over the kingdom of mortals. But the unique role of the “name” in 4Q242 seems to have gone unnoticed. For example, in commenting on 4Q242, Collins writes,

The king is commanded to make public acknowledgement of the Most High God, presumably as a condition for the cure of his disease...The qualification ‘Most High’ is necessary here as the identity of the true God is crucial to the passage.

The identity of the true God is certainly at issue, but 4Q242 actually does not provide clear evidence for the epithet “Most High,” which is only reconstructed in lines 3, 5, and 6. The unique element in 4Q242, when compared with Dan 4, is ascribing honor and praise directly to the “name” of God, which is presumably none other than the Tetragrammaton.

2.3.15 Pseudo–Daniel Texts

_Pseudo-Daniel_ comprises three manuscripts: 4QpsDan⁹–c (4Q243–245). These manuscripts are linked by textual and thematic features, but they use different divine titles and epithets. 4Q243 contains about 40 fragments that have been dated to 30–1 BCE. Fragment 1

---

²⁶² 4Q242 1 + 3 5.
²⁶³ See Dan 4:14, 29, 31–32 [MT]. Dan 4 also contains the first person account of Nebuchadnezzar’s restoration.
²⁶⁵ Two other texts that are sometimes associated with Daniel are 4Q246 (4QSon of God Text) and 4Q551 (4QDaniel–Suzanna?).
²⁶⁶ Note, for example, the overlap between 4Q243 and 4Q244 in their quotation of Ps 106:37; see more below.
line 2 contains a surprising use of the paleo-Hebrew script for the Aramaic אֲלֹהֵי ("your God"):267

At first glance, it appears that the kaf is not written in the paleo-Hebrew script. Emanuel Tov writes,

[The] suffixed divine name [is] written in paleo-Hebrew characters, with the kaf of the suffix written in a square script different from the hand evident throughout the rest of the manuscript, perhaps indicating the scribe’s ignorance of the paleo-Hebrew alphabet beyond those characters required for penning the divine name.268

Milik, however, considered the kaf to be “clearly Samaritan,” a script closely identified with the paleo-Hebrew script.269 Collins agrees with Milik, and Milik is probably right because when we compare the kaf in 4Q243 1 2 with another kaf in this manuscript (e.g., the square-Aramaic script of מלכה in 4Q243 3 2) they look different. Furthermore, the top bar of the kaf in 4Q243 1 2 extends towards the right, a characteristic feature of Samaritan/paleo-Hebrew script.

The use of paleo-Hebrew in 4Q243 is not found elsewhere in the Pseudo-Daniel fragments. אלוהים occurs 2 times in 4Q244, which dates to the same period as 4Q243, but both occurrences of the title are in the square script.270 The first occurrence of אלוהים is in 4Q244 5 ii 5, and the second is found in 4Q244 12, parts of which overlap with 4Q243 13. These fragments

267 See Collins and Flint, DJD 22:98, Plate VII.
268 Tov, Scribal Practices, 240.
269 DJD 22:98.
270 There are possible traces of the term [... אלוהים [... in 4Q243 32 1, but it is written in the square script. Collins notes that this might possibly read לְהֹם ("to them"), cf. DJD 22:118. At any rate, if it is אלוהים (without the waw as in אלוהים) then it probably refers to foreign deities, in which case the scribe would not use paleo-Hebrew anyway. The four occurrences of אלוהים in the Aramaic scrolls (4Q242 1 + 3 8; 4Q243 32 1; 4Q570 17 2; 4Q570 21 2) are probably all references to foreign deities. This is also the case with the 9 occurrences of אלוהים in Daniel.
both appear to use Ps 106:37, 40–41, either in loose translation or allusion. DJD 22 provides the (combined) reconstructed work, referred to as 4Q243–244. The reconstruction below depends mostly on the extant text of 4Q244 12 1–4. The underlined portions are common to both fragments 4Q244 12 and 4Q243 13:

1 [ ] The Israelites chose their presence rather than [the presence of God]
2 [and they were sacrificing their children to the demons of error, and God became angry at them and said to give]
3 them into the hand of Nebuchadnezzar, king of Babylon, and to make their land desolate of them, because [ ]
4 [ ] the exiles

Comparing line 2 above with its approximate parallel in Ps 106, we find further evidence for the avoidance of the divine name:

This is not an explicit citation of Ps 106, but scholars agree that Ps 106 provides the framework for this portion of 4Q244. The syntax is rearranged in the Aramaic of 4Q244, as the prepositional phrase comes before the divine title אלהים, but the avoidance of the Tetragrammaton is clear.

2.3.16 Jews at the Persian Court

Jews at the Persian Court (4Q550) reflects several topoi of Jewish diaspora literature, such as the unexpected rise of marginalized individuals to prominent positions of leadership.

271 Garcia Martinez and Beyer have suggested that Ps 106:37 and 40 provide the background for this text. See K. Beyer, Die aramäischen Texte vom Toten Meer (Göttingen: Vandenhoeck & Ruprecht, 1984), 224–225; F. Garcia Martinez, Qumran and Apocalyptic, 137–149; DJD 22:150.
272 DJD 22:133–134; see p. 142 for fragment.
273 Examples from biblical literature include Joseph in Egypt (Gen 38–40), Daniel in Babylon (Dan 1–6), or
This work tells the story of Patireza and Bagasraw. Many details are obscure because the work is fragmentary, but it appears to conclude with the Persian king defending the Jew Bagasraw and commanding everyone to worship the “Most High.” In this context, we encounter the two extant epithets: עלי ("Most High") and ר֯עא ב֗ול אֹלֶה ("Ruler over all the land").

The Persian king vindicates Bagasraw and proclaims:

…fear] the Most High (עלי), who you (all) fear and worship. He is Ruler over [all] the [la]nd (ר֯עא ב֗ול אֹלֶה). All that he desires is near his hand to [d]o.

In this work, the epithets “Most High” and “Ruler” occur at the precise moment when the supremacy and sovereignty of the Jewish deity is given definitive articulation by the foreign king. Puech calls this the “profession de foi du roi perse.” It appears that these epithets provide a specific portrayal of the Jewish deity not possible through use of the Tetragrammaton. We have previously encountered the substantive adjective שליט and the noun שלטן in 1QapGen, 4QEnGiants, and 4QTQahat, but here the deity is said to be ארעא ב֗ול אֹלֶה, yet another variation on the theme of sovereignty.

2.3.17 New Jerusalem

The work known as New Jerusalem comprises seven manuscripts from five different caves. It imagines a new layout for the holy city, similar to ideas found in Ezekiel, Revelation, and the Temple Scroll. The term אלה appears twice in New Jerusalem, both in 11Q18. The first reads,
כי כל יום שביעי קודה אל דכרו

every seventh day before God, a memorial offering...278

This line refers to the changing of the showbread each Sabbath, and thus may be compared to Lev 24,279

כ[ל] ימ שביעי קודה אל דכרו 11Q18 20 1

To employ the language found in 11Q18, the Aramaic author was likely aware of the wording similar to Lev 24:8, where the Tetragrammaton occurs, thus highlighting the Aramaic author’s preference for אלה.

The second use of אלה occurs in the phrase “from the festivals of God...” in 11Q18 30 4. This is another stock expression parallel to the Hebrew מועדי יהוה.281 While these texts are fragmentary, providing little context for establishing the dependency of one text on another, their approximate expressions show that it had become customary, when using such language, to avoid the Tetragrammaton.

2.3.18 Wisdom Instruction Texts

The Wisdom Instruction texts are fragmentary. There is only one certain attestation of the name אלה in 4QWisdom Composition (4Q563) 1 3.282

---

278 11Q18 20 1.
280 The אלה refers to the memorial portion; the parallel Hebrew term is אזכרה (Lev 6:8).
281 See Lev 23:2, 4, 37, 44; 2 Chr 2:3; Ezra 3:5.
282 4Q563 dates to ca. 100 BCE. In 4QProverbs (4Q569) 1 + 2 4 and 6, we read מדר (“your master”), but the referent is human.
2.3.19 Unidentified Aramaic Texts

4Q562 4 2 and 4Q475a 1 3 use the term אֱלֹהָ. 4Q570 2 5 refers to the “God of Israel” in the context of passing judgment. 4Q573 1 7 uses מָרָא, and lastly, 4Q586 contains the phrase אֶלֹהַ (“for/to a priest of God[""]).

2.3.20 Aramaic Translations: Job, Leviticus, and Isaiah

The Aramaic translation of Job (11Q10) dates paleographically ca. 30–68 CE, and preserves portions of every chapter of Job 17–42 (MT), in total about 20% of the book. This makes it a valuable source for the comparative study of divine titles and epithets. The following table contains the designations in 11Q10 (on the left) with MT Job (on the right):

<table>
<thead>
<tr>
<th>11Q Aramaic Job</th>
<th>Hebrew (MT) Job</th>
</tr>
</thead>
<tbody>
<tr>
<td>4.8 אֱלֹהָ</td>
<td>אֱלֹהָ</td>
</tr>
<tr>
<td>5.2 אֱלֹהָ</td>
<td>–</td>
</tr>
<tr>
<td>5.3 [תָּלָא</td>
<td>אֱלֹהָ</td>
</tr>
<tr>
<td>6.1 אֱלֹהָ</td>
<td>שֶׁדְי</td>
</tr>
<tr>
<td>7.3 אֱלֹהָ</td>
<td>שֶׁדְי</td>
</tr>
<tr>
<td>8.2 אֱלֹהָ</td>
<td>אֱלֹהָ</td>
</tr>
<tr>
<td>9.4 אֱלֹהָ</td>
<td>–</td>
</tr>
<tr>
<td>9.7 אֱלֹהָ</td>
<td>אֱלֹהָ</td>
</tr>
<tr>
<td>10.8 אֱלֹהָ</td>
<td>אֱלֹהָ</td>
</tr>
<tr>
<td>11.1 אֱלֹהָ</td>
<td>אֱלֹהָ</td>
</tr>
<tr>
<td>19.3 אֱלֹהָ</td>
<td>אֱלֹהָ</td>
</tr>
<tr>
<td>21.5 אֱלֹהָ</td>
<td>אֱלֹהָ</td>
</tr>
<tr>
<td>22.6 אֱלֹהָ</td>
<td>אֱלֹהָ</td>
</tr>
<tr>
<td>22.8 אֱלֹהָ</td>
<td>אֱלֹהָ</td>
</tr>
<tr>
<td>24.3 אֱלֹהָ</td>
<td>אֱלֹהָ</td>
</tr>
<tr>
<td>24.4 אֱלֹהָ</td>
<td>אֱלֹהָ</td>
</tr>
<tr>
<td>24.5 מְגִין</td>
<td>שֶׁדְי</td>
</tr>
<tr>
<td>24.6 אֱלֹהָ</td>
<td>אֱלֹהָ</td>
</tr>
</tbody>
</table>

*The dash (−) indicates where 11Q10 contains a name that is not present in MT Job.

---

283 For these texts, see DJD 37:323 and 492.
285 This form shows the ה–interrogative, and the ב–preposition: “Is it to G[od you will teach...]?”
The first observation to be drawn from this collection of evidence is 11Q10’s full-scale replacement of all Hebrew designations in Job with the Aramaic title אלהא. In all but two instances, the translator has leveled the diversity of the divine names and titles—אלהים, אל, שדי, אלה, אלהים, and יהוה—with the consistent use of אלהא. Scholars have frequently taken אלהא in 11Q10 as evidence for the replacement/avoidance of the Tetragrammaton, and this is true to an extent, but what has gone unnoticed is that אלהא also replaces other designations, and is therefore a characteristic feature of the translation technique of 11Q10. The avoidance of the divine name cannot fully explain the use of אלהא.

Clues for the purpose of אלהא are given by the insertion of this title where the MT does not contain a divine name. In these instances, it serves to clarify an antecedent or the referent of an ambiguous pronoun. For example, the translator sought to clarify the referent of the 3ms pronominal suffix in Job 21:21, and so inserted אלהא:

\[
\text{כַּמָּה} \text{ חַפָּצִים בְּבִיתָו} \text{ אֵלֹהִים} \quad \text{MT} \quad \text{Job 21:21}
\]

A similar scenario is found in Job 25:2:
Both uses of אלהא make potentially ambiguous or confusing passages more readable.286

Despite the predominant use of אלהא, in one instance the translator seems attentive to poetic parallelism, where he intentionally varies the terms for God:

אף אם המלך לא יריש עלי לא יעור ממשת משל ישמע יראת אם דוד
[   ] 11Q10 24.6–7

The translator is able to vary his style when called for, but his overall interest appears to be pragmatic.287 The title אלהא in 11Q10 is chosen as the standard reference of the deity, probably because it is the most widely used term for God in Aramaic literature. This indicates that the translator rendered divine names in 11Q10 for the sake of readability. As is well known, the Hebrew of Job is notoriously challenging, with its difficult syntax, hapax legomena, and dense poetry. It is likely that the translator aimed for a simple, consistent, and readable text. Furthermore, while the Tetragrammaton is clearly avoided in 11Q10, the reason behind this practice does not seem to be sufficiently explained on the basic assumption that the translator believed the divine name was holy, or avoided it out of respect, though the translator may have held both convictions.288

286 Ironically, we also find the clarification of the pronoun in modern English versions. The NRSV, for example, inserts “God” in Job 25:2, a decision not supported by a reading in any ancient witnesses, apart from its use in 11Q10.
287 The only other time the translator uses מַרְצַי is in 11Q10 24 5 (MT Job 34:10).
288 Zuckerman (“Job,” ABD 3:868) and others have noted that “[w]here there appear on occasion to be editorial alterations in 11QtgJob, they tend to be focused upon avoiding implicit disrespect for the Deity, upgrading the image of Job, and perhaps downgrading the image of the friends, especially Elihu.” These adjustments are of a different nature than described by the rabbis with regard to avoiding the divine name. The fact that the translator rendered all Hebrew names with אלהא requires further explanation.
4QAramaic Leviticus (4Q156) and 4QProphecy (4Q583) offer two additional cases of Aramaic translation. These texts do not preserve material where the divine name would occur, but Milik and Puech both use the Tetragrammaton in reconstructions.\(^{289}\) Milik uses the Tetragrammaton twice in 4Q156: 1 2–4,

\[
\begin{align*}
&[\text{יהוה והמלא} ת الثنائية \text{לשם}] \quad 2 \\
&[\text{יועלו מץ א=} \text{ Alps}]: \text{יהוה} [כשתא על נוא] \quad 3 \\
&[\text{לכדמ תיה} \text{וכל} \text{עננה}] \quad 4 \\
\end{align*}
\]

Leviticus 16:12–13 (MT)

\[
\begin{align*}
\text{יהוה והמלא חפניו קטרת דקה} & \quad 12 \\
\text{והביא מבית לפרכת:} & \text{תתן הקטרת על האש} \quad 13 \\
& \text{לפיי יהוה וכסה על הקטרת} ...
\end{align*}
\]

While 4Q156 is a literal translation of Lev 16, there is no precedent in any Aramaic text from the Second Temple period that would support the reconstruction of the Tetragrammaton.

Puech, more recently, considers 4QProphecy (4Q583) to be “une citation presque littérale” of Isa 14:32. He reconstructs the Tetragrammaton in frag. 1 line 2:

\[
\begin{align*}
&[\text{掣והי יתכן חפיי_targets} \text{לשם דקה}] \quad MT \quad \text{Isa 14:32} \\
&[\text{掣והי יתקן י给宝宝_targets} \text{לשם דקה}] \quad 4Q583 \ 1 \ 2
\end{align*}
\]

Again, there is no precedent for reconstructing the Tetragrammaton here. The shorter form of the divine name is attested in Aramaic literature, but not the Tetragrammaton. The most relevant comparative evidence for the Aramaic translation of Hebrew terms for God is 11Q10, and here we find the use אֱלֹהָם.

\(^{289}\) See Milik, DJD 6:86–89; Puech, DJD 37:447–450.
2.4 Summary and Conclusion: Divine Name Conventions from the Persian Period

Every extant term for God from the Aramaic literature of early Judaism is collected in the table below. These terms were discussed in their literary and epigraphic contexts and now they are listed according to general frequency. The most common terms are listed first, while the rare and unique terms are last:

<table>
<thead>
<tr>
<th>Designation</th>
<th>Translation</th>
<th>Reference</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>אלהא</td>
<td>God</td>
<td>Elephantine (27x)</td>
<td>138x</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Mt. Gerizim (11x)</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ezra (13x)</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Daniel (16x)</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>1QapGen (6x)</td>
<td></td>
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<td></td>
<td></td>
<td>4QTob (3x)</td>
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<tr>
<td></td>
<td></td>
<td>4QPrayer of Nabonidus (2x)</td>
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<td></td>
<td></td>
<td>4QEn</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td>4QPsDan</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td>4QEschatalogical Vision?</td>
<td></td>
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<tr>
<td></td>
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<td>4QBirth of Noah</td>
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<td>4QAccount</td>
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<td>4QVision</td>
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<td>4QpapVision</td>
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<td></td>
<td></td>
<td>4QUnidentified A</td>
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<td>4QUnidentified D</td>
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<td>4QWisdom Composition</td>
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<td>1QAramaic Job (30x)</td>
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<td>11QAramaic Job (30x)</td>
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The title אלהא is rarely used as an independent designation of the Jewish deity in the Elephantine material. One occurrence is found in TAD B3.6, 10 (“Manumission”), כמות שיבקה אלהא, “you are released to God.” The second is in the fragment D8.8, 1 כ…” in the name of God…”.

For the Elephantine material, Ezra, and Daniel, this number includes inflected forms of אלהא, such as אלהא + pronominal suffixes. It also includes the phrase אלהא בית from Ezra (18x).

In 27 of these 43 occurrences we find יהוה אלהא.
<table>
<thead>
<tr>
<th>תיבת</th>
<th>מילה</th>
<th>מטרל</th>
<th>יסודי</th>
<th>ציון</th>
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<tbody>
<tr>
<td>אל</td>
<td>God</td>
<td>4QSon of God Text (2x) 4QTestament of Judah 4QApocryphon of Levi&lt;sup&gt;a&lt;/sup&gt; 4QVVisions of Amram&lt;sup&gt;c,d&lt;/sup&gt; 11QNew Jerusalem (2x)</td>
<td>13x</td>
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<tr>
<td>אלה העליון</td>
<td>God Most High</td>
<td>1QapGen (9x) 4QKingdoms&lt;sup&gt;a&lt;/sup&gt; 4QpapVision&lt;sup&gt;b&lt;/sup&gt;</td>
<td>11x</td>
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<tr>
<td>אלה מעלה</td>
<td>God Most High</td>
<td>Daniel</td>
<td>3x</td>
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<tr>
<td>العليון</td>
<td>Most High</td>
<td>Daniel (4x) 4QBBirth of Noah</td>
<td>5x</td>
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<tr>
<td>العليון</td>
<td>Most High</td>
<td>4QSon of God Text 4QWords of Michael 4QVisions of Amram</td>
<td>3x</td>
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<tr>
<td>המר</td>
<td>my Lord/O Lord</td>
<td>1QapGen (3x) 4QEnGiants&lt;sup&gt;a&lt;/sup&gt; 4QLevi&lt;sup&gt;b&lt;/sup&gt; (2x) 4QVVisions of Amram&lt;sup&gt;d&lt;/sup&gt; 4QpapVision&lt;sup&gt;b&lt;/sup&gt; 4QTestament&lt;sup&gt;??&lt;/sup&gt;</td>
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<tr>
<td>커דרשת רבח</td>
<td>Great Holy One</td>
<td>1QapGen (5x) 4QEn&lt;sup&gt;b,c&lt;/sup&gt; (3x)</td>
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<tr>
<td>רב� מריא מעלה</td>
<td>My Master, Eternal Lord</td>
<td>4QWords of Michael</td>
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<td>רב�</td>
<td>Great One</td>
<td>4QEnoch&lt;sup&gt;a-c&lt;/sup&gt; (2x) 4QEnGiants&lt;sup&gt;f&lt;/sup&gt;? 4QAstronomical Enoch&lt;sup&gt;b&lt;/sup&gt; 4QSon of God Text</td>
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<td>המר שמייא</td>
<td>Lord of Heaven</td>
<td>Elephantine Daniel 1QapGen (3x)</td>
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<td>המר שמייא והאריצין</td>
<td>Lord of Heaven and Earth</td>
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<td>Ruler</td>
<td>1QapGen (2x) 4QTQahat 4QTQahat 4QJews at the Persian Court</td>
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<td>האלה ישראל</td>
<td>God of Israel</td>
<td>Ezra (3x) 4QUnidentified D ar (4Q570)</td>
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<td>המר מעלה</td>
<td>Lord of Eternity</td>
<td>1QapGen (2x) 4QEn&lt;sup&gt;b&lt;/sup&gt;</td>
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<tr>
<td>מלך כל עולם</td>
<td>King of all Eternity</td>
<td>1QapGen</td>
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<td>האלה מעלה</td>
<td>God of Eternity</td>
<td>1QapGen Aramaic Levi Document 4QTQahat (אלוה מעלה)</td>
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In the extant Aramaic texts of the Second Temple period, authors use roughly 37 different terms for God, 328 times total. The title אֱלֹהָא is the most frequent designation with 138 occurrences, followed by the short form of the divine name (יהוה) with 46 occurrences, either alone or in combination with other epithets, but most of these are from Elephantine. We never find the full Tetragrammaton in Aramaic.

The Elephantine ostraca and papyri show inconsistent orthographic and formulaic uses of the divine name, suggesting that scribes were unconcerned with its actual writing, and it was not the focus of distinctive treatment. Most importantly, the terms for God in the Jedaniah archive stand out when compared to the Ostraca, Mibtahiah, and the Anani archives. We find, for example, a concentrated use of שמיא and a high frequency of יהוה in the letter for aid (A4.7–8).

We also noted the non-use of יהוה in the memorandum of the return letter (A4.9) from the governors of Yehud and Samaria. Additional uses of the Aramaic divine name occur in the Idumean Ostracon, P. Amh 63, and probably the BM Drachm. These reflect a broad geographic
distribution—Egypt, Idumea, and possibly Judea, Philistia, or Samaria—but even more important is the diversity in the socio-religious background of these finds, none of which are representative of an emerging Israelite/Judahite monotheism as they acknowledge multiple deities or represent syncretistic practices.

In contrast to the above sources, the Aramaic Mt. Gerizim Inscriptions, Ezra, Daniel, and the Aramaic Qumran Scrolls consistently avoid the divine name. The Mt. Gerizim inscriptions use the Tetragrammaton exclusively in Hebrew (2x), while אלהי is used exclusively in Aramaic (11x). Ezra, Daniel, and the Aramaic Qumran Scrolls also demonstrate this distinction based on language. In the Aramaic Scrolls, the authors consistently avoid the divine name, even when it is clearly used in their source texts. This happens in 1QapGen (5x), 11QNew Jerusalem (2x), 4QpsDan (1x), and 11QAramaic Job (7x). We noted that 4QpapTob is a special case because the two occurrences of the Tetrapuncta may actually replace the title אלהי. Of the total 15 explicit replacements of the Tetragrammaton, the author rendered one of the following alternatives: אלהי (1Q20, 11Q10), מרה עולם (1Q20, אלהים (4Q244), אלה (11Q18), and עליון אל (1Q20).

The Aramaic texts from Mt. Gerizim, Ezra, Daniel, and Qumran invariably share the avoidance of the divine name, even as these sources are diverse in terms of genre, purpose, and date. The phenomenon of consistent divine name avoidance in Aramaic, while probably conceptualized in the minds of later authors in various ways, is best explained light of two assumptions: (1) it must have become conventional early in the Second Temple period, and (2) it must be directly related to the Aramaic language. This is the best way to explain how international diplomatic correspondences, Aramaic tales, dedicatory inscriptions, and apocalyptic-wisdom or testamentary type texts all avoid the divine name in Aramaic, but use it in
comparative Hebrew sources. The origin of divine name avoidance in Aramaic is obscure, and the question of why Aramaic writers began to avoid the divine name in the Persian period cannot be fully answered in the current chapter. Beneath the penumbra of the divine name avoidance, however, there are some clues about what individual Aramaic writers thought about God, and the divine name, as discerned through the divine titles and epithets that they used instead. These titles and epithets provide some insight into the Persian period history of the divine name.

While Aramaic writers referred to God in roughly 37 different ways, 25 of these include compound titles or epithets; the latter demonstrates the importance of using descriptive elements in terms for God. Many scholars have argued that in the post-exilic Persian period we see a shift in the portrayal of the God of Israel. In this new social, political, and linguistic environment, Jewish authors experimented with new ways of communicating their beliefs in God. Some epithets that stuck remarkably well first appear in the extant record in the Elephantine material, namely the “God of Heaven” and “Lord of Heaven,” which are concretely dated to the fifth century BCE. These terms also factor prominently in Ezra and Dan.

Kraeling emphasized the role of “God of Heaven” in the diplomatic letters from Elephantine. Freedman considered the diplomatic emphasis of this title to have both

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293 The texts that avoid the Aramaic divine name also have in common their exclusive acknowledgement of the Jewish deity, although the Mt. Gerizim inscriptions may require more nuanced treatment. This may provide a unifying theological thread among these sources. In contrast, all the texts that use the divine name also acknowledge other deities, and may therefore be understood as polytheistic or syncretistic. I still consider divine name avoidance in Aramaic, foremost, to be a linguistic convention, which was established early and adopted by later writers, because these texts, as pointed out below, do not appear to avoid the divine name for the same reasons, and thus require a larger model of explanation.

294 Ernst A. Knauf, *Die Umwelt des Alten Testaments* (Stuttgart: Katholisches Bibelwerk, 1994), 252, has explained the emergence of such terms as part of a much broader phenomenon of the ancient Near East: “[T]he withdrawal of the gods from the earth into heaven begins already in the third millennium BCE.” The use of epithets with “heaven,” therefore, are simply describing the natural evolution of this belief.

295 Kraeling, *The Brooklyn Museum Aramaic Papyri*, 84: “The occurrences are restricted to the ‘diplomatic’ documents and to two other letters, A.P. 38:2, 3 and 40:2…Since this phrase is also found in Old Testament writings of the Persian or Hellenistic age, the predilection shown for it in the diplomatic texts may be in conformity with recent Palestinian custom, reflecting Yahweh’s absorption of the title of the god Baalshamin…Certainly God of
administrative and theological implications, for example, in relation to the Persian administration but also in the “partial but marginal syncretism with Ahura Mazda,” the sky god of Zoroastrianism. Moreover, the special role of “God of Heaven” has been carefully described by D. K. Andrews, who suggested that the epithet was a double entendre. From the pen of the Jewish writers it made the claim that the Jewish cult should be recognized by the Persian authorities, and therefore qualify for financial support, but as it occurs in the mouth of Persian officials, it functions as an acceptance of this claim. Andrews also points out that Ahura Mazda and YHWH may have been syncretized, but this view can only be inferred from the larger context, because Persian sources never refer to Ahura Mazda as “God of Heaven.” Aitken also considers the international context to be most helpful for understanding the emergence of the title in the Persian period: “[I]t was in conversation with Persian officials that God was given this epithet.” All of this together means that “God of Heaven” had important connotations, and clearly fulfilled a specific role in Jewish Aramaic literature in the international context of the Persian empire. Such external political circumstances required new articulations of God.

Nearly every scholar agrees that “God of Heaven” and related epithets are connected to the new political circumstances of the post-exilic Persian period. In the context of this development, the Tetragrammaton seems neither capable nor well suited to play the role of “God of Heaven does not seem to have been a term in general use for Yahu at Elephantine.” For the early connection to ancient Syria, see R. A. Oden, “Ba’al šāmēm and ‘El,” CBQ 39 (1977): 457–73; and Eissfeldt, “Ba’alšāmēm und Jahwe,” ZAW 57 (1939): 1–31.


Aitken, “God of the Pre-Maccabees,” 259.

Williamson, Ezra, 12: “The title is thus to be seen as a product of administrative terminology by which the deities of subject peoples might be tested for their relation to Ahura Mazda. It is certainly noteworthy that its use in the OT is largely confined to points of official contact between Jews and Persians.”
of Heaven.” To make an additional observation, the emergence of “God of Heaven” and the non-use of the Tetragrammaton happen at the same time, during the Persian period. This may be an important piece of the puzzle for explaining the origins of the customary avoidance of the divine name in Aramaic. But still, the mechanism for avoidance does seem to be provided by the Jewish Aramaic writers themselves.

The divergent practices related to the use and non-use of the divine name in the Persian period, symbolized by a contrast between Elephantine and Ezra, may be best explained according to the way that various groups acquired and used the Aramaic language at the dawn of the Persian period. Rather than viewing the phenomenon of divine name avoidance in Aramaic as primarily an internal development, it could be that the divergent practices are tied to different modes of language acquisition. This is based on the assumption that the Tetragrammaton is not native to official Aramaic. For those Jews who wished to use the divine name, a vernacular innovation was required. We see this in the Elephantine papyri and ostraca of the fifth century BCE, which may partially explain the different orthographic practices, יְהֹוָה and יְהוָה, because there was no accepted standard at the time; these forms were vernacular innovations as Aramaic was acquired. At Elephantine the divine name is used along with the general absorption of other

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300 Regarding the variant that we encountered in Dan 1:1–2 (יהוה in the MT), Goldingay assumed it was a replacement of the Tetragrammaton. I suggested that יהוה might be reflecting the underlying Aramaic original of Dan 1 in which case it would be a translation of יהוה. But either way, the larger implications of this activity—either original avoidance in Aramaic, or a replacement of an earlier Hebrew Tetragrammaton—the following comments of Goldingay are relevant. He states that while the (purported) replacement “may issue from reverence, the effect is also to undermine any hint that he is merely Israel’s national God and the temple its national shrine, as Babylon has its gods and shrines. The titles “the Lord” and “God” belong only to Yahweh; they have absolute implications, hinting that the exile happened by the act of the sovereign God who is also Israel’s God, not Nebuchadnezzar’s.” Goldingay, Daniel, 14; see also A. Lacocque, Daniel et son temps (Geneva: Labor et Fides, 1983); O. Plöger, Das Buch Daniel ( Gütersloh: Mohn, 1965).

301 In his monograph on the Elephantine material, Porten suggested that “...this triliteral form of the divine name... was virtually confined to the vernacular. The literary form was almost always YHWH...” See Porten, Archives from Elephantine: The Life of an Ancient Jewish Military Colony (Berkeley, University of California Press, 1968), 106; cf. also Kittel quoted by L. Blau, “Tetragrammaton” in The Jewish Encyclopedia (ed. I Singer; New York, 1907), XII, 118ff. Porten draws a vernacular vs. literary distinction, suggesting that the vernacular form is
titles and epithets of local deities, and the community had few religious restrictions, even as they self-identified as yehudin. The use of the Aramaic divine name in a range of liturgical, documentary, or numismatic contexts, as evident in P. Amh 63, the Idumean Ostracon, and the BM Drachm, could then be viewed as a continuation of this vernacular usage.

The writers of Ezra and Daniel, however, chose to use the conventional modes of Aramaic discourse available at the time, particularly the conventions for referring to their deity in the context of international diplomacy. This explains the general and widespread use of generic titles such as אלהי, but also the use of key epithets as in שמיא אלהי in the literature of this period. Jewish compositions, during this formative time, seem to have set a literary precedent that was subsequently followed, for example, by the Aramaic Mt. Gerizim inscriptions and the Qumran Aramaic Scrolls.

There are many questions that remain about the relationship between the Tetragrammaton and other Aramaic divine titles and epithets. Aitken considers the continued use of שמה to have become standard in Jewish texts of the Second Temple period (e.g. 1 Macc. 3:50; 4:10, 24, 40; 12:15; 16:3; cf. Dan. 4:23), which “is perhaps due to the decline the use of the tetragrammaton,” thus positing a scenario in which various titles and epithets fill the gap left already present in the language. But this does not explain why the Tetragrammaton should be consistently avoided in other literary Aramaic texts such as Ezra, Daniel, and the Qumran Scrolls. While his description generally account for the use of the divine name, it does not help us understood the avoidance in other Aramaic texts. This is why I consider the “vernacular” use of the divine name to be an innovation.

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302 Kraeling, The Brooklyn Museum Aramaic Papyri, 84: “The Jews there lived among Egyptians, Arameans, Phoenians, Babylonians, and Persians. Mutual tolerance and a willingness to recognize other deities were almost a practical necessity.”

303 The invocation of the God of Israel, alongside other deities, is militated against in the biblical prophetic tradition. The well-known example, as it pertains to Jews in Upper Egypt, is the indictment of Jer 44:24–30: “Therefore hear the word of the LORD, all you Judeans who live in the land of Egypt: Lo, I swear by the great name, says the LORD, that my name shall no longer be pronounced on the lips of any of the people of Judah in all the land of Egypt, saying, ‘As the Lord GOD lives (יהוה חי עדני),’” (Jer 44:24–30). Ironically, this is exactly what the Elephantine material shows (e.g., TAD D7.16, 3–4). See also Isa 19 and Ezek 29.

304 Aitken, “God of the Pre-Maccabees,” 259.
by the Tetragrammaton. In the early twentieth century, George F. Moore posited a similar scenario related to the title עליון, namely that its increased use was partially intended to fill the vacumm left by the avoidance of the divine name, but he also correlated the rise in the use of עליון with preferences among early Jewish writers for terms that portrayed God in the language of exhaltation. While clearly we see the increase in the frequency of some terms for God, it is probably not accurate to think of them as filling a void left by the Tetragrammaton. On the one hand, the notion of a void is imprecise because, as we will see in the next chapter, the divine name continued to be used in Hebrew in various sources, and of course the books that later become part of the Jewish canon of scripture were still under development at this time. On the other hand, the new divine titles and epithets in Aramaic offer their own unique depictions of the God of Israel. They do not function simply in a secondary sense to fill a void left by the divine name. Rather, the meaning derived from the divine titles and epithets, perhaps most prominently שמיא, עליון, ואלה, seem to be in part responsible for the avoidance of the divine name.

Further distinctions are important. It is noteworthy that עליון and עליין (“Most High”), along with various compounds, are found only in Daniel and the Qumran Aramaic Scrolls. They do not occur in Ezra, the Elephantine material, or elsewhere. This suggests that the “God of Heaven” was not universally important for all Jewish writers, although we see שמיא continue in various ways. Aitken makes the striking observation that “the title ‘God of heaven’ is absent from Ben Sira, where עליון and, in the Greek translation, ὕψιστος are very important. It suggests

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that for some the title ‘God of heaven’ had significance, whilst for others their preference lay elsewhere.”

The clear preference for some divine designations, but not others, provides further background for why Aramaic authors continued to avoid the divine name.

Some Aramaic texts, no doubt, avoided the divine name because of its sacredness. This could be the case especially for the texts that emphasize priestly themes or lineage, such as New Jerusalem, 4QTQahat, and Visions of Amram. The authors of these texts very well may have shared strict observance of purity halakha, given their literary foci. Regarding 4QTQahat we discussed the author’s conviction about the efficacy of the divine name: “He will make known to you his great name (שמא רבא) so that you will know him.” Other works emphasize the greatness and magnitude of the divine name, from which we may conclude that their authors likely revered the name. In 4QPrayer of Nabonidus, the foreign king is exhorted to proclaim “honour and exaltation” specifically to the “name of God (לשם אלהים...)”. This channeling of piety towards the name is missing from the parallel story involving Nebuchadnezzar’s rehabilitation in Dan 4, which reveals the particular perspective of the Aramaic author of 4Q242. The name of God is perceived to be an object of reverence. Furthermore, the scribe that used Tetrapuncta in 4QpapTob⁹ (4Q196) clearly thought that the term for God in this location should be avoided. The writer chose not to use another designation in its place. For the paleo-Hebrew writing of אלהים in 4QpsDan⁸ (4Q243), the scribe probably also considered this term for God to be sacred. Most scribes of Aramaic texts, however, left no explicit indication of their view of the divine name or other divine titles and epithets in the copies of their works.

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⁹ Aitken, “God of the Pre-Maccabees,” 264.
⁸ 4Q542 1 1.
⁷ In addition to the texts that follow above, see 4Q246 1 i 9, “…called the Great, and be designated by his name (לשמא)...”; 4Q529 1 9, “…behold a city is to be built to the name (לשמא) of the Great One...”
On the surface, for many other Aramaic writings, the continued avoidance of the divine name seems to be a reflex of the role played by the epithets and titles themselves. In principle, this is the same dynamic at work in the use of “God of Heaven” in the Persian period, where the Tetragrammaton could not offer what the Aramaic writers needed. The book of Daniel and the Qumran Aramaic scrolls present a colorful array of epithets that are fundamentally expansive—geographically, temporally, and spatially. The dominion, stature, and sovereignty of God encompasses all land, heavens, and even all time. In this regard, the adjective רָבָא is frequently used.\(^{310}\) It occurs substantively or as a modifier: רָבָא (“Great One,” 4QEn\(^a\), c, 4QEnGiants\(^5\), 4QAsrEn\(^b\), 4QSon of God), אלָּא רָבָא (“Great God,” 4QSon of God [4Q246] 1 ii 7), מַלֵּךְ רָבָא (“Great God,” Dan 2:45)\(^{311}\), מְרֹנָה רָבָא (“our Great Lord,” 4QEnoch\(^b\) [4Q202] 1 iii 14), מֶלְאךְ רָבָא (“Great King,” 4QpapTob\(^a\) 18 5) (“Great Holy One,” 1QapGen, 4QEn\(^a\)). For the Aramaic authors of 1 Enoch, Nickelsburg regards the epithets as the “first clue to their views about the Deity...the terms “God” and “Lord” in 1 Enoch are almost always elaborated with modifiers that emphasize God’s transcendent character.”\(^{312}\) These titles and epithets offer depictions of God that are not possible through use of the divine name. Passages like Dan 7 and Giants also present interesting cases. They employ unique epithets—שהיitia שמי and וְהָעִיפָא—as and these portrayls seem to match the author’s distinct view of the Jewish deity.\(^{313}\) Lastly, there

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\(^{310}\) In the Hebrew Bible, by contrast, the adjective is often attributive or used in the predicate position, but not as an epithet itself. We find חַסְדָּא רָבָא (“rich in loving-kindness,” Ex 34:6), טוב רָבָא (“rich in goodness,” Isa 63:7), כָּחָא רָבָא (“rich in power,” Ps 147:5). The word פֶּצֶל (“great”) also has this sense; cf. Ps 47:3, 48:2, 95:3; Mal 1:14.

\(^{311}\) The increased use of רָבָא in the Aramaic scrolls may explain one subtle but intriguing variant in the cave 4 copy of Daniel. The MT (Dan 2:20) reads “blessed be the name of God (אֱלֹהָא) from age to age,” but 4Q112 reads, “blessed be the name of the Great God (אלָּא רָבָא) from age to age.” This may be understood as a harmonization with the use in Dan 2:45, where we find ולָא רָבָא. But the use of רָבָא may also reflect a trend towards the expansion of divine epithets with modifiers in late Second Temple period Aramaic.

\(^{312}\) Nickelsburg, 1 Enoch, 42.

\(^{313}\) Aitken (“God of the Pre-Maccabees,” 266) comments on the overall effect of the use of divine titles and
are some works, like the Aramaic translation of Job (11Q10), that maintains the convention of
divine name avoidance in Aramaic, but this cannot be explained simply on the basis of his
replacement of the Tetragrammaton with אֱלֹהִים, because the translator renders all Hebrew
designations consistently with אֱלֹהִים. What beliefs these authors may have had about the divine
name is uncertain, but these types of avoidance seem to be best explained on the assumption of a
customary practice of divine name avoidance in Aramaic that was fixed early in the Persian
period. The context of the Hellenistic and Roman periods is different, but in principle divine
name avoidance in these later times is similar to the function of “God of Heaven” as the new
context required new depictions of the God of Israel. Such practices are distinct from the types of
avoidance that came to characterize literary texts of the late Second Temple period.

314 As will become evidence in the following chapter, many of the so-called rewritten scriptural texts from
Qumran, written in Hebrew, use the Tetragrammaton. The Aramaic composition, 1QapGen, is invariably discussed
in the debate over the “rewritten” genre. But whereas the Hebrew rewritten texts use the Tetragrammaton, 1QapGen
avoids it. This is best be explained on the basis of linguistic convention: 1QapGen is written in Aramaic.
3 CHAPTER 3: THE DIVINE NAME IN HEBREW TEXTS

The evidence for the use and non-use of the Tetragrammaton in the Hebrew literature of the Second Temple period comes primarily from Qumran Caves 1–11, located near the northwest shore of the Dead Sea. These manuscripts range in paleographic date from the early third century BCE to the end of the first century CE. Further evidence comes from the caves south of Qumran, namely Naḥal Ṣeʿelim, Naḥal Ḥever, Wadi Murabbaʿat, and Masada, the latter on southwest shore of the Dead Sea. While these locations generally represent the same geographic region—the Judean desert—the texts comprise a diverse collection of over 900 manuscripts, including (a) works that were later included in the Jewish canon of scripture, (b) literature written by the Qumran yahad authors, such as the Rule of the Community, Thanksgiving Scroll, and the War Scroll, and lastly (c) a variety of literary compositions, most of which were previously unknown, that were copied or used by the Qumran writers, but likely originated from the wider literary milieu of Judea.

The treatment of the Tetragrammaton in the Hebrew scrolls is a complex phenomenon. Its discussion requires some categorization of texts, and this has proven to be notoriously difficult. In effort to make the complexity of this material accessible to the reader, and for a lack of a better alternatives, the current chapter is organized according to the scholarly construct known as the “tripartite” division of the Hebrew Dead Sea Scrolls. This division uses etic terminology to describe ancient groupings of texts in an attempt to provide a heuristic framework.

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315 The only exception is the Nash Papyrus from Egypt, dated paleographically to around 125 BCE, which contains a unique combination of the Decalogue and Shema.
316 See DJD 39 “C: Annotated List of Texts from the Judean Desert.” Naḥal Ṣeʿelim contained a phylactery with the Tetragrammaton (34Se Phylactery) (Y. Yadin, IEJ 11, 36–52); the “Cave of Letters” from Nahal Ḥever preserved extensive passages from Psalms (Peter Flint, DJD 38:133–34); Wadi Murabbaʿat preserved fragments of Gen, Num, Deut, and Isa (Mur1–3) as well as a phylactery (Mur4).
for better understanding the diversity of the evidence. The collection of over 900 manuscripts described above (a, b, and c) can be labeled with some qualification as “biblical,” “sectarian,” and scrolls of “non-sectarian” origin. This division may not be helpful for focused research on literary aspects of Qumran scrolls, but for the present study it works relatively well because larger patterns of the use and non-use of the Tetragrammaton are generally consistent within each respective category, with one important caveat related to the scrolls of non-sectarian origin.

I define these terms and then note some qualifications:

- **biblical**: texts later included in the Jewish canon of scripture.

- **sectarian**: texts originating with the Qumran writers, self-described as members of the *yahad*. These texts contain distinctive ideas and terms, as found in compositions like 1QS, CD, 1QH, and 1QM, that are generally not shared as far as we know, among other groups of early Judaism during the late Second Temple period.

- **scrolls of non-sectarian origin**: texts that do not fit in the above categories in so far as they were not included in the present Jewish canon and have few sectarian affinities.

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317 For a helpful discussion of *emic* versus *etic* terminology used to describe scriptural texts, see Anders Klostergaard Petersen, “Rewritten Bible as a Borderline Phenomenon: Genre, Textual Strategy, or Canonical Anachronism?” in *Flores Florentino: Dead Sea Scrolls and Other Early Jewish Studies in Honour of Florentino García Martínez* (ed. A. Hilhorst, Émile Puech, and Eibert J. C. Tigchelaar; JSJSup 122; Leiden: Brill, 2007), 285–306.


319 The term “biblical” can be misleading for those unfamiliar with the diversity of textual forms found in the Dead Sea Scrolls. A “Bible” did not exist as a fixed collection of sacred scripture during the late Second Temple period. Even if the Torah and Prophets were authoritative, for example, their textual content was not fixed in the sense of a “canon” of scripture. See Eugene Ulrich, “Pluriformity in the Biblical Text, Text Groups, and Questions of Canon,” in *The Madrid Qumran Congress: Proceedings of the International Congress on the Dead Sea Scrolls, Madrid, 18–21 March 1991, Vol. 1* (ed. J. Trebolle Barrera and L. Vegas Montaner; Leiden: Brill, 1992), 36: “…it was the sacred work or book that was important, not the specific edition or specific wording of the work…” According to James VanderKam, the textual pluriformity of the Qumran scrolls gives way to greater uniformity by the end of the first or beginning of the second century CE; see VankerKam, *The Dead Sea Scrolls and the Bible*, 15.

320 The non-sectarian scrolls are often referred to as “non-biblical,” but the latter is more problematic because it imposes a (potentially anachronistic) modern assumption about how an ancient text was understood within a community that used it. The labels “apocryphal” and “pseudepigraphical” have also been applied to the “non-sectarian” scrolls, but these may cause confusion as most of the non-sectarian texts do not belong to the traditional collection of books found in the Apocrypha or Pseudepigrapha. For further discussion, see James
The scrolls of non-sectarian origin do not represent a unified category. One cannot describe a common profile that is typically “non-sectarian.” This group of texts should be understood primarily according to the negative prefix of the label. In other words, whatever scholars may believe about these scrolls, they are not considered sectarian, at least in terms of origin, even though they were subsequently collected and copied by Qumran scribes. Importantly, the label “non-sectarian” does not make an assumption about the authoritativeness of these works, which is why “non-sectarian” is preferable to “non-biblical.” The latter makes the implicit assumption that the works it describes were not authoritative. This makes it possible, then, to discuss such works as *Pseudo-Ezekiel*, 4QReworked Pentateuch A–E, the *Temple Scroll*, and *Jubilees*, under the heading “non-sectarian” without assuming coherence or intending to conflate the differences in exegetical intention, purpose, literary aims, or most importantly the degree to which some compositions were more authoritative than others. These works are discussed further below. A very special case involves the *Psalms Scroll* from Cave 11, which is important to address immediately in order to demonstrate the challenges inherent in the tripartite division of the Hebrew scrolls.

The Qumran *Psalms Scroll*, represented by 11QPs\textsuperscript{a} (11Q5) along with the more fragmentary copies 11QPs\textsuperscript{b} and 4QPs\textsuperscript{c}, forms a collection of psalms that are also found in Books 4 and 5 of the MT Psalter (Psalms 90–150). In addition, however, 11QPs\textsuperscript{a} includes Hebrew compositions that are not found in the MT Psalter, such as versions of the medieval Syriac

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VanderKam, “Apocryphal and Pseudepigraphical Texts,” in *The Dead Sea Scrolls Today* (2\textsuperscript{nd} ed.; Grand Rapids; Eerdmans, 2010), 52–61. For copies of Qumran works that were later collected in the Apocrypha and Pseudepigrapha see Peter Flint, “Index of Passages from the Apocrypha and Previously-Known Writings (“Pseudepigrapha”) In the Scrolls,” in *The Dead Sea Scrolls After Fifty Years. A Comprehensive Assessment* (Leiden: Brill, 1999), 666–68.
Psalms I (=LXX Ps 151 A, B), II, and III (11Q5 28.3–14; 18; 19.3–17), as well as previously unknown psalms, including *Plea for Deliverance* (11Q5 19), *Apostrophe to Zion* (11Q5 22), *Hymn to the Creator* (11Q5 26.9–15), and *David’s Compositions* (11Q5 27.2–11). Notably, we also find a snippet of Ben Sira (Sir 51:13–20b = 11Q5 21.11–22.1).  

Two observations are fundamental for an accurate view of the evidence in 11QPs. First, the arrangement of psalms is different from the MT Psalter; the previously unknown psalms of 11QPs are interwoven among the MT psalms. Second, the Tetragrammaton, in the paleo-Hebrew script, occurs throughout the entire scroll. This means that the compiler of 11QPs did not distinguish between the MT psalms and the additional material in either arrangement or use of the divine name. This creates a problem for the tripartite collection of evidence, if assuming that the scroll functioned as a unified scriptural work, because it forces an either/or classification. It would require, for example, listing under the “biblical” section the evidence for the Tetragrammaton in the *Plea for Deliverance, Apostrophe to Zion, Hymn to the Creator, and David’s Compositions*. The alternative would be to list the evidence for the Tetragrammaton in the MT-like psalms under the “non-sectarian” heading. Both options are somewhat problematic.

An important observation, however, may provide a way forward. In addition to the previously unknown psalms, we also find the poem to wisdom that concludes Ben Sira (Sir 51:13–22). The

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322 Sanders considered 11QPs to have functioned as the canonical psalter at Qumran; see Sanders, “The Qumran Psalms Scroll (11QPs) Reviewed,” in *On Language, Culture, and Religion: In Honor of Eugene A. Nida* (ed. M. Black and W. A. Smalley; The Hague: Mouton, 1974), 98. But others have stressed the “nonbiblical” or secondary status of the Psalms Scroll, notably Patrick Skehan, “A Liturgical Complex in 11QPs,” *CJB* 34 (1973): 201 n. 24; ibid., “Qumran and Old Testament Textual Criticism,” in *Qumrân: Sa Piété, sa théologie et son milieu*, 169, 172; a view also held by Talmon, Goshen-Gottstein, Wacholder, and Haran. Peter Flint, however, has comprehensively reassessed the material and agrees largely with Sanders’ earlier position; see Flint, *The Dead Sea Psalms Scrolls and the Book of Psalms* (STDJ 17; Leiden: Brill, 1997), 223: “[T]he 11QPs-Psalter is the foremost representative of the Book of Psalms in the Dead Sea Scrolls. As such it must have been used as Scripture.”
use of this poem suggests, at least in part, that 11QPs\(^a\) is composite collection of material. In light of this observation, and for the purpose of this study, it seems warranted to list the evidence for the use of the Tetragrammaton in the MT-like psalms of 11QPs\(^a\) (11Q5 cols 1–17, 20–28; frgs. A–F) as “biblical,” and to list the evidence for the Tetragrammaton in the previously unknown psalms of 11QPs\(^a\) (11Q5 18–19 and parts of 22, 24, 26–28) under the heading “non-sectarian.” This obviously cuts up a scroll that the editor/collector viewed as one, but it does not change the fact that his material existed previously as independent compositions. If scholars disagree with this approach, at least the evidence will be presented clearly, and the final statistics may be adjusted accordingly. In short, with requisite qualifications, the tripartite division of Hebrew scrolls into biblical, sectarian, and non-sectarian will serve as a framework for presenting the extant collection of evidence for the use and non-use of the Tetragrammaton. Before entering a more focused discussion, I briefly outline the contours of divine name use in each category, highlighting key areas of interests to be pursued further.

3.1 A Sampling of the Use of the Tetragrammaton in the Hebrew Dead Sea Scrolls

In the copies of biblical manuscripts from Qumran, יהוה occurs just over 2,100 times. This high frequency is expected, given the 6,828 occurrences of the divine name in the Hebrew Bible (MT). While there is extensive accord between the textual evidence of the Qumran biblical manuscripts and the MT, a considerable number of divine name variants are evident. Some of these variants, particularly the use of אדני in a Qumran biblical scroll where the MT reads יהוה, have been misunderstood. An assessment of divine name variants will occupy our main focus when discussing the Qumran biblical manuscripts.

In original sectarian compositions, the Tetragrammaton is consistently avoided, except in some biblical quotations within these compositions, where it occurs a total of 46 times in 15
documents. In other biblical quotations, however, the Tetragrammaton is also omitted or replaced with יְהֹוָה, along with a range of other replacement practices. This shows that Qumran authors modified the content of biblical quotations to fit their views and literary compositions. An assessment of divine name replacements within biblical quotations reveals a clear trend towards the avoidance of the divine name that is categorically different from the patterns of variation between the Qumran biblical scrolls and the MT.

In the remaining scrolls from Qumran, where the evidence is collected under the heading “non-sectarian,” the Tetragrammaton occurs about 254 times in some 54 documents. Many of these writings continue to develop themes in books that were later included in the Jewish canon of scripture. They rewrite, expand, adapt, and interpret earlier “biblical” source texts, but also introduce new material. Some examples include the much debated so-called “rewritten scripture” texts, such as the Temple Scroll (11Q19–21, 4Q524), 4QRevised Pentateuch A–E (4Q158, 4Q364–367), and Jubilees (1Q17–18, 2Q19–20, 4Q176a, 4Q216–224, 4Q482, 11Q12). The Tetragrammaton occurs frequently in paraphrases, quotations, and various

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323 For documents and references, see §6.1.1. For a working list of total sectarian documents used in this study, see § 6.1. On the criteria for discerning “biblical quotations” see §3.3.
324 See § 3.3.2.
325 See § 3.4.1.
326 The frequently discussed criteria to examine the degree of changes made to a source-text, in order to determine its approximate relationship to the source text, include: expansions, using a new speaker to recast the material, claims to revelation, changes to the scope and setting, rearrangements, and noticeable theological agenda. Thus, for example, because some of the 4QRP manuscripts have no new speaker, no claim to revelation, and no new scope or setting, they are essentially “biblical.” This is often contrasted with the Temple Scroll and Genesis Apocryphon, where we find large expansions, changes in speaker, and rearrangements of source material.
rearrangements of biblical sources, where it would be expected, but it is also found in texts that are not categorized as “rewritten,” such as *Pseudo-Ezekiel* (4Q385, 4Q385c, 4Q386, 4Q388, 4Q391), 4QSapiential Work (4Q185), 4QNarrative Work/Prayer (4Q460), 1QLiturgy of the Three Tongues of Fire (1Q29), 4QExhortation Based on the Flood (4Q370). Sidnie W. Crawford excluded *Pseudo-Ezekiel* from the rewritten genre because although it is thematically related to Ezekiel, it does not “reuse the actual biblical text.” The use of the divine name in these scrolls is largely uncharted territory. The reason for the lack of discussion is because it is

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330 See notes on the use of יהוה and ה’ in Goldman, Scripture and Interpretation, 49.

331 Sidnie W. Crawford, “The Rewritten ‘Bible’ at Qumran: A Look at Three Texts,” in Eretz-Israel: Archaeological, Historical and Geographical Studies (vol. 26; ed. Baruch A. Levine, Philip J. King, Joseph Naveh, and Ephraim Stern; Jerusalem: Israel Exploration Society, 1999), 1. She mentions two major criteria for the categorization of “Rewritten Bible” as a grouping of texts that show “a close attachment, either through narrative or themes” and “some type of reworking, whether through rearrangement, conflation, or supplementation of the present canonical biblical text.”

332 However, as early as 1986, Eileen Schuller pointed to the significance of this area in her work involving 4Q380 and 4Q381; see Schuller, Non-Canonical Psalms from Qumran: A Pseudepigraphic Collection (Harvard Semitic Studies; Atlanta: Scholars Press, 1986), 38–43. Writing before the publication of the Cave 4 material, she observed that “the Tetragrammaton occurs some fifty times in over a dozen different works...None of these are, in origin, necessarily Essene.” The current statistics, as stated above, have now increased beyond what seemed to be an exceptionally large number in the 1980s.

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assumed that the rewritten scripture texts “behave” like the biblical scrolls, but the remaining evidence collected under the “non-sectarian” category has received little attention. The collection of evidence here is especially pertinent for further study because the practices in many of these scrolls simply have never been the object of systematic investigation. In the context of the current study, I can only present the evidence for the Tetragrammaton along with some discussion to illustrate the contexts in which we encounter the divine name.

There has also been extensive debate over the use of paleo-Hebrew for the Tetragrammaton in scrolls otherwise written in the square-Aramaic script. This practice is found, to greater or lesser extent, in scrolls categorized under all three labels: biblical, sectarian, and non-sectarian. It is therefore a primary indication that Qumran scribes copied a certain percentage of the full range of material of the Dead Sea Scrolls. The Qumran scribes have also overlaid their views of the divine name—as discerned through their scribal practices, such as the use of paleo-Hebrew—in their copies of works that were in circulation beyond Qumran. As we found previously with the use of the Tetrapuncta in 4QpapTob, in the Hebrew scrolls we must be attentive to the possibility of at least two levels of divine name practices, those at the compositional stage of literary works, and those in the Qumran copies.

Theories abound for the use of paleo-Hebrew in the Qumran scrolls, including an attempt to ensure that the Tetragrammaton would not be accidentally erased, expressions of reverence, sanctity, and piety towards the divine name, a view often paired with the idea that the script

333 This has been previously noted by scholars, for example, Devorah Dimant, “The Qumran Manuscripts: Contents and Significance,” in Time to Prepare the Way in the Wilderness (ed. D. Dimant and L. H. Schiffman; STDJ 10; Leiden: Brill, 1995), 29 n. 15.
334 Raymond Edge outlined “at least nine theories” for the use of paleo-Hebrew; see Edge “The Use of Palaeo-Hebrew in the Dead Sea Scrolls,” (PhD Dissertation, University of Texas, Austin, 1995), 334.
functioned as a visual reminder to avoid pronunciation,\textsuperscript{336} and additionally, issues related to ritual purity and impurity.\textsuperscript{337} Others have considered the use of paleo-Hebrew to reemerge in the late

\textsuperscript{336} Delcor, Siegel, Howard, Stegemann, Schiffman, McDonough, Miller, and more recently, Brooke, Tov, and Wilkinson hold this view. See, for example, Schiffman, \textit{Sectarian Law in the Dead Sea Scrolls}, 135; Tov, \textit{Scribal Practices}, 218–21, 238–246: “These practices reflect reverence for the divine names, considered so sacred that they were not to be written with regular characters lest an error be made or lest they be erased by mistake. An additional purpose may have been a warning against pronouncing the divine name.” Ibid., \textit{Textual Criticism of the Hebrew Bible} (Minneapolis: Fortress Press, 2012), 205; ibid, “Scribal Characteristics of the Qumran Scrolls,” in \textit{The Caves from Qumran: Proceedings of the International Conference, Lugano 2014} (ed. Marcello Fidanzio; Leiden: Brill, 2016), 93–94. Wilkinson, \textit{Tetragrammaton}, 56: “This distinctive script and the retention of the original language do, however, mark off the Tetragrammaton as being of a special sanctity—it may also be a warning to the reader not to attempt to read (i.e., say aloud) the word, but this cannot be said for certain.”

\textsuperscript{337} Boaz Zissu and Omri Abadi, “Paleo-Hebrew script in Jerusalem and Judea from the Second Century B.C.E. Through the Second Century C.E.: A Reconsideration,” \textit{Journal for Semitics} 23 (2014): 653–66, have departed from the general consensus by returning to the position espoused in early Qumran scholarship that the use of paleo-Hebrew was less sacred than the use of the square-Aramaic script. They write: “Studies of the Dead Sea Scrolls commonly premise that greater holiness and value was attached to the Paleo-Hebrew script than to the square script. The article shows that, in the Second Temple period, the square script was considered holy. Consequently, those who were scrupulous about observing the laws of ritual purity refrained from using the square script for mundane purposes and used the Paleo-Hebrew script instead.” (653) They essentially argue that the purpose of the scroll determines the use of the script—mundane purposes utilize paleo-Hebrew, while sacred purposes require the square-Aramaic. Their proposal, however, is overly simplistic because they assume that all uses of paleo-Hebrew (e.g., on Hasmonean coins, at Mt. Gerizim, and in the Qumran Scrolls) have the same purpose, and that we can infer the purpose of one from the other. They claim, for example, that because coins use paleo-Hebrew, and coins are part of everyday mundane life, then the paleo-Hebrew in the Qumran scrolls must also be for mundane purposes. They seek further support in rabbinic sources, but the backbone of their argument rests on coins. I quote: “Studies of the Dead Sea Scrolls commonly premise that greater holiness and value attached to the Paleo-Hebrew script than to the square script (Tov 2004; Siegel 1971:245). However, an examination of coins does not support this assertion.” (658) Similar views were held early in Qumran scholarship, before more evidence was available, by Segal, Birnbaum, and Mueller. Segal argued that writing the Tetragrammaton in paleo-Hebrew prevented scribes from “contaminating the hands.” See Segal “Problems of the Dead Sea Scrolls,” \textit{Erets-Israel} 1 (1951): 39 n. 6 [Hebrew]. But such views have been thoroughly critiqued; see Patrick Skehan, “The Text of Isaas at Qumran,” \textit{CBQ} 17 (1955): 42–43. Moreover, Zissu and Abadi cite Tov on inaccurate information in support of their own study: “No scroll has been found in which the divine name is written in both the Paleo-Hebrew script and the square script (Tov 2004:225).” (659) This is simply not correct, and many scholars are now aware that paleo-Hebrew and the square-script do in fact occur for divine designations on the same fragment of at least three manuscripts. This involves the Tetragrammaton in 4QLev\textsuperscript{8} and 4QpPsa\textsuperscript{a}, and א in 4QD\textsuperscript{b}.
Second Temple period and evoke sentiments of nationalism,\textsuperscript{338} archaism,\textsuperscript{339} or historicism.\textsuperscript{340} In contrast, still others have argued that the paleo-Hebrew script simply continued in use, albeit with some gaps, by many different groups for varying sociological purposes, from the Iron Age and Persian periods up to the Bar Kochba revolt.\textsuperscript{341} Some of these proposals are contradictory or mutually exclusive,\textsuperscript{342} as in the second and third theories above, but others are compatible.

George Brooke and Emanuel Tov, for example, hold that the paleo-Hebrew script is a marker of divine name sanctity, prevents the possibility of erasing the divine name, and prevents the reader from pronouncing it.\textsuperscript{343} Moreover, a systematic collection of all the evidence will equip scholars

\textsuperscript{338} J. Naveh, \textit{Early History of the Alphabet: An Introduction to West Semitic Epigraphy and Palaeography} (Jerusalem: Magnes Press, 1982), 119. He argues that paleo-Hebrew on the Yehud, Hasmonean, and Jewish coins was motivated by political/national convictions.


\textsuperscript{340} Edge, “The Use of Palaeo-Hebrew,” 368, argued that no theory has sufficiently distinguished between manuscripts written entirely in paleo-Hebrew and the later manuscripts written in the square-script with paleo-Hebrew divine names. Edge proposes what he calls the “Historical Tetragrammaton Hypothesis,” based on his idiosyncratic reconstruction of the community’s history. Paleo-Hebrew can be ascribed to two separate scribal traditions. “The first tradition, perpetuated by conservative, priestly founders of the community, wrote the entire Hebrew scroll in the Palaeo-Hebrew script. The second tradition produced square Hebrew and Greek scrolls with the Tetragrammaton and other names of God in the Palaeo-Hebrew script.” (vii-viii) Paleo-Hebrew was intended to “reemphasize the authenticity of the interpretations of the Teacher of Righteousness.” The Teacher had “no doubt used Palaeo-Hebrew as the authentic script of ancient Israel to represent the unique God of Israel…[s]o too was the Tetragrammaton represented in the community’s copies of his writings and interpretations. More importantly, the Tetragrammaton in Palaeo-Hebrew gave the Qumran community its identity. An identity centered around the traditional values and roots of ancient Israel’s experience in the wilderness.”

\textsuperscript{341} Mark D. McLean “The Use and Development of Palaeo-Hebrew in the Hellenistic and Roman Periods,” (PhD Dissertation; Harvard University, 1982), discusses how paleo-Hebrew may have been used alongside the square-script by all major religious parties for different purposes (e.g., Hasmoneans, Samaritans, Zadokite priests at Qumran, and later Essenes at Qumran).

\textsuperscript{342} For example, the archaism theory and the continued use theory are to some extent mutually exclusive. Edge comments, “If other groups used the Palaeo-Hebrew script, then they all could not have revived the script due to an archaistic ideology.” See Edge, “Use of Palaeo-Hebrew,” 339.

\textsuperscript{343} George J. Brooke, “Aspects of the Physical and Scribal Features of Some Cave 4 ‘Continuous’ Pesharim,” in \textit{The Dead Sea Scrolls: Transmission of Traditions and Production of Texts} (ed. Sarianna Metso, Hindy Najman, and Eileen Schuller; STDJ 92; Leiden: Brill, 2010), 146, 148–49. Furthermore, Brooke offers an insightful study on the role paleo-Hebrew with “reference either to the function of the manuscript or to those who
with the necessary variables in order to make further progress in understanding the use of paleo-Hebrew at Qumran. At a minimum, theories must account for the fact that not just the Tetragrammaton occurs in paleo-Hebrew, but also other titles and epithets as well. We find, for example, לְכָּנָּא written in paleo-Hebrew in the sectarian scrolls, but it is not likely that the use of paleo-Hebrew for לְכָּנָּא was intended to mark its avoidance in speech. This basic observation requires more nuancing for the theory that paleo-Hebrew signals only spoken avoidance of the Tetragrammaton. This point is further underscored by the fact that אדוני occurs in paleo-Hebrew (4QIsa), the presumable spoken replacement for the Tetragrammaton. Furthermore, there is the question of the diversity and inconsistency in how the paleo-Hebrew script is applied, along with the fact that the square-Aramaic script for the Tetragrammaton is far more common. Without entering the debate on the meaning or purpose of the paleo-Hebrew script in the current study, it is important to document the evidence so that scholars can have a clear view of when and where this practice occurs.

3.2 The Qumran Biblical Scrolls

The Qumran biblical scrolls, while reflecting the text of the MT quite closely, still contain numerous textual variants when compared with known biblical witnesses, many of which

might read it, especially in public.” (149) His views are based on the following views: (1) scribes who wrote the Tetragrammaton in paleo-Hebrew had “specialist training,” and (2) the use of paleo-Hebrew may reflect higher social stratification: “Perhaps such specialists were even of a higher social grade because of their competence in handling the divine name.” (148) From this premise, he suggests that manuscripts with the square script for the Tetragrammaton “were copies for expert use, such as being scribal base text exemplars or archive copies,” while “those with the divine name in paleo-Hebrew might have been produced to be used by the less adroit, perhaps in public performance as the prophetic texts were studied afresh by novices and longstanding members in the community.” (149) He also suggests that “[i]t is possible that in the second half of the first century B.C.E. and later the increasing tendency for copies of the pesharim to use the tetragrammaton in paleo-Hebrew indicates a change in the dominant use of such compositions. Perhaps, increasingly, they were performed by community members in contexts where those with less knowledge of the Hebrew scriptures might inadvertently pronounce the divine name.” (147)
pertain to the divine name. There has been some ambiguity among scholars about how the divine name variants in the biblical scrolls should be understood. This section begins with two examples that illustrate this disagreement, followed by a complete listing of variant patterns in the biblical scrolls. These provide a much needed context for interpreting the text-critical evidence. Lastly, I present the evidence for writing the Tetragrammaton in the paleo-Hebrew script within square-Aramaic script biblical scrolls.

3.2.1 Divine Name Variants: Comparing the Qumran Biblical Scrolls and the MT

The evidence for divine name variants in the biblical scrolls is often misunderstood. The following examples are instructive. The MT of Deut 32:27 contains the Tetragrammaton, but 1QDeut\(b\) (1Q5), uses אדני:

\[
\text{Deut 32:27} \quad \text{MT} \quad \text{1Q5 5.1}
\]

When encountering this type of scenario, scholars have often considered the phenomenon of spoken avoidance to be in the background; thus אדני entered the textual history because it was read for the Tetragrammaton in the process of transmission. Regarding the same variant pattern in 4QLam (4Q111), Frank M. Cross wrote: “Presumably the direction of change is from ייהוי to אדני, since in late times ייהוי was not read aloud, and often the manuscripts were dictated.”

This is representative of the general assumption that characterizes such divine name variants, because it refers to a “direction of change” that implies the scribal activity is both deliberate and in a direction away from the Tetragrammaton. Cross attributes this variant to the context of spoken

---

345 Cross, DJD 16:236.
346 Russel Hobson, *Transforming Literature into Scripture: Texts as Cult Objects at Nineveh and Qumran* (BW; Sheffield: Equinox, 2012), 130, briefly notes a few examples of what he calls “interchanges” in the context of linguistic features of some Qumran biblical manuscripts, but does not sample the larger context of variant patterns.
avoidance and the process of transmission by dictation from one scribe to another. Considering
the evidence of 1Q5 and 4Q111 on their own suggests that the use of אדני reflects a broader trend
of replacing the Tetragrammaton. This is a plausible explanation, as we find this to be the case
for 1QIsa, but it must not be interpreted in isolation from a total collection of divine name
variant patterns. Importantly, we also find the opposite variant pattern. Note how the MT of
Exod 15:17 contains אדני, while 4QExod (4Q14) uses יהוה,

<table>
<thead>
<tr>
<th>_MT</th>
<th>Exod 15:17</th>
</tr>
</thead>
<tbody>
<tr>
<td>בר הגלות מכות לשבתך פעלת יהוה מקדים אדני Cone ידך</td>
<td>4Q14 6.40–41</td>
</tr>
<tr>
<td>בר הגלות מכות לשבתך פעלת יהוה מקדים יהוה Cone ידך</td>
<td></td>
</tr>
</tbody>
</table>

The use of the Tetragrammaton in a Qumran biblical copy, where it does not occur in the MT,
requires a different explanation than pertains to the pattern in which the scroll read אדני, which
then also calls into question the utility of the explanation for the first scenario.

In order to better understand these variants, it is important to consider the larger context
of the divine name variant patterns. I present this evidence in the table below. I have numbered
the variant patterns in the first column. The second column contains the divine name reading in a
Qumran biblical scroll, while the third contains the reading in the MT. The fourth column shows
how many times each variant pattern occurs. The manuscript references can be found in the
Appendix. Where the MT or the biblical scroll does not contain a divine name reading, I use
“null” and vice versa. Lastly, the variant patterns are grouped in sets according to their opposite
patterns.

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347 See §6.1.3.
348 There are a few more variants that occur in the biblical manuscripts, not listed in the table below. For a
complete listing, see §6.1.3.
3.2.1: Divine Name Variant Patterns in the Biblical Scrolls

<table>
<thead>
<tr>
<th>Variant Pattern Number</th>
<th>Qumran Scroll</th>
<th>MT</th>
<th>Occurrences</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>יהוה</td>
<td>null</td>
<td>28</td>
</tr>
<tr>
<td>2</td>
<td>null</td>
<td>יהוה</td>
<td>23</td>
</tr>
<tr>
<td>3</td>
<td>יהוה</td>
<td>יהוה</td>
<td>16</td>
</tr>
<tr>
<td>4</td>
<td>יהוה</td>
<td>יהוה</td>
<td>1</td>
</tr>
<tr>
<td>5</td>
<td>אלוהים</td>
<td>יהוה</td>
<td>10</td>
</tr>
<tr>
<td>6</td>
<td>יהוה</td>
<td>אלוהים</td>
<td>7</td>
</tr>
<tr>
<td>7</td>
<td>יהוה</td>
<td>אדני</td>
<td>11</td>
</tr>
<tr>
<td>8</td>
<td>יהוה</td>
<td>יהוה</td>
<td>9</td>
</tr>
<tr>
<td>9</td>
<td>יהוה</td>
<td>אלוהים</td>
<td>5</td>
</tr>
<tr>
<td>10</td>
<td>יהוה</td>
<td>אלוהים</td>
<td>0</td>
</tr>
<tr>
<td>11</td>
<td>יהוה</td>
<td>אדני יהוה</td>
<td>4</td>
</tr>
<tr>
<td>12</td>
<td>יהוה</td>
<td>אדני יהוה</td>
<td>4</td>
</tr>
<tr>
<td>13</td>
<td>יהוה</td>
<td>יהוה עבאות</td>
<td>4</td>
</tr>
<tr>
<td>14</td>
<td>יהוה</td>
<td>יהוה עבאות</td>
<td>1</td>
</tr>
<tr>
<td>15</td>
<td>יהוה</td>
<td>אדני יהוה</td>
<td>2</td>
</tr>
<tr>
<td>16</td>
<td>יהוה</td>
<td>יהוה אלוהים</td>
<td>2</td>
</tr>
<tr>
<td>17</td>
<td>יהוה אלוהים</td>
<td>null</td>
<td>2</td>
</tr>
<tr>
<td>18</td>
<td>null</td>
<td>יהוה אלוהים</td>
<td>5</td>
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<tr>
<td>19</td>
<td>אדני</td>
<td>null</td>
<td>1</td>
</tr>
<tr>
<td>20</td>
<td>null</td>
<td>אדני</td>
<td>2</td>
</tr>
</tbody>
</table>

This collection of evidence shows that almost every variant pattern occurs in the opposite direction. An example of variant pattern no. 1 occurs in Ps 138:1, where the MT reads אודך “I give you thanks” where 11QPs⁸ (11Q5) uses the Tetragrammaton in the vocative:

לדרת אודך בִּלְבַל נְדֵי אלֵהַי אִמְרֶה

Ps 138:11Q5 21 1–2
The scribe of 11Q5 has placed dots around the second occurrence of the Tetragrammaton (four dots above and four below) to mark it as a mistake. For an explanation of this activity, see the discussion below on the use of paleo-Hebrew. The occurrence of the Tetragrammaton above has no parallel in the MT, but it occurs in the vocative expression of 11Q5, following the 2ms pronoun with YHWH as the referent. This pattern occurs 28 times in a comparison of the Qumran biblical scrolls with the MT, though not all resemble the same elements. One may observe, at this point, that the LXX (Ps 137:1) also reads the vocative κύριε, and so 11Q5 may simply be representing another Vorlage. But this scenario does not pertain when we examine the opposite variant pattern.

An example of variant pattern no. 2 (the opposite pattern of no. 1) occurs in Ps 121:8, where the MT uses the Tetragrammaton but 11Q5 does not:

MT

Ps 121:8

יִשְׁמַר צֶדֶקְךָ וְאֶתְבָּחָנָךָ וְהָעָלָה מִשְׁמַר צֶדֶקְךָ וְאֶתְבָּחָנָךָ וְהָעָלָה

11Q 5 3 6

The subject YHWH is explicit in the MT, but implied in the 3ms imperfect verb יִשְׁמַר in 11Q5. In this case, LXX (Ps 120:8) contains κυριος, in agreement with the MT reading. Thus the variant in 11Q5 cannot be attributed to a known Vorlage, nor according to an assumption about the trend towards avoiding the divine name at the time, because in variant pattern no. 1, above, we found that 11Q5 uses the Tetragrammaton, while the MT does not. Variant pattern no. 2 occurs a total of 23 times.

It is important to point out that 11Q5 16–17 contains the litany בּוֹרָכֶת יְהוָה וּבּוֹרָכֶת שְׁמוֹ לְעֹלָם וְעָלָה 16 times. This is not found in the MT or LXX versions of Ps 145, but is repeated in 11Q5 at

349 There is no vacat in 11Q5 at this locus to suggest that the scribe writing the paleo-Hebrew Tetragrammaton failed to do so.
the end of every verse. This partially contributes to the higher number of Tetragrammaton pluses at Qumran. If anything, though, it provides further evidence for the continued *use* of the divine name. In this context, the evidence of 11Q5 17 2–3 is also noteworthy; it supplies the much discussed missing *nun* verse of the acrostic (נאמם אלהים ובחרי ופסיו הנבלי ממעתי), obviously absent from the MT. Scholars have pointed out that the divine designation here is אלהים, which occurs only once elsewhere in this psalm (145:1), in contrast to the frequently used יהוה (9x).

The use of אלהים in the missing *nun* verse has been taken to reflect the broader trend towards divine name avoidance.³⁵⁰ It is often missed, however, that the blessing litany, with the Tetragrammaton, is added to this verse also.³⁵¹ One gets the feeling that the scribe is simply following through with what the opening line of the psalm proclaims, Ps 145:1: “I will bless your name for ever and ever,” thus the author of 11Q5 inserts: “Blessed is YHWH and blessed is his name for ever and ever.” This must reflect the specific setting or circumstance in which this scroll was used. In summary, we have seemingly contrasting practices that converge in the very same verse, both of which is not attested in the MT.

For some omissions of the Tetragrammaton, the principles of textual criticism offer a helpful explanation. The omission of the Tetragrammaton in 1QIsa² 2.9–10 (Isa 2:3), for example, is probably due to haplography:

```
והלום עמים רבים אמרו לךňתעה אלהי בית אלהי יכה
MT  Isa 2:3
והלום עמים רבים אמרו לךňתעה אלהי בית אלהי יכה
1QIsa² 2.9–10
```

³⁵⁰ See Ben-Dov, “Elohist Psalter,” 100: “The use of Elohim to replace YHWH, although not a common practice in the scrolls, does appear in some interesting examples…” The examples he cites are the missing *nun* verse 11Q5 17 2–3 (Ps 145); 1QIsa² 35.14 (Isa 42:5), and 4QCommGen A (4Q252) 1 1–2 (Gen 6:3).
³⁵¹ Ben-Dov here cites Yehoshua Amir, “Excursus on a Lost Verse,” *Beit Miqra* 38 (1993): 80–82 (Hebrew), who shows that the wording with the Tetragrammaton in the missing *nun* verse was preserved in Jewish liturgical paraphrase within the blessing of the Haftarah.
The repeated use of the preposition אֶל (‘to’) may have caused the scribe reading this scroll to skip over the phrase with the Tetragrammaton. ³⁵²

Looking to general frequency now, if we compare the use of the Tetragrammaton in variations no. 1 and 2, we actually find more attestations of the Tetragrammaton in the Qumran biblical manuscripts than we find in the MT. Likewise, for patterns nos. 7 and 8 (יְהוָה אֱלֹהִים // אֱלֹהִים אֱלֹהִים), we find that the Tetragrammaton occurs two more times in the Qumran biblical scrolls than in the MT. This overall picture would not make sense if scribes tended to replace the Tetragrammaton in copying biblical manuscripts.

Divine name variants are not only found between Qumran biblical manuscripts and the MT, but diversity exists among other types of witnesses as well. Note the variant readings from the *tefillin* (phylacteries) containing Deut 5:26. ³⁵³

All witnesses contain the title אֱלֹהִים, but 4QPhyl H contains a variant plus with the Tetragrammaton. We know that a correcting scribe had a keen eye on the divine name reading here, because he made the sublinear insertion of the *aleph*, but made no effort to correct the Tetragrammaton, at least according to a known witness. The use of the Tetragrammaton in 4QPhyl H is another example that would be surprising if there was a trend towards the avoidance of the divine. Such a trend did not affect biblical or *tefillin* material. In fact, there is further

³⁵² 4Qlsa⁶ and 4Qlsa⁷ follow the MT.

³⁵³ Even though Tov (*Scribal Practices*, 76) suggests that 4Q41 is probably a liturgical scroll “rather than a regular biblical text,” it still can offer reliable text-critical data, especially in comparison with other witnesses. For observations on how the scribal practices for *tefillin* compare with biblical manuscripts, cf. Tov, *Textual Criticism*, 218–219.
evidence for the increased use of the Tetragrammaton. In some places, this even appears to be deliberate. Note the following witnesses of Deut 10:20:

The MT, SP, LXX, 8QPhyl (8Q3), and 4QMez B (4Q150) agree in their reading of Deut 10:20, “by his name you shall swear.” Intriguingly, 4QPhyl K (4Q138) erases the 3ms pronominal suffix and provides the sublinear insertion, and explicitly denotes the name by which to swear: יהוה אלהיכ֯ה. This scribal activity is clearly deliberate, and seems to result from the prerogative of the individual scribe. In this instance, it is not likely that the scribe was correcting the text, because all known witnesses of Deut 10:20 agree with the reading ובשמו. All of the activity above takes place in copies of texts that date on paleographic grounds to the first century CE, pointing towards the continued use of the Tetragrammaton in writing.

### 3.2.2 Explicit Scribal Interventions: Further Evidence that Scribes Did Not Deliberately Avoid the Tetragrammaton in Biblical Scrolls

There are many instances where scribes have directly intervened into copies of biblical texts in order to change the divine name reading. The following discussion examines the nature of these changes. I will show that changes to divine name readings in biblical texts are all best explained simply as scribal corrections in relation to a Vorlage. In light of the dominant view of a trend towards the avoidance of the divine name, especially at the time these manuscripts were copied, these deliberate changes offer important evidence for consideration.

In the table below, I present the collection of scribal divine name changes. The first column lists the number. The second column contains the divine name change in the Qumran...
biblical scroll, while the third column contains the parallel reading in the MT. The last column gives the manuscript references. These are divided into two groups: (I) supralinear insertions, and (II) use of deletion dots. The carat symbol (‸) shows where the supralinear correction is made. At the outset, we may bracket the use of Tetrapuncta in the supralinear insertions of 1QIsa. This practice is related to sectarian copying and does not offer evidence of real variants.\[354\]

### 3.2.2: Explicit Scribal Interventions in Biblical Scrolls

<table>
<thead>
<tr>
<th><strong>Intervention</strong></th>
<th><strong>Scroll</strong></th>
<th><strong>MT</strong></th>
<th><strong>Reference</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>I. Supralinear Insertions</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>יהוה</td>
<td>יהוה</td>
<td>4Q22 17 33 // Ex 17:15[355] 4Q87 26 i 8 // Ps 126:2</td>
</tr>
<tr>
<td>2</td>
<td>יהוה אלוהים</td>
<td>יהוה אלוהים</td>
<td>4Q40 1-3 3 // Deut 3:20</td>
</tr>
<tr>
<td>3</td>
<td>יהוה, יְחָדָם</td>
<td>יהוה, יְחָדָם</td>
<td>1QIsa[a] 33.7 // Isa 40:7[356]</td>
</tr>
<tr>
<td>4</td>
<td>יהוה</td>
<td>יהוה</td>
<td>1QIsa[a] 35.15 // Isa 42:6</td>
</tr>
<tr>
<td>5</td>
<td>יהוה</td>
<td>יהוה</td>
<td>4Q56 3 ii 11 // Isa 5:25</td>
</tr>
<tr>
<td>6</td>
<td>יהוה</td>
<td>יהוה</td>
<td>4Q78 18 + 20 2 // Joel 4:8</td>
</tr>
<tr>
<td>7</td>
<td>אדני יהוה שבאות</td>
<td>אדני יהוה שבאות</td>
<td>1QIsa[a] 3.20 // Isa 3:15</td>
</tr>
<tr>
<td>8</td>
<td>אדני יהוה</td>
<td>אדני יהוה</td>
<td>1QIsa[a] 22.20 // Isa 28:16 1QIsa[a] 24.25 // Isa 30:15 1QIsa[a] 52.18 // Isa 65:13</td>
</tr>
<tr>
<td>9</td>
<td>אדני יהוה</td>
<td>אדני יהוה</td>
<td>1QIsa[a] 7.27 // Isa 8:7[357]</td>
</tr>
<tr>
<td>10</td>
<td>יהוה שבאות</td>
<td>יהוה שבאות</td>
<td>1QIsa[a] 15.16 // Isa 19:12</td>
</tr>
</tbody>
</table>

---

\[354\] I discuss the use of Tetrapuncta further below. Overall, there are five instances in the Qumran biblical scrolls where Tetrapuncta occur. Two are found at 1QIsa\[a\] 33.7 [Isa 40:7] and 35.15 [Isa 42:6], both of which are supralinear insertions. In 4QSam\[c\] (4Q53), Tetrapuncta occur 3 times in the main text. The use of Tetrapuncta was probably used throughout this scroll, which preserves parts of 1 Sam 25:30–32 and 2 Sam 14:7–15:15 (no instances of the Tetragrammaton are extant in 4Q53). The remaining biblical manuscripts of Samuel (i.e., 1Q7, 4Q52, and 4Q51) contain the Tetragrammaton in square script.\[355\] The Tetragrammaton is a supralinear insertion in a lighter second hand in the paleo-Hebrew scroll.\[356\] There is some debate whether the Qumran scribe corrected 1QIsa\[a\] 33.7 by supplying the “omission” (Tov) or actually added this line to 1QIsa\[a\] reflecting the developmental growth of biblical books (Ulrich). See Ulrich, *Developmental Composition* (Leiden: Brill, 2015); ibid., “Identification of a Scribe Active at Qumran: IQPs b -4QIsa c -11QM,” in *Meghilot: Studies in the Dead Sea Scrolls V-VI. A Festschrift for Devorah Dimant* (ed. Moshe Bar-Asher, Emanuel Tov; Jerusalem: Bialik Institute and Haifa University Press, 2007), 201–10.\[357\] There seem to be correction dots around the Tetragrammaton, but the only the tops of the letters are preserved on the scroll.
II. Cancellation/Deletion Dots

<table>
<thead>
<tr>
<th></th>
<th>יתב, א</th>
<th>4Q30 54–55 i 5 // Deut 31:17</th>
</tr>
</thead>
<tbody>
<tr>
<td>11</td>
<td>אלהי</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>אלהי</td>
<td>4Q58 4.10 // Isa 49:4</td>
</tr>
<tr>
<td>14</td>
<td>אלהי</td>
<td>11Q5 21.2 // Ps 138:1</td>
</tr>
<tr>
<td>15</td>
<td>אלהי</td>
<td>11Q5 16.7 // Ps 145:1</td>
</tr>
<tr>
<td>16</td>
<td>אלהי</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>אלהי</td>
<td></td>
</tr>
</tbody>
</table>

Special Case (supralinear insertion + deletion dots)

<table>
<thead>
<tr>
<th></th>
<th>יהוה ואדני, אלהי</th>
<th>1QIsa:a 41.14 // Isa 49:14</th>
</tr>
</thead>
<tbody>
<tr>
<td>18</td>
<td>יהוה ואדני, אלהי</td>
<td></td>
</tr>
</tbody>
</table>

Every scribal change above, with the exception of insertion in 4Q78 (Joel 4:8), reflects readings in other known biblical witness; a high percentage of these are in the MT. This means that the scribal changes are best understood as “corrections” in light of a Vorlage. One example illustrates the nature of these scribal changes. The copyist of 4QIsa (4Q58) seems to have inadvertently written the Tetragrammaton, when only אלהים was in the source text,

![MT Isa 49:4](image)

This scribal change does not provide evidence for divine name avoidance in 4Q58, but instead suggests that the scribe is concerned with the accurate transmission of Isaiah. He is not avoiding the Tetragrammaton, but rather correcting his text. Other examples, such as 4QpaleoExod (4Q22) and 4QPs (4Q87), show the supralinear insertion of the Tetragrammaton to bring these readings in line with their presumable Vorlage.

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358 The scribe began to write the Tetragrammaton, but continued with the correct word.

359 At this location, the scribe inserted אלהי as a supralinear correction, but then signaled its error with one dot on each side. It is directly above אלהים.

360 Only 4Q56 (Isa 5:25) and 4Q30 (Deut 31:17) share readings with the LXX against the MT. The only reading unattested in an extant witness is 4Q78 18 + 20 2 (Joel 4:8).
The relationship between אתני and יהוה in 1QIsa\(^a\) deserves further attention, especially as it relates to the context of transmission. The scribe of IQS also copied 1QIsa\(^a\), and this was most likely done at the dictation of another scribe. The scribal activity of 1QIsa\(^a\) provides evidence for the spoken replacement of the Tetragrammaton with אתני, but it is important to be clear on a further point: the scribal practices do not indicate concern for avoiding the Tetragrammaton in the text of 1QIsa\(^a\). Most scholars agree that the Tetragrammaton was read as אתני, but written by the IQS scribe as יהוה, except where he confused the two when they occurred in close proximity with each other.\(^{361}\) This situation is illustrated by the well-known example of 1QIsa\(^a\) 3.24–25. In line 24 the scribe cancels אתני and inserts יהוה, but in line 25 the scribe cancels יהוה and inserts אתני, a seemingly contradictory practice.

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Writing the Tetragrammaton itself, for the sectarian scribe copying this manuscript, is not a problem. As it pertains to the details of the transmission process, Skehan provided one possible explanation, although his theory depends almost entirely on a hypothetical situation in which the reader of the scroll warned the copyist every time he encountered the Tetragrammaton.\(^{362}\) Skehan states that the scribe of 1QIsa\(^a\) writes at dictation:

[...]both he and his reader pronounce Adonay for both אתני and יהוה. When he hears

---

\(^{361}\) In a description of the linguistic profile of 1QIsa\(^a\), Martin Abegg writes: “Although the 30 occurrences of variation in 1QIsa\(^a\) may defy a unified explanation, the phenomenon is almost certainly related in part to the scribe’s vocalization of the tetragrammaton as ‘adôny; and thus his propensity to replace אתני with יהוה.” See DJD 32:39.

\(^{362}\) This view was first entertained Millar Burrows, “Variant Readings in the Isaiah Manuscript (Continued),” *BASOR* 113 (1949): 24–32, and developed further by Skehan.
Adonay, unless somehow warned, he automatically writes יהוה...[the copyist] has no problem with the name Yhwh as such, which he writes in his ordinary script. He always has a problem with the name אדני, and when that name occurs in close conjunction with Yhwh, a secondary problem arises for the tetragrammaton.\textsuperscript{363}

In particular, regarding the correction in 1QIsaa 3.24–26 (Isa 3:17–18), Skehan writes:

There are 2 false corrections; unfortunately for readers’ impressions, the first, in 3:17, is the most botched. Warned that אדוני occurred in the verse...the scribe wrote it correctly, then within the same verse and the same line of script, where יהוה should occur, he wrote יְהֹוָה [see image above: second from last word in the first line]. Learning (from the 2 אדונים in one verse) that he had made an error, he “corrected” the first אדוני by writing יהוה above it and placing 5 dots below it. He thus left both names wrong.\textsuperscript{364}

Assuming that אדני was read for the Tetragrammaton is the best way to account for the mistakes that entered this manuscript at the stage of copying. But the best way to explain the direct scribal changes to the divine name, is to understand them as corrections intended to maintain the accuracy of the text. Furthermore, almost all scribal changes to divine names in 1QIsaa are in the direction of the MT, except the botched “false corrections” above. The explicit scribal interventions show that divine name changes are best understood as corrections in light of a Vorlage.

### 3.2.3 Assessment of Scholarly Views on Biblical Variants

The observations made so far allow us to more accurately describe the treatment of the divine name in the Qumran biblical scrolls. In a text-critical study of seventeen variant readings for the divine name in 4QSam, Donald Parry concludes:

[T]he MT avoids or lacks the Tetragrammaton on twelve occasions. If one discounts the three secondary pluses belonging to 4Q[51] in which the name Yhwh appears to have been added, we are still left with nine occasions when MT either lacks or has substituted for the Tetragrammaton. Compare this with the one occasion where MT reads Yhwh against 4Q[51], which reads Elohim (2 Samuel 12:15). Does this suggest an avoidance of the Tetragrammaton on the part of MT’s version of Samuel? The evidence does not

\textsuperscript{363} Skehan, “The Divine Name,” 41 n. 14.
\textsuperscript{364} Skehan, “The Divine Name,” 41 n. 14.
necessarily point to an avoidance, but certainly one can see preferences being made by the textual witnesses for divine names.\(^{365}\)

For the seventeen examples that comprise Parry’s study, he neatly lays out the evidence. But some details require clarification. In five out of the twelve instances, the Tetragrammaton is reconstructed in 4Q51. In other words, Parry assumes that 4Q51 read יהוה and counted these against אלהים in the MT; 4Q51 and the MT could have agreed here; there is no way to know. This discounts another five variants from the nine where MT “lacks or has substituted for the Tetragrammaton,” leaving only four variant readings of אלהים in the MT against יהוה in 4Q51. If we take into consideration the opposite variant pattern, we are down to three cases.\(^{366}\) From these numbers, Parry states that the MT “compared with 4Q51 and LXX, prefers the epithet Elohim over Yhwh”\(^{367}\) and that “one can certainly see preference being made by the textual witnesses for divine names…” This gives scholars the impression that scribes were actively expressing their preferences about divine names in the biblical texts they copied. But this view cannot be sustained in light of the evidence examined in the current section. Furthermore, if we step back and look at the larger picture, the MT of 1–2 Samuel uses יהוה 473 times, while אלהים occurs only 154 times. These numbers do not support the view that MT Samuel preferred אלהים. In fact, the more intriguing question, even if the evidence is slight, is why does 4QSam\(^{9}\), a late first century BCE copy from Qumran, have more occurrences of the Tetragrammaton than the MT? This would be out of place if there was a universal trend towards the avoidance of the divine

\(^{365}\) Parry, “4QSam\(^{9}\) and the Tetragrammaton,” in *Current Research and Technological Developments on the Dead Sea Scrolls* (ed. Donald W. Parry and Stephen D. Ricks; Leiden: Brill, 1996), 121.

\(^{366}\) Even more problematic, some of Parry’s examples have alternative explanations. The MT of 1 Sam 6:3 does not preserve the Tetragrammaton ארון אלהי ישראל, while 4Q51 does ארון ברית יהוה אלהי ישראל, but the data of these readings should not be gathered in isolation from other passages. The same phrase occurs in 4Q51 four times without the Tetragrammaton (1Sam 5:8, 10, 11; 2Sam 6:6; יהוה אלהי ישראל). In other words, the selection of evidence in his study is not representative.

\(^{367}\) Parry, “4QSam\(^{9}\),” 121.
name at the time. But as the overall collection of evidence from the biblical scrolls demonstrates, varied patterns exist in both directions and therefore do not depict a larger trend towards the use or avoidance of the Tetragrammaton or other divine titles or epithets. The varied patterns between MT and 4Q51 are similar to what we find in other biblical scrolls. The evidence is neutral. Individual scribes may have made specific changes, but if so, it must also be true that other scribes made changes in the opposite direction. The implication is that no trend towards specific names can be discerned.

In a more recent study, Nathanael Andrade refers to the use of אֲלֵי and אֲדֻני in support of his discussion on the avoidance of the pronunciation of the Tetragrammaton in the late Second Temple period. He writes:

Hebrew texts from Qumran in fact contain instances in which the Tetragrammaton was consistently replaced with לְ inicial or אֲדועי in scriptural passages. In this way, the scribes uniformly avoided writing the Tetragrammaton, thereby preventing its pronunciation.

The larger focus of Andrade’s essay is very insightful, but some details require greater precision. When Andrade refers to “scriptural passages” he may have in mind “quotations” within sectarian texts, but this does not seem to be the case. He continues to write: “For example, one scribe who normally copied the Tetragrammaton sometimes substituted אֲדועי for it; apparently the scribe was mistakenly writing the Tetragrammaton in the manner that he pronounced it.” The fact that this would be a mistake, then, does not show evidence for deliberate replacement, or that the Qumran scribes “uniformly avoided writing the Tetragrammaton.” Andrade then lists 11QPsᵃ 5.1, 6, and 10 as examples (Pss 129–130) of where a Qumran scroll contains אֲדועי and the MT uses יהוה, but does not mention variant patterns in the opposite direction. No one disputes that אֲדועי was pronounced for the Tetragrammaton at Qumran, at least in the dictation of some manuscripts like 1QIṣaᵃ, but evidence for this is not clear from uncorrected variants in the
biblical scrolls themselves. Even in 1QIṣa\textsuperscript{a} there are deliberate corrections in both directions, which clearly prove that the scribe is not concerned with avoiding the Tetragrammaton in writing but instead with accurate transmission, whatever his Vorlage or assumptions about the correct reading may have been.

In summary, this collection of divine name variant patterns strongly affirms what Eugene Ulrich has previously stated: there are no “sectarian variants” in the biblical scrolls. He writes:

All actors had limited viewpoints, but all apparently agreed that the text of the ‘original’ Scriptures should not be altered, and if there were problems, the texts should be corrected toward the ‘original’…This does not mean, of course, that no ancient scribe ever made a sectarian variant; but it does mean that intentional sectarian-motivated alteration of Scripture would not be a problem-free action.\textsuperscript{368}

The situation is more complex when sectarian authors quote scripture within their own compositions, in which we find a range of deliberate changes and omissions. The evidence for these changes will be fully examined below (§3.3). In conclusion, the Qumran biblical scrolls show no evidence for a larger trend towards avoidance in writing. The view that preferences are being made by the scribes can only be sustained from a narrow selection of evidence, and if true then other scribes were expressing their preferences in the opposite direction. This evidence, at any rate, does not negate the fact that the Tetragrammaton was the focus of special attention for some scribes of Qumran biblical scrolls. This is clear from the use of the paleo-Hebrew script to write the divine name within scrolls otherwise written entirely in the square-Aramaic script.

\textsuperscript{368} Eugene Ulrich, “The Absence of ‘Sectarian Variants’ in the Jewish Scriptural Scrolls Found at Qumran,” in The Bible as Book: The Hebrew Bible and the Judean Desert Discoveries (ed. Edward D. Herbert and Emanuel Tov; London: The British Library and Oak Knoll Press, 2002), 181, 191: “Almost always, the scribes tried simply to copy faithfully the text that lay before them, or at least the text their eye or mind perceived.”
3.2.4 The Paleo-Hebrew Tetragrammaton in Qumran Biblical Scrolls

The writing of the Tetragrammaton in the paleo-Hebrew script creates a striking contrast between the divine name and the surrounding text written in the square-Aramaic script. There are about 230 biblical scrolls written in the square-Aramaic script from the Judean desert. There are also about 17 biblical scrolls written entirely in paleo-Hebrew, which naturally use paleo-Hebrew for the Tetragrammaton as well. But 9 biblical scrolls written in the square-Aramaic script use paleo-Hebrew for the divine name. These square-Aramaic script scrolls that use paleo-Hebrew for the Tetragrammaton do not use it consistently. Two scrolls, in particular, contain mixed practices.

3.2.4 Biblical Scrolls: Paleo-Hebrew Divine Names

<table>
<thead>
<tr>
<th>Manuscript</th>
<th>Divine Name</th>
<th>Script</th>
<th>Paleographic Date</th>
<th>Occurrences</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. Consistent Practices</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2QExod⁸ (2Q3)</td>
<td>יהוה</td>
<td>paleo</td>
<td>30 BCE–20 CE</td>
<td>3</td>
</tr>
<tr>
<td>3QLam (3Q3)</td>
<td>יהוה</td>
<td>paleo</td>
<td>30 BCE–68 CE</td>
<td>1</td>
</tr>
<tr>
<td>4QDeut² (4Q38a)</td>
<td>יהוה</td>
<td>paleo</td>
<td>30–1 BCE</td>
<td>1</td>
</tr>
<tr>
<td>4QExod¹ (4Q20)</td>
<td>יהוה</td>
<td>paleo</td>
<td>1-30 CE</td>
<td>1</td>
</tr>
<tr>
<td>11Q⁵ Lev (11Q2)</td>
<td>יהוה</td>
<td>paleo</td>
<td>50 CE</td>
<td>3</td>
</tr>
<tr>
<td>1QPs⁵ (1Q11)</td>
<td>יהוה</td>
<td>paleo</td>
<td>50–68 CE</td>
<td>1</td>
</tr>
<tr>
<td>11Q⁷ Ps (11Q5)</td>
<td>יהוה</td>
<td>paleo</td>
<td>1–50 CE; 30-68 CE</td>
<td>127³⁷²</td>
</tr>
<tr>
<td>II. Mixed Practices</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4Q⁶ Lev (4Q26b)</td>
<td>יהוה</td>
<td>both s/p</td>
<td>no date</td>
<td>2</td>
</tr>
<tr>
<td>4QIsa³ (4Q57)</td>
<td>יהוה</td>
<td>paleo³⁷³</td>
<td>30–68 CE</td>
<td>29</td>
</tr>
</tbody>
</table>


³⁷⁰ While Tov mentions a smaller number (six or seven) in *Scribal Practices*, 265, (considering 2QExb probably a “rewritten Bible manuscript,” and the nature of 3Q14 “unclear”) he counts nine on pgs. 279–80. He lists the following: 1QPs², 3QLam, 2QExb, 4QEx², 4QLev⁸, 4QDeut³², 4QIsa³, 11QLev⁶, 11QPs⁶.

³⁷¹ Manuscripts of the same book do not always follow consistent practices. For example, 3QLam (3Q3) uses paleo-Hebrew for the Tetragrammaton, but 4QLam (4Q111), uses the square script. 11QPs⁵ (11Q5) uses paleo-Hebrew, but 11QPs⁶ (11Q6) uses the square script. 4QDeut³² (4Q38a) uses paleo-Hebrew for the Tetragrammaton, but 4QDeut⁶¹ (4Q38) uses the square script.

³⁷² This number includes only the MT Psalms.

³⁷³ 4QIsa³ also uses paleo-Hebrew for other divine titles, but not consistently.
These manuscripts date from the late first century BCE to the mid-first century CE. Most of them are fragmentary and only preserve a few occasions where the divine name is extant. 11QPs\(^a\) and 4Qlsa\(^c\) are more extensively preserved. Both of these use paleo-Hebrew consistently for the Tetragrammaton. I first discuss the writing practices in 11QPs\(^a\).

There is debate over the procedure for writing the Tetragrammaton in paleo-Hebrew in 11QPs\(^a\). Sharmaryahu Talmon was first to advance the view that the Tetragrammaton was written secondarily to the copying of the main text. Stegemann, and more recently Al Wolters, also support this view.\(^{374}\) They argue that the varying shapes and sizes of the spaces underlying the paleo-Hebrew Tetragrammaton, into which it was inserted, would not exist if the Tetragrammaton was written at the same time of the main copying of the text. Emanuel Tov, however, has suggested that “same scribe wrote both the square characters and the paleo-Hebrew letters, as is evident from ligatures of the two types of characters in cols. IV, 3, 11 and XIII, 12, 14 which seem to have been performed in one stroke.”\(^{375}\) Here are some examples:

\[
\begin{align*}
11Q5 & 4 3 \\
11Q5 & 4 11 \\
11Q5 & 13 11
\end{align*}
\]

In 11Q5 4 3, especially, the *bet* prepositional prefix is bound to the Tetragrammaton, where the ligature connects from the *bet* to the paleo-Hebrew *yod*. The evidence, however, is not entirely


clear. Other prefixed prepositions (11Q5 2 2; 14 13; 16 1, 4, 5) mostly show similar ligatures, but some cases stand out:

11Q5 16 4

There are two instances here. In the first, the paleo-Hebrew yod is not connected to the bet prepositional prefix, which looks as if an initial scribe left a blank space, and a second scribe filled in the Tetragrammaton but expanded it to fill the entire space, while in the second instance the paleo-Hebrew Tetragrammaton is much smaller. There are additional cases where the paleo-Hebrew yod connects with the preceding letter, even when it is not a preposition, but these ligatures could be explained on the basis that a second scribe began writing the Tetragrammaton at the very beginning of the blank space to ensure that he had enough room; this seems to be the case because the final heh never appears to crash into the first letter of the following word. Moreover, there are many examples with no connecting ligatures:

11Q5 12 10

In a thorough and independent analysis, the study of Wolters corroborated the earlier conclusions of Talmon, namely that the Tetragrammaton in paleo-Hebrew was added after the writing of the text in square script. This seems to account best for the writing practices in this manuscript, but also for the mistakes that arose. Wolters begins with three claims:

(1) that the scribe who wrote the main text originally left blank spaces which were filled afterwards with the tetragrammaton in Paleo-Hebrew script, (2) that the subsequent filling-in procedure gave rise to a number of scribal errors in the biblical text of 11QPs, and (3) that in all likelihood it was not the original scribe who later inserted the tetragrammata into the blank spaces.\(^{376}\)

---

Wolters shows how the varying spaces affected the size of the Tetragrammaton, producing “a cramped version…and a sprawling version.” This theory is further supported by the scribal errors introduced into 11Q5 as a result of this procedure. The scribe left two kinds of gaps, one for the Tetragrammaton but another due to imperfections or scars of the animal skin. There are two instances where the Tetragrammaton was inserted into the latter, but these were corrected by placing scribal dots around the divine name (11Q5 16.7 [Ps 145:1] and 21.2 [Ps 138:1]).

The reasons for this practice are still debated. Wolters considers Skehan’s earlier proposal likely, that the paleo-Hebrew script was intended to signal avoidance in reading. He writes: “We know that the tetragrammaton was associated with a number of strict taboos in the Judaism of the early centuries of our era…The religious awe with which the ineffable name was treated also extended to its written form.” Wolters concludes that the “religious mystique” surrounding the divine name “led to ever more elaborate precautions against profaning it.” He lastly entertains the idea that scribes who wrote the Tetragrammaton “belonged to a higher echelon within the Qumran hierarchy than the original scribe…only certain scribes within the Qumran community were permitted (that is, were considered sufficiently advanced in piety) to put it down in writing.” Similarly, Brooke also held that a second scribe wrote the paleo-Hebrew: “The writing of the tetragrammaton in paleo-Hebrew script was probably done by a

378 He also argues that two scribes wrote 11Q5 because the secondary writing procedure would have been inefficient and unnecessary if only one scribe wrote this scroll, and at any rate, there also appears to be two paleo-Hebrew hands. The down stroke of the paleo-Hebrew waw is thinner than the down stroke of the heh’s up until 11Q5 6 11, then the waw and heh are identical; Wolters, “The Tetragrammaton,” 96–7: “A change in writing instrument would not account for the bolder line, since a down stroke of the same thickness is used for the he’s from the beginning. In that case, one scribe filled in all the tetragrammata of Fragments A–E and the first six columns of the extant scroll, and another scribe did all the rest.”
380 Wolters, “The Tetragrammaton,” 98–99: “Such a regulation would be consistent with what we know of the scrupulous outward piety and strict hierarchical ranking which was observed in the Qumran community.”
different scribe with specialist training; this seems to be likely on the basis of noting that the scribe of Pesher Isaiah E has left a space (6 4) for the tetragrammaton to be added later but it never was. Perhaps such specialists were even of a higher social grade because of their competence in handling the divine name.”

The reasons given for this practice are plausible, but they are based on the view of a two-stage writing procedure, with which Tov disagrees. Furthermore, we will see in Chapter 4, that in two Greek biblical scrolls the Tetragrammaton is written in paleo-Hebrew in a one stage system, in sequence with the surrounding Greek text. Thus the explanation offered for 11Q5 is not sufficient for all uses of paleo-Hebrew.

Two other biblical scrolls deserve mention as it pertains to their divine name practices. 4QIsa writes the Tetragrammaton in paleo-Hebrew, but varies the script for other divine titles, and 4QLev (4Q26b) writes the Tetragrammaton in both the square and paleo-Hebrew scripts on the very same fragment. Theories on the meaning of the paleo-Hebrew must take into account this kind of inconsistency.

With regard to the paleographic date assigned for each manuscript, we can summarize that the use of paleo-Hebrew script for the Tetragrammaton in biblical manuscripts concentrates around 1–50 CE. Some may be slightly earlier, such as 2QExod, 3QLam, and 4QDeut, and others slightly later, like 1QPsa and 4QIsa, but even these fall within the reasonable

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381 See Brooke, “Aspects,” 148 n. 61.
382 Another relevant comparison to mention here, which will be elaborated in Chapter 4, concerns the two-stage writing procedure in the Greek scroll P. Fouad 266b from Fayyum, where the Tetragrammaton occurs in the square-Aramaic script. Parallel principles are at work, namely the contrastive use of the divine name, but the Tetragrammaton is not in the paleo-Hebrew script as found in 11Q5.
383 The designations אֱלֹהִים, אֱלֹהִי, אֱלֹהִים, as well as their bound prefixes and suffixes occur in both paleo-Hebrew and the square script. אֱלֹהִים occurs in paleo-Hebrew in 24.39, 37.3, and 35.10, but in the square script in 47.16. פָּרָשַׁת מִצְרַיִם occurs in paleo-Hebrew in 24.38 and 62.1, but in square script in 40.3 and 57.2. פָּרָשַׁת צָבָאֹת occurs in paleo-Hebrew in 9 i 25, 20.11, and 63.2, but in square script in 9 ii 27. Moreover, paleo-Hebrew is not used for the title לְהוָה.
384 See 4Q26b 2, 8; Ulrich and Cross, DJD 12:203. Paleo-Hebrew is also used for the preposition lamed, לְהוָה.
paleographic range for the Herodian style. We find here more of a concentration of paleo-Hebrew usage than a spreading development, as proposed by Skehan. The use of paleo-Hebrew for the divine name in biblical scrolls is a relatively marginal practice, though prominent in some examples that have been preserved relatively well, like 11QPs^6. But we also see the continued use of the square-Aramaic script for the Tetragrammaton, and other divine titles and epithets, in copies that are dated to the mid first century CE. A broader comparison will be possible after examining the evidence from the remaining Qumran scrolls.

3.3 The Qumran Sectarian Scrolls

This section presents the evidence for the use and avoidance of the Tetragrammaton in the scrolls considered sectarian in nature. As mentioned above, the Tetragrammaton occurs in biblical quotations (46x) within 15 sectarian scrolls. I provide below three examples that illustrate the primary categories for treating the divine name in sectarian biblical quotations: use, replacement, and omission. These examples are followed by a complete listing of the types of replacements in the sectarian scrolls. Then, the main categories of divine name replacement—use of בָּעֵית, use of other divine titles, pronominal elements, and minor practices—are investigated further. I conclude this section with a presentation of the evidence for writing the

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^385 For the list of biblical quotations provided in §6.1.1, I have compared, contrasted, corrected, and supplemented the data compiled by Martin G. Abegg and Joëlle Lake in “The Ineffable Name” (MA Thesis: Trinity Western University, 2014) with Armin Lange and Matthias Weigold, *Biblical Quotations and Allusions in Second Temple Jewish Literature* (JAJSup 5; Göttingen: Vandenhoeck & Ruprecht, 2011). In addition, I have consulted other works in attempts to refine the current data set. This includes Devorah Dimant, “Use and Interpretation of Mikra in the Apocrypha and Pseudepigrapha,” in *Mikra: Text, Translation, Reading and Interpretation of the Hebrew Bible in Ancient Judaism and Early Christianity* (ed. M. J. Mulder and H. Sysling; CRINT, 2.1; Assen: Van Gorcum, 1988), 379–419; Fitzmyer, “The Use of Explicit Old Testament Quotations in Qumran Literature and in the NT,” in *Essays on the Semitic Background of the New Testament* (London: Chapman, 1971), 3–58; and Shani Tzoref, “Qumran Pesharim and the Pentateuch: Explicit Citation, Overt Typologies, and Implicit Interpretive Traditions,” *DSD* 16 (2009): 190–220.
Tetragrammaton, and other divine titles, in the square-Aramaic script and the paleo-Hebrew script.

3.3.1 Sectarian Biblical Quotations: Use and Avoidance of the Tetragrammaton

Qumran scribes use the Tetragrammaton in some biblical quotations. For example, in the pesher of Isaiah, 4Qpap plsa° (4Q163 23 ii 9–10), the author quotes Isa 30:18, word for word, replicating each feature of the biblical passage, followed by his specific interpretation (AŞ):  

כִּי אֲלָלִי מְשַׁפֵּט יְהוָה אֶל הָאָרֶץ מֵאָלִיךָ לִי (4Q163:23 ii 9–10)  

In other biblical quotations, however, the Tetragrammaton is avoided or replaced. The scribe of the Damascus Document (CD) replaces the Tetragrammaton with אלה in his quotation of Mal 3:14.386

In another example, 1QS simply omits the Tetragrammaton:  

אָשֶׁר לֹא בָּקָשׁ אֵת הָהֵם לֹא דֶרֶשׁ 1QS 5.11  

Within these biblical quotations, there are many different ways that Qumran scribes have replaced the divine name.387 In what follows, I show how Qumran scribes treat the Tetragrammaton with greater freedom than is evident in their copying of actual biblical texts.

The following table lists the evidence for divine name treatments in sectarian biblical quotations. The manuscript references for each type of replacement can be found in §6.1.4.

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*386 MT = 4QXII°(4Q76) 4 4.  
3.3.1: Divine Name Replacements in Sectarian Biblical Quotations

<table>
<thead>
<tr>
<th>Replacement</th>
<th>Scroll</th>
<th>MT</th>
<th>Occurrences</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. Use of אֱלֹהִים</td>
<td>יהוה</td>
<td>אל</td>
<td>22</td>
</tr>
<tr>
<td>2</td>
<td>יהוה</td>
<td>אלל</td>
<td>2</td>
</tr>
<tr>
<td>3</td>
<td>יהוה</td>
<td>אל שִׁירָא</td>
<td>2</td>
</tr>
<tr>
<td>4</td>
<td>יהוה</td>
<td>אל אֲלֹהִים</td>
<td>2</td>
</tr>
<tr>
<td>5</td>
<td>יהוה</td>
<td>אלהי</td>
<td>2</td>
</tr>
<tr>
<td>6</td>
<td>יהוה</td>
<td>צִבָּא</td>
<td>1</td>
</tr>
<tr>
<td>7</td>
<td>יהוה</td>
<td>אָדָם</td>
<td>1</td>
</tr>
<tr>
<td>8</td>
<td>יהוה</td>
<td>אֲלֹהִים</td>
<td>1</td>
</tr>
<tr>
<td>9</td>
<td>יהוה</td>
<td>, (suffix)</td>
<td>1</td>
</tr>
</tbody>
</table>

II. Use of Divine Titles

|          | יהוה | אָדָם | 11 |
|          | יהוה | null | 8 |
|          | יהוה | אֲלֹהִים | 2 |
|          | יהוה | אלל | 1 |

III. Use of Pronominal or Cryptic Elements

|          | יהוה | , (as 3ms) | 3 |
|          | יהוה | או | 3 |
|          | יהוה | אֵל | 1 |
|          | יהוה | אֵלֵה | 1 |
|          | יהוה | 2ms verb | 3 |
|          | יהוה | או | 1 |
|          | יהוה | או | 1 |

IV. Use of Divine Epithets and Tetrapuncta

|          | יהוה | אַמִּת | 1 |
|          | יהוה | מַלְכִּי צֶדֶק | 1 |
| 26        | יהוה | • • • (Tetrapuncta) | 1 |
| 27        | יהוה | שֶם | 1 |

388 In original sectarian compositions, the Tetrapuncta only occurs in 1QS 8.14. I treat the remaining instances in the scrolls listed under the “non-sectarian” section.
3.3.2 Replacement with אֲלֵי in the Sectarian Scrolls

The collection of evidence from the biblical quotations in the table above, shows that אֲלֵי replaces יהוה about 30 times total, including compound elements such as אֲלֵי עליון. In CD 19:8, for example, the scribe replaces יהוה in a quotation of Zech 13:7:

<table>
<thead>
<tr>
<th>MT</th>
<th>Zech 13:7</th>
</tr>
</thead>
<tbody>
<tr>
<td>וֹרֵב שֶׁרֶם על וֹרֶב יַעֲקה אֲלֵי הָבוֹז</td>
<td>וֹרֵב שֶׁרֶם על וֹרֶב יַעֲקה אֲלֵי הָבוֹז</td>
</tr>
</tbody>
</table>

IQS replaces the יהוה in the paraphrase of Deut 29:19–20:

<table>
<thead>
<tr>
<th>MT</th>
<th>Deut 29</th>
</tr>
</thead>
<tbody>
<tr>
<td>כֹּל אֲשֶׁר צָלַחְתָּךְ וְכָל הֲלָהַתָּךְ וְכָל הֲלָהַתָּךְ וְכָל הֲלָהַתָּךְ</td>
<td>כֹּל אֲשֶׁר צָלַחְתָּךְ וְכָל הֲלָהַתָּךְ וְכָל הֲลָהַתָּךְ וְכָל הֲלָהַתָּךְ</td>
</tr>
</tbody>
</table>

Perhaps the most striking observation from the evidence of sectarian biblical quotations is that we never see a variant pattern in the opposite direction. We never find אֲלֵי in the MT where the sectarian biblical quotation has the Tetragrammaton. Recall that in the biblical scrolls, divine name variant patterns occurred in both directions, and in fact the Tetragrammaton is more frequent in the biblical scrolls when compared to the MT. In contrast, the sectarian biblical quotations show a clear trend towards the avoidance of the Tetragrammaton in writing. The most important indication of this phenomenon is the use of אֲלֵי to replace יהוה in sectarian biblical quotations.

In addition to the replacement of יהוה with אֲלֵי in sectarian biblical quotations, the title אֲלֵי is also found in phrases and idioms in original sectarian passages, comparable to biblical phrases that use the Tetragrammaton. This provides further evidence for divine name avoidance, though not as explicit as in the biblical quotations. In the Hodayot and the Serekh ha-Yahad, for
example, אתה אלה (“You, O God...”) occurs 31 times with some variation.\(^\text{389}\) In contrast, אתה יהוה (“You, O YHWH”) occurs 29 times in the MT,\(^\text{390}\) but only 3 times in Qumran literature and even these are not in sectarian passages.\(^\text{391}\) The combination אתה אלה + אל is never found in the MT the way it is employed in Qumran sectarian passages.\(^\text{392}\) Furthermore, the formula ברוך אתה אלה (“Blessed are you, God...”)\(^\text{393}\) contrasts with אתה יהוה.\(^\text{394}\) These instances are not abundant, but it is notable that the phrases יד + אתה אלה and אל + אתה אלה never occur in biblical texts, while אל + אתה יהוה never occur in sectarian texts.\(^\text{395}\)

The strong preference for אל among sectarian authors is clear from its frequency in original sectarian writings, occurring about 492 times total (including biblical quotations).\(^\text{396}\) It is found most frequently in CD (64x), 1QS (55x), 1QpHab (23x), 1QM (106x), 1QH\(^\text{a}\) (43x), 4QInstruction\(^d\) (17x), and 4QDaily Prayers\(^a\) (35x). This certainly provides the background for the replacement activity that we see in the explicit biblical quotations. In summary, these replacements show that most sectarian scribes were not pedantic about replicating the biblical text in their own documents, as they freely changed divine names and titles. This contrasts sharply with their approach to copying biblical texts. Thus we see a clear differentiation between regular biblical texts and sectarian biblical quotations. The former must not be altered, except as

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\(^{389}\) See, for example, 1QS 11.15; 1QM 12.7; 13.7, 18.8, 1QH\(^a\) 10.36, 12.13, 19, 13.34, 16.17.

\(^{390}\) Such uses are found especially in the Psalms, such as Ps 91:9 (“For you, O YHWH, are my refuge...”) or Ps 102:13 (“You, O YHWH, are enthroned forever”). See also Ps 3:3, 4:8, 6:4, 12:7, 22:19, 40:12, 41:11, 86:17, but also 1Chr 17:22, Lam 5:19.

\(^{391}\) E.g., 4QPs\(^\text{f}\) 10.13; 11QPs\(^a\) 19.16; 24.13.

\(^{392}\) See Ps 90:2, Jon 4:2, Isa 45:15, and Gen 16:3.

\(^{393}\) E.g., 1QH\(^a\) 19.32, 22.34.

\(^{394}\) E.g., 1 Chr 29:10; Ps 119:12.

\(^{395}\) In this regard, we find the expression אתה אלה אל (“I thank you, O my God...”) in 1QH\(^a\) 19.6, 18, which may be contrasted with biblical expression אתה יהוה אל (“I will thank YHWH...”) in Ps 7:18, 9:2, 109:30, 111:1.

\(^{396}\) This number is derived from a search of the 122 sectarian documents listed in §6.1. This count does not include the plural אלהים (35x), or אלה in Aramaic texts (31x).
it related to the use of the paleo-Hebrew script, while in the latter the divine name could be used, replaced, or omitted.

3.3.3 Replacement with אדני and אלהים in the Sectarian Scrolls

The Qumran sectarian scrolls also use אדני and אלהים to replace the Tetragrammaton.

There are 11 instances in sectarian biblical quotations, where אדני explicitly replaces the Tetragrammaton. In 1QH, for example, the scribe replaces יהוה with אדני in a quotation of Exod 15:11:

<table>
<thead>
<tr>
<th>MT</th>
<th>Exod 15:11</th>
</tr>
</thead>
<tbody>
<tr>
<td>וַיֶּכֶם בָּאָלֶם יְהוָה</td>
<td>אדני בָּאָלֶם יְהוָה</td>
</tr>
</tbody>
</table>

The title אדני is also found in sectarian phrases and idioms, such as blessing formulas comparable to biblical phrases, which provides implicit evidence for avoiding the Tetragrammaton. In the sectarian scrolls, for example, ברכה אדוני occurs 5 times, but in the MT we find this expression only in Ps 68:20. In contrast the MT uses ברכה יהוה about 27 times. In the Hodayot, we find ברכה אדוני and ברכה אתה אדוני, but these expressions are rare in the MT.

There is one exception to the trend to replace the Tetragrammaton in sectarian biblical quotations. This occurs in 4QpPsa (4Q171) 1–2 ii 12. Here the MT of Ps 37:12–13 contains אתה אדוני while the sectarian biblical quotation uses the Tetragrammaton:

<table>
<thead>
<tr>
<th>MT</th>
<th>Ps 37:12–13a</th>
</tr>
</thead>
<tbody>
<tr>
<td>ומָשׁׁ֨רַעֲצָ֖ד יְהוֹֽוה֙ לְלֹ֔א שֵׁ֖ית אֶתֵ֣י שֵׁ֦ית לִ֫יֶּ֗הוָ֖ה</td>
<td>ומָשׁׁ֨רַעֲצָ֖ד יְהוֹֽוה֙ לְלֹ֔א שֵׁ֖ית אֶתֵ֣י שֵׁ֦ית לִ֫יֶּ֗הוָ֖ה</td>
</tr>
</tbody>
</table>

397 1QFestival Prayer (1Q34) 2 + 1 4; 4QFestival Prayers (4Q507) 2 2; 3 1; and 4QFestival Prayers (4Q509) 3 9; 206 1.

398 For אתה אדוני see 1QH 8.26, 13.22 (correction), 17.38, 18.16, 19.30, 35–36. For ברכה אתה אדוני, see 6.34, 10.22 and 33, 11.20, 11.38, 12.6, 13.7 and 22 (erased), 15.9 and 29, 15.37, and 4QH² (4Q428) 10 11. The deity is directly addressed as אתה אדוני about 18 times in 1QH².

399 The closest we find is Ps 68:20 (ברוך אתה וְהָלִּיךְ) (ברוך אתה יְהוָֽה֙ וְהָלִּיךְ), Ps 86:5 (ברוך אתה יְהוָֽה֙ וְהָלִּיךְ) (ברוך אתה יְהוָֽה֙ וְהָלִּיךְ), Ps 86:12, (ברוך אתה וְהָלִּיךְ) (ברוך אתה יְהוָֽה֙ וְהָלִּיךְ), and 2 Sam 7:27 (ברוך אתה וְהָלִּיךְ) (ברוך אתה יְהוָֽה֙ וְהָלִּיךְ).

400 The fragment is broken at the place where the Tetragrammaton occurs, although faint traces of the top of the paleo-Hebrew final heh may be detected. In the original publication (Allegro’s DJD 5), the Tetragrammaton was
This variant is similar to those found in the Qumran biblical scrolls in the sense that we find the opposite variation in other sectarian biblical quotations (i.e., יהוה in the MT versus אלהים in the quote). It is most likely that the scribe’s Vorlage contained the Tetragrammaton in this instance.

The use of אלהים to replace the Tetragrammaton is also significant. This title occurs 22 times total in sectarian documents, but most of these are within biblical quotations. There are 6 uses that cannot be clearly identified with a biblical quote.

1QSb 4 25 uses the curious phrase האלהים בצבאות. We find האלהים בצבאות in the MT 21 times, but it is usually preceded by יהוה, except in the two instances of the Elohist psalter (Ps 80:8 and 15), where יהוה is omitted. Thus האלהים בצבאות in 1QSb is unique for occurring in a freely composed sectarian text, and furthermore contrasts with normal biblical usage of the expression יהוה אלהים בצבאות.

4QSelf Glorification Hymn provides another use of the title האלהים that cannot be identified with a biblical quote. The relevant line is found at 4Q491 11 i 20,

\[\text{usterיקי באליהם} \quad -\quad \text{בעמות הקודש והרומח} -\quad \text{--} \quad \text{--} \quad \text{--}\]

Some have taken באלים as a reference to “angels,” but the usual term for “angels” or “divine beings” in this manuscript is אלים, for example, אלים בעדות אלים (4Q491 11 i 12), אלים (4Q491 partially reconstructed. Strugnell later moved fragment 3 of 4Q183 to this location, thus fully restoring the Tetragrammaton. Skehan supported this placement in writing that fragment 3 of 4Q183 “belongs with 4Q171 and its different paleohebrew hand: Strugnell’s Planche IIIa shows the join.” See Skehan “Divine Name,” 27. See image at http://www.deadseascrolls.org.il/explore-the-archive/image/B-285025.

401 See 1QSb 4.25; 1QM 10.4, 7; 4Q163 23 ii 9, 4Q171 1–2 i 16, 13 3; 4Q177 1–4 9, 7 5; 4Q252 1 1; 4Q259 3 5; 4Q491 11 i 20; 4Q503 13 1, 37–38 14; 4Q509 214 2, 244 2; 5Q13 1 2; 11Q13 2 10, 16, 23, 24.
402 Note, however, that Ps 80:5 and 20 contain the Tetragrammaton: יהוה אלהים בצבאות.
403 Note WAC: “[...] rejoice, you righteous among the angels of [...]” in the holy habitation. Praise Him in song[ [...]].” Other copies or recensions of this hymn are found in 1QH, 4Q247 (4QH), and 4Q431 (4QH) 1 = 4Q471b 1a–d.

160
We find the phrase "באלוהי" elsewhere with reference to God in 4Q510 18.\textsuperscript{404}

4QDaily Prayers\textsuperscript{a} contains [--] אלוהי אורות and [--] אלוהי עם.\textsuperscript{405} The usual reference to the deity in this manuscripts is אלהי (35x), and especially the expression בראת אלהי,\textsuperscript{406} and so to find the longer title is somewhat peculiar.

4QFestival Prayers\textsuperscript{c} contains traces of [ -- ] אלוהים ארצות and [ -- ] אלהים ארצות.\textsuperscript{407} But אלהי does not occur in this manuscript like it does in 4QDaily Prayers\textsuperscript{a}. Instead, we find אדוני (7x).

The use of אלהים appears in some prayer texts, specifically those mentioned here, but it is not the most common designation for either text—4QDaily Prayers\textsuperscript{a} mostly uses אלהי, while 4QFestival Prayers\textsuperscript{c} uses אדוני.

5QRule contains [ -- ] אלהים הכל.\textsuperscript{408} Similar phrases are rare in the MT. We find only אלהי כָּל אָרֵץ in Isa 54:5 and אָרֵץ כָּל בֵּשָּׁר in Jer 32:27. Overall, the 6 occurrences in the scrolls above comprise all known uses of אלהים outside of sectarian biblical quotations. The title also occurs 16 times in sectarian biblical quotations. It is also important to note, though, that אלהים itself is replaced on occasion. In CD, for example, the author uses אלהי instead of אלהים as in the MT:

\[
\text{ושבתם ויראהם בין צדיק לשורע בין עבד אלהים לאשר לא עבד} \quad \text{MT Mal 3:18}
\]

\[
\text{ושבתם ויראתם בין צדיק לשורעäd אלהים אָלָשָׁר לאָעַבִּד} \quad \text{CD 20.20–21}
\]

\textsuperscript{404} This observation was made by Martin Abegg (personal correspondence).
\textsuperscript{405} 4Q503 13 1, 37 + 38 14, respectively.
\textsuperscript{406} 4Q503 7 + 9 6, 15 + 16 8, or 69 2. Note also the analogous phrase אלהי אורים ("God of lights") 4Q503 29 + 32 9.
\textsuperscript{407} 4Q509 214 2 and 244 2, respectively.
\textsuperscript{408} 5Q13 1 2.
Because scribes rarely use אלהים in original compositions, and also replaced it with אל in some quotations, אלהים seems to be treated similar to the Tetragrammaton by sectarian scribes. Their treatment was not identical, however. In some biblical quotations, אלהים is used instead of the Tetragrammaton. For example, note the use of אלהים in 4QCommGen A (4Q252),

\[
\text{יָמַר הַהוֹוֵ אל דִּיּוֹן בָּאָדָם לְעַלְמָּא}
\]
\[
\text{MT=SP Gen 6:3}
\]
\[
\text{καὶ εἶπεν κύριος ὁ θεὸς Οὐ μὴ καταπετάσῃ τὸ πνεῦμά μου... LXX}
\]
\[
\text{אֶלֹהִים אֵמֶר לָהוּ דְיִוֹ נָבָאָד לְעַלְמָּא 4Q252 1 1–2}
\]

Given the use of κύριος ὁ θεὸς in the LXX, the reading 4Q252 could reflect the variant type that we encountered between the Qumran biblical scrolls and the MT, but the use of אלהים shows at least that the title was acceptable for the scribe of 4Q252.

1QM 10.4 retains אלהים in the quotation of Deut 20:3–4, but omits יהוה:

\[
אָלֹהִים עָלָהָה פֶּרֶשׂ מְפֹן יְהוָה אֲלֹהִים הַלָּךְ עַמְךָ
\]
\[
\text{MT Deut 20:3b–4a}
\]
\[
אָלֹהִים עָלָהָה פֶּרֶשׂ מְפֹן יְהוָה אֲלֹהִים הַלָּךְ עַמְךָ 1QM 10.4}
\]

With these few exceptions, the majority of original sectarian scrolls avoid אלהים, much like the Tetragrammaton.

\[409\] Many aspects of 4Q252 are debated. Tov lists it as sectarian (Scribal Practices, 267). Many have discussed the original material as reflecting rewritten scriptural elements that were later framed by a more standard form of commentary involving “biblical” citation followed by interpretation. Crawford considered the final product to be a sectarian work (Rewriting Scripture in Second Temple Times, 141), although likely drawn from non-sectarian sources. Daniel Falk, similarly, considered it to be non-sectarian in origin but to have perhaps been compiled in a sectarian milieu; see Falk, The Parabiblical Texts, 122. For the major points of debate, see Moshe Bernstein, “4Q252: Method, Genre, and Sources,” JQR 85 (1994–95): 61–79; Brooke, “4Q252 as Early Jewish Commentary,” RevQ 17 (1996): 385–401; and recently Machiela, “Once More, With Feeling,” 311.
3.3.4 Pronominal Elements Replacing the Tetragrammaton

In sectarian literature, the Tetragrammaton is also replaced by pronominal elements, including the independent pronouns הוא (“He”) and אתה (“You”), as well as pronominal suffixו (“His”). For example, CD 9:5 replaces יהוה with הוא in a quotation from Nahum 1:2:

MT: נקם יהוה לזריו ותמר יהוה לארצי
CD 9:5: נקם הוא לזריו ותמר他会 לארצי

Perhaps informed by the use of הוא in the second colon, the author of CD replaced יהוה with הוא in the first colon. 1QM 10.1–2 renders the compound designation יהוה אלהים with אתה, although this is in part related to a change in narrative voice, in the new literary context of 1QM, in which the priest gives a first person speech:

MT: כי יהוה אלהים בקברך אל זדו וגו
1QM 10:1–2: כי אתה בקדשך אל זדו וגו

1QM repeatedly employs the expression found in 1 Sam 17:47, כי יהוה המלחמה, although replacing יהוה with the second person suffixו (“You”),

MT: כי יהוה המלחמה ונתן אתכם בידנו
1QM 11:1–4: כי אתה המלחמה...

CD 8.15 uses the third person pronominal suffixו for the Tetragrammaton when quoting Deut 7:8,

MT: כי מאבותיו יהוה אחכםします ונתן את השבעה
CD 8.15: כי מאבותיו אתה ואחכם מספרי את השבעה

Overall, the use of pronominal elements in sectarian biblical quotations provides a convenient way to avoid the Tetragrammaton. Often pronominal replacements are introduced as the sectarian author recasts biblical material, events, or divine promises, in the context of a prayer or

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410 MT = Mur 88 16.9.
supplication. Pronominal replacements such as these are never found in biblical scroll divine name variants. This is expected, to some extent, because the biblical scrolls do not adapt the narrative or literary perspectives as we find in 1QM’s reuse of Deut and 1 Sam. The pronominal replacements, however, are not simply attributable to changes in narrative voice. Both CD 8.15 and Deut 7:8 use second person narration, but CD replaces the Tetragrammaton with the 3ms pronoun יי. This shows the broader range of replacement types in the sectarian scrolls.

3.3.5 Other Replacements: Divine Epithets and Tetrapuncta

The avoidance of the Tetragrammaton is discernible in other texts, though these replacements are rare and slightly ambiguous. 11QMelchizedek (11Q13) seems to use מלכי צדק where one would expect יי, but it is not clear in this context that מלכי צדק is an epithet for God. 11Q13 seems to use מלכי צדק as a type of divine agent or messenger. Note especially 11Q13 2.13, מלכי צדק (“Melchizedek will carry out the vengeance of Go[d’s] judgments”). The fact that multiple divine or semi-divine beings are imagined in this text further obscures the referents of the divine titles, especially in the context of the divine assembly. For example, 11Q13 2.10 quotes Ps 82:1 (Allähim נצב יעדת אל מבחר אלוהים ישמפ) (“Гod has taken his place in the

411 Annette Steudel considers the figure in 11Q13 to be a “heavenly high priest, eschatological savior of the righteous ones; as the instrument of God, he will be judge on the ‘day of atonement’ at the time of God’s final judgement...” (EDSS, 536). Van der Woude writes: “The column focuses on the acts of redemption which will free the sons of light from Belial and the spirits of his lot. These acts will be brought about by Melchizedek, who figures here as a heavenly figure comparable to the Prince of Lights (1QS III 30; CD V 18; 1QM XIII 10), and the archangel Michael (1QM XVII 6–7).” See DJD 23:222.
412 See van der Woude, DJD 23:221–41.
council of El, in the midst of gods he holds judgement”). Still, the author clearly alludes to Isa 61:2 and appears to replace the Tetragrammaton with נְצֵרֵךְ, even if this epithet does not refer to the God of Israel.

In some sectarian scrolls, the Tetragrammaton is replaced by ciphers and other cryptic designations. An intriguing concentration of practices is found in 1QS 8.13–14 and the 4QS parallel. In 1QS 8.14 the scribe replaces יהוה with the Tetrapuncta in the quotation of Isa 40:3,

MT  Isa 40:3

לָאָמַת שָׁמַוֶּה מִסְדָּר אֱלֹהִים בֵּית אֱלֹהִים 1QS 8.14

Importantly, this is the only occurrence of the Tetrapuncta in a manuscript that is clearly sectarian in composition. There are 35 instances of this practice overall in the Dead Sea Scrolls: 1x in 1QS, 5x in the biblical scrolls, 2x in 4QpapTob⁴, and 27x in the scrolls of non-sectarian origin. The latter are addressed in the following section. In the line immediately preceding the Tetrapuncta, 1QS 8:13 replaces the Tetragrammaton with הרָה, alluding to Isa 40:3, literally “…to prepare there the way of huhah (ה梦幻).” 4QS⁵ also preserves the allusion to Isa 40:3, but uses אתה instead of either the Tetrapuncta (1QS 8.14) or אתה (1QS 8.13):

4QS⁵ (4Q259) 3.4

It is possible to read אתה simply as a noun (e.g., “way of the truth”), but the definite article and the parallels in 1QS 8.13–14 suggest that אתה is intended as a divine epithet. In short, we find three different types of replacements for the Tetragrammaton all interacting with Isa 40:3.

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⁴¹⁴ For a list of manuscripts that contain Tetrapuncta, see §6.1.6.
Another rare replacement for the Tetragrammaton is found in 4QD⁸ (4Q266). The scribe writes וֹהֵא in a priestly invocation during an excommunication ceremony.⁴¹⁵

...⁴¹⁵

And he [the priest] shall say: Blessed are you, ŏn hu of everything, in your hand is everything, and who makes everything.⁴¹⁶

In this passage, the priest begins with a blessing and then alludes to God’s judgment of transgressors, thus providing justification for expelling those guilty of rebellion. Joseph Baumgarten has suggested that this curious phrase has an analogous function to והו אני in m. Sukkah 4:5, which reflects the tradition of using a “muffled” pronunciation of the divine name in the priestly liturgy the Temple.⁴¹⁷

3.3.6 The Tetragrammaton and אלה in the Square and Paleo-Hebrew Scripts in the Qumran Sectarian Scrolls

The writing of יהוה and אלה in the paleo-Hebrew script provides further indication for when scribes begin to take special interest in these designations. This material is diverse, so it will be helpful to focus on a few main features in order to get a sense of when and where paleo-Hebrew enters the extant record. The Tetragrammaton occurs 18 times in the paleo-Hebrew script, out of the total 46 uses in sectarian biblical quotations. The title אלה occurs 21 times in the paleo-Hebrew script, out of the total 492 uses in sectarian manuscripts. Three observations are

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⁴¹⁵ The nun in והו is written in the medial form.
⁴¹⁷ For further discussion, see comments in Chapter 1.
pertinent: (1) יהוה and אלה are the only designations written in paleo-Hebrew in the sectarian scrolls, (2) both begin to appear in paleo-Hebrew around the same time (Herodian; 30–1 BCE), and (3) יהוה in paleo-Hebrew is featured only in the pesharim (with the possible exception of 4Q183), while אלה in paleo-Hebrew is found mostly in community compositions (e.g. H, S, and D). I present this evidence in the table below, divided into three sections: (I) lists יהוה in the square script, (II) lists יהוה in paleo-Hebrew or mixed scripts, and (III) lists אלה in paleo-Hebrew or mixed scripts. The use of אלה in (I) and (II) are footnoted.

3.3.6 The Square and Paleo-Hebrew Scripts in The Sectarian Scrolls

<table>
<thead>
<tr>
<th>Manuscript</th>
<th>Name</th>
<th>Script</th>
<th>Date</th>
<th>Occurrences</th>
</tr>
</thead>
<tbody>
<tr>
<td>4QpIsaᵃ (4Q163)</td>
<td>יהוה</td>
<td>square</td>
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<tr>
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<td>50–25 BCE</td>
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<td>4QpMicah? (4Q168)ᵇ</td>
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<td>square</td>
<td>30–1 BCE</td>
<td>5ᵇ</td>
</tr>
<tr>
<td>4QpPsaᵇ (4Q173)</td>
<td>יהוה</td>
<td>square</td>
<td>30 BCE–20 CE</td>
<td>1ᵇ</td>
</tr>
</tbody>
</table>

418 The fragmentary nature of 4QMidrEschatᵇ? (4Q183) makes its identification uncertain, but its themes and orthography probably suggest that it is some type of pesher. No biblical quotations are identifiable in 4Q183, but the fragment with the paleo-Hebrew Tetragrammaton is probably part of a quote.

419 It is possible that 4Q168 may simply be a biblical manuscript. Allegro tentatively classified it as a pesher. More recently, Lim has not included 4Q168 in his companion volume on the pesharim, although Brooke apparently considers it a pesher (cf. Brooke, “Aspects,” 141). Tov does not have a firm opinion, writing “4Q168 is presented in all lists as 4QpMic?, but it could be presented equally well as 4QMic?” (DJD 39:165–66). Whatever one decides about 4Q168, it may be wise to avoid dependence on different script practices as our sole criterion for discerning whether or not this is a biblical or peshar text. Other material observations or orthographic features may be helpful. The fragmentary evidence seems to suggest that the orthography is mixed (e.g., ירושלם in frg. 1 1, compared to ירושלם in sectarian texts such as 1QM, but תַּחֲזִיקַךְ in frg. 1 2, compared to תַּחֲזִיקַךְ).

420 אלה occurs 1x in the square script.

421 In 4Q173 4, the Tetragrammaton occurs in the square script, but in 4Q173 5, אלה (“to/for God”) is written in a strange type of paleo or cryptic script. Fragment 5 is also written in a hand later than frgs. 1–4. Timothy Lim writes, “Fragment 5 is paleographically later than the other four fragments and it probably belongs to another exegetical text that quotes Ps. 118.20.” See Lim, Pesharim, 39. For descriptions of the script, see Allegro, DJD 5:53; Skehan, “Divine Name,” 27; Tov, “Paleo-Hebrew Biblical Texts Found at Qumran,” 356; and M. Horgan, Pesharim, 226. Recently, frg. 5 has been designated “4QHouse of Stumbling Fragment.” See IAA website: http://www.deadseascrolls.org.il/explore-the-archive/search#q=’4q173’.
The use of the Tetragrammaton in the square-Aramaic script begins with 4QpIsa<sup>ε</sup> (4Q163) around 100 BCE, the oldest extant *pesher*. Following next, on paleographic grounds, are 4QpNah (4Q169) and 4QpIsa<sup>β</sup> (4Q162), which date to ca. 50 BCE. Apart from these early *pesharim*, the remaining scrolls that use the square-Aramaic script for the Tetragrammaton (4Q174, 4Q168, 4Q173, 4Q429, and 4Q177) generally overlap with those that use the paleo-

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<sup>422</sup> Regarding the possible reading of the Tetragrammaton in fragment 6 line 2 (traditionally associated with 4Q429), Eileen Schuller comments: “The use of the tetragrammaton in line 2 (if this is the correct reading) precludes taking this as a *Hodayot* fragment. The fragment is presented here only because of its traditional association with this manuscript.” Schuller, DJD 29:194.

<sup>423</sup> יהו occurs 23x in the square-Aramaic script.
<sup>424</sup> Milik, DJD 1:80; Lim, *Pesharim*, 21–22.
<sup>425</sup> García Martínez, *Literatura judia intertestamentaria*, 99. T. Lim (*Pesharim*, 21) cites Martínez as giving a date “before the first century BCE,” but this is a mistake. Martínez writes, “copiado a finales del siglo 1 a.C.” (i.e., copied at the end of the first century BCE).
<sup>426</sup> יהו occurs 1x in the paleo-Hebrew script.
<sup>427</sup> יהו occurs 1x in the paleo-Hebrew script. Furthermore, originally, there were two attestations of the Tetragrammaton in 4Q183, but Strugnell joined “fragment 3” with 4Q171 1–2.
Hebrew script (4Q183, 1Q14, 1Q15, 4Q171, 4Q161, 1QpHab). During the early Herodian period, and into the first century CE, scribes of sectarian compositions chose either script.

Two observations are critical in order to assess the significance of the paleo-Hebrew script in the sectarian scrolls. First, the meaning of the paleo-Hebrew script, whether as a signal to avoid pronunciation of the Tetragrammaton, or to ensure its non-erasure, must also include an explanation for why שב also appears in this script. Most of the reasons given for the Tetragrammaton do not likely pertain to the use of שב. The same observation is relevant for writing אל in the paleo-Hebrew script elsewhere, as in the biblical scroll 4QIsa. Second, we encounter considerable diversity, or inconsistency, in the employment of paleo-Hebrew for the Tetragrammaton and שב in the sectarian scrolls. Therefore, the practice does not seem to result from a widespread or unified program of usage. 4QpPsa, for example, presents a striking level of diversity. In iii 5, the Tetragrammaton occurs once in the square script as part of the supralinear insertion, but in iii 14–15 (the same column) the Tetragrammaton occurs 2 times in paleo-Hebrew. Apparently, the convention of the main text, did not influence the practice of the correcting scribe. Much diversity also characterizes the use of שב. For example, 1QH uses paleo-Hebrew for שב 3 times, and 1QH (1Q35) uses it once, but all other divine names in the Hodayot are written in the square script. In 1QS, we find the use of square script for שב, but the shorter version, 4QS (4Q258), writes שב in paleo-Hebrew (cf. 2 iii 9 and 2 iv 8), while all other Serekh manuscripts use the square script for divine names. The copies of the Damascus Document

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428 Ps 37:20 (4Q171 1 + 3–4 iii 5).
429 The use of paleo-Hebrew in the Hodayot was observed by Delcor already in 1955 (“Des diverses manières,” 147 n. 2). These occur at 1QH 7.38, 9.28, 10.36, and 1Q35 (1QH) 1 5 (respectively, DJD 40:98, 119, 133 and DJD 1:137). At this point, I cannot enter the discussion on the whether or not the scribe(s) of 1QH and 1QH are the same.
430 The relationship between 4Q258 and 1QS is much discussed, and I cannot enter the discussion here. The
show further diversity in their uses of אֲלֹהִים. The square script is used for אֲלֹהִים in 4QD<sup>a, d, e, f</sup> (4Q266, 269, 270, 271), but the scribe of 4QD<sup>g</sup> (4Q268) writes אֲלֹהִים in the paleo-Hebrew script. Lastly, two copies of the Damascus Document have internal mixed practices. The scribe of 6Q15 writes אֲלֹהִים in both scripts (albeit on different fragments), and even more striking, the scribe of 4QD<sup>b</sup> (4Q267) uses both scripts for אֲלֹהִים on the very same fragment (9 iv).<sup>432</sup> The closest comparison for the internal diversity of 4Q267 is the use of both scripts for the Tetragrammaton on the same fragment in the biblical scroll 4QLev<sup>g</sup> (4Q26b).

In summary, Qumran scribes consistently avoid the Tetragrammaton in original sectarian compositions. Some use the Tetragrammaton in biblical quotations, all pesharim—half in the square-Aramaic script (beginning ca. 100 BCE) and half in the paleo-Hebrew script (beginning ca. 30 BCE)—while others omit the Tetragrammaton in biblical quotations of non-pesharim sectarian compositions, or replace it with other titles, pronouns, or ciphers. The title אֲלֹהִים is the most frequent replacement of the Tetragrammaton; it occurs in paleo-Hebrew 21 times, mostly in community compositions.

3.4 Scrolls of Non-Sectarian Origin

The evidence for the use and non-use of the Tetragrammaton in the remaining scrolls from the Judean desert is presented here. These scrolls are arguably non-sectarian in origin. Many of these works, to greater or lesser degrees, share themes with biblical writings. The textual content of some works even overlaps considerably with biblical texts, most notably

important point is that paleo-Hebrew is applied inconsistently and this must be taken into account when conceptualizing the role of paleo-Hebrew at Qumran.


<sup>432</sup> In 4Q267 אֲלֹהִים occurs 6x in the square script (4Q267 2 5, 7 [2x], 13; 7 6; and 9 iv 11) and 4x in the paleo-Hebrew script (4Q267 3 7; 9 i 2; 9 iv 4; and 9 v 4).
4QReworked Pentateuch A–E, the Temple Scroll, and Jubilees. The evidence of other scrolls listed below shows the combination of biblical psalms with previously unknown material. For example, the author of 4QProphecy of Joshua (4Q522) appended to the end Ps 122, and the last “song” 11QApocryphal Psalms (11Q11) is a version of Ps 91. In another example, as discussed above, the Psalms Scroll (11QPs\textsuperscript{a}) has interwoven previously unknown compositions with psalms from Book 4 and 5 of the MT-Psalter. The use of the Tetragrammaton in this material has never been the focus of systematic study, much of it unknown before the mid-twentieth century, let alone integrated into scholarly views on the use of the Tetragrammaton in the late Second Temple period. The collection of evidence here is a step in this direction.

3.4.1 The Tetragrammaton in Scrolls of Non-Sectarian Origin

The Tetragrammaton occurs about 253 times in 55 scrolls listed below.\textsuperscript{433} The most frequent uses are found in the Temple Scroll (52x), 4QRP A–E (60x), and the compositions of 11QPs\textsuperscript{a} (21x) that are not paralleled in the MT-Psalter. Dozens of other documents, although fragmentary, also contain the Tetragrammaton. Whatever scholars may conclude about the use of the Tetragrammaton in these scrolls, the presence of the divine name clearly aligns them more closely with the biblical texts than either the sectarian scrolls or the Aramaic scrolls. But how close to the biblical scrolls are those of non-sectarian origin? This question is vigorously debated.\textsuperscript{434} In order to provide a helpful context for interpreting the evidence below, it is

\textsuperscript{433} The Tetragrammaton occurs an additional 13 times in unidentified fragments.

\textsuperscript{434} It has been shown that the 4QRP manuscripts reflect the same type of exegetical activity, namely moderate harmonizing expansions, found in the so-called pre-Samaritan manuscripts 4QpaleoExod\textsuperscript{m}, 4QNum\textsuperscript{b}, and 4QExod-Lev\textsuperscript{v}, suggesting that they can be viewed as biblical. Ulrich, in particular, has argued that 4QRP\textsuperscript{pco} should not be considered a new work, but an expanded biblical text; see Ulrich, “The Qumran Scrolls and the Biblical Text,” in The Dead Sea Scrolls — Fifty Years After Their Discovery-Proceedings of the Jerusalem Congress, July 10–25, 1997 (ed. Lawrence H. Schiffman, Emanuel Tov and James VanderKam; Jerusalem, 2000). See also Tov, “Rewritten Bible Compositions,” 341; Tov and Crawford, “Reworked Pentateuch,” in DJD 13:187–352. For a summary of types of compositional techniques in the 4QRP manuscripts, see Zahn, Rethinking Rewriting, 129.
important to get a sense of the debate over these scrolls, some of which are often discussed as “rewritten scripture.” Following this discussion, I present a complete listing of the Tetragrammaton in scrolls of non-sectarian origin. In the context of the current chapter, it is possible to look only at a few examples of the types of practices we encounter in these scrolls. One implication of this evidence, regardless of the meaning or function of the Tetragrammaton, is that the scrolls of non-sectarian origin provide evidence for the continued written use of the Tetragrammaton, in contrast to its avoidance in both speech and writing in the sectarian texts of the first century CE. I will return to this observation in conclusion of this chapter.

The biblical or scriptural nature of the texts addressed in this section is debated. In order to gain clarity on this issue, scholars have compared and contrasted these scrolls with biblical manuscripts as well as the MT version the books that became part of the Jewish canon. Eugene Ulrich and James VanderKam have argued that the expansions and harmonizations in the 4QRP manuscripts is characteristic of other biblical texts whose content was still fluid.435 Michael Segal has suggested that 4Q364–367 appear to qualify as “biblical,” but 4Q158 should be understood as a rewritten scriptural text.436 For Crawford, the 4QRP texts reflect some aspects of biblical scrolls, but there is hardly any evidence that they were authoritative because they are not quoted or the subject of a commentary.437 Falk and Bernstein also tend to think that 4QRP are not typical Pentateuch copies, otherwise key legal material would not have been omitted.438 A similar observation was made by Schiffman regarding the absence of the Ten Commandments in the

436 Segal, “4QReworked Pentateuch or 4QPentateuch?” in The Dead Sea Scrolls: Fifty Years After Their Discovery, 394–95.
437 Crawford, Rewriting Scripture, 56–57.
Temple Scroll; in this sense it could not have been considered a replacement of the Pentateuch. Zahn has recently examined the compositional technique of the 4QRP material and argues that each shows different exegetical tendencies and should not be conflated.\textsuperscript{439} Her study follows on an earlier observations that 4Q158 offers a distinct profile regarding its exegetical activity and 4Q364 is more conservative in “rewriting,” than the other manuscripts, both observation of Segal and Bernstein, respectively.\textsuperscript{440} Overall, Zahn compares 4QRP, the Temple Scroll, and SP and concludes that they all “made use of virtually the same compositional techniques,” but no two manuscripts were alike in the proportions or purposes.\textsuperscript{441}

Many of these works can be understood to some degree as interpretive compositions, for example, as they rearrange and juxtapose biblical passages that are separated in the Tanakh.\textsuperscript{442} They also do not appear to stand alone, as they depend on earlier biblical source material and also lack important biblical laws. Furthermore, these compositions include new material, in addition to harmonizing expansions. In another way, for many of these works their self-presentation as authoritative seems to be a high priority.\textsuperscript{443} Thus, in the compositional stage,

\textsuperscript{439} For a summary of types of compositional techniques in the 4QRP manuscripts, see Zahn, \textit{Rethinking Rewriting}, 129.
\textsuperscript{441} Zahn, \textit{Rethinking Rewritten}, 228.
\textsuperscript{442} Zahn discusses how 3Q365 36 “presents Num 27:11 followed directly by Num 36:1-2, without so much as an extra space to mark a new paragraph.” This seems to be an implicit interpretation of these passages. See Zahn, \textit{Rethinking Rewritten}, 117. The logic behind these juxtapositions is to join thematically related units, such as the issue of Zelophehad’s (Num 27) daughters with women inheritance rights (Num 36). She concludes: “Ultimately, the importance of understanding rewritten texts lies in their prevalence as a mode of interpretation in the late Second Temple period.” (242)
\textsuperscript{443} VanderKam has enumerated criteria for determining whether a work was considered authoritative. These concern (1) the number of copies, (2) self-presentation of a work (i.e., compositional intention) as authoritative or coming from God, (3) the subsequent use of a work by other works, for example, in quotation (i.e., the acceptance by a community), and (4) the focus of the work as a commentary. See VanderKam, “Authoritative Literature in the Dead Sea Scrolls,” \textit{DSD} 5 (1998): 382–402, and more recently, \textit{The Dead Sea Scrolls and the Bible}, 66–71. Some of the compositions dealt with here clearly present themselves as authoritative, such as 4QRP, the Temple Scroll, and Jubilees, but they are also not the subject of commentaries and include new material, which places them outside of the Qumran biblical texts proper. Jubilees probably has a better claim to authoritative status because it is attested in about 14 mss. (although some of these most likely did not contain the entire book), along
Authoritative status was an anticipated goal to be achieved, which was neither self-evident nor an inherent aspect of a composition. For these reasons, we may suspect that more is at play in the use of the Tetragrammaton in works of non-sectarian origin. For some writings, the Tetragrammaton may simply have been reproduced as a “biblical” feature, but for others, it may comprise a deliberate component of a writer’s compositional strategy.

The evidence for the use of the Tetragrammaton in scrolls of non-sectarian origin is found in the table below. The manuscripts are diverse, but seem to represent three principle categories—torah and narrative texts, prophetic texts, hymnic/liturgical texts—and one catch-all category labeled “other.”

<table>
<thead>
<tr>
<th>Composition</th>
<th>Date</th>
<th>Occurrences</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. Torah and Narrative Traditions</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4QExhort on Flood (4Q370)</td>
<td>75-50 BCE</td>
<td>5</td>
</tr>
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<td>Mas 1m (MasapocrGen)</td>
<td>50-25 BCE</td>
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</tr>
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<td>4QText Rachel/Joseph (4Q474)</td>
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<tr>
<td>4QApocrMoses correlate (4Q408)</td>
<td>150-50 BCE</td>
<td>4</td>
</tr>
<tr>
<td>4QApocrMoses (4Q375)</td>
<td>50-25 BCE</td>
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<td>2QApocrMoses (2Q21)</td>
<td>30 BCE–68 CE</td>
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</tr>
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<td>30-1 BCE</td>
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</tr>
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</tr>
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<td>4QRP B (4Q364)</td>
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</tr>
<tr>
<td>4QRP C (4Q365)</td>
<td>40-10 BCE</td>
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</tr>
<tr>
<td>4QRP D (4Q366)</td>
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<td>4QRP E (4Q367)</td>
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</tr>
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<td>4QApocrPent A (4Q368)</td>
<td>30-1 BCE</td>
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</tr>
<tr>
<td>4QApocrPent B (4Q377)</td>
<td>100-50 BCE</td>
<td>2</td>
</tr>
</tbody>
</table>

with Enoch (11 mss.) and the Book of Giants (9–10 mss.). Very low on the authoritative scale at Qumran were probably Chronicles, Esther, Ezra, and Nehemiah, even though they were later accepted in the Jewish canon.

These categories are intended to facilitate comparisons and should not be pressed too far. The diversity that is characteristic of these scrolls is evident even in the modern labels give to these works. For example, 4Q408 has been named both “ApocrMoses correlate” and “Morning and Evening Prayer” (DJD 36:298) and 4Q522 has been named “ApocrJosh correlate” and “Prophecy of Joshua” (DJD 29:39–74). For further discussion, see Dimant, “Between Sectarian and Non-Sectarian: The Case of the Apocryphon of Joshua,” in Reworking the Bible: Apocryphal and Related Texts at Qumran (ed. E. Chazon, et al.; STDJ 58; Leiden: Brill, 2005), 105–34.

Yadin, Masada VI, 101. He compares the preserved fragment to Gen 41:25, 32.
<table>
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<tr>
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<th>Capacity</th>
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<td>4QJub^a (4Q216)</td>
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</tr>
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<td>4QJub^b (4Q219)</td>
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</tr>
<tr>
<td>4QJub^b (4Q222)</td>
<td>75-50 BCE</td>
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</tr>
<tr>
<td>4QpseudJub^a (4Q225)</td>
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</tr>
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<td>4QpseudJub^b (4Q226)</td>
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<td>2</td>
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<td>11QTemple^a (11Q19)</td>
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<td>11QTemple^b (11Q20)</td>
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<td>4QNarr B (4Q461)</td>
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<td>4QNarr F (4Q480)</td>
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<tr>
<td>4QNarr and Poetic^c (4Q373)</td>
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<td>4QNarr Work and Prayer (4Q460)</td>
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<td>4QNarr and Poetic^b (4Q372)</td>
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<td>2QNarr and Poetic (2Q22)</td>
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### II. Prophetic Traditions

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<th>Capacity</th>
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</tr>
<tr>
<td>4QApocrJoshua^a (4Q378)</td>
<td>20-50 CE</td>
<td>4</td>
</tr>
<tr>
<td>4QProphecy of Joshua + Ps 122 (4Q522)</td>
<td>65-30 BCE</td>
<td>6</td>
</tr>
<tr>
<td>4QParaKings (4Q382)</td>
<td>75 BCE</td>
<td>2</td>
</tr>
<tr>
<td>4QApocrJer C^a (4Q385a)</td>
<td>50-25 BCE</td>
<td>2</td>
</tr>
<tr>
<td>4QApocrJer C^c (4Q388a)</td>
<td>50-25 BCE</td>
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<td>4QPsEuido Ezek^a (4Q385)</td>
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<td>10</td>
</tr>
<tr>
<td>4QPsEuido Ezek^b (4Q385b)</td>
<td>50-25 BCE</td>
<td>1</td>
</tr>
<tr>
<td>4QPsEuido Ezek^d (4Q388)</td>
<td>50-25 BCE</td>
<td>1</td>
</tr>
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<td>4QPsEuido Ezek^b (4Q386)</td>
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<tr>
<td>1QApocrProphecy (1Q25)</td>
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### III. Hymnic, Liturgical, and Poetic Traditions

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</tr>
<tr>
<td>4QNon-Canonical Ps B (4Q381)</td>
<td>75 BCE</td>
<td>6</td>
</tr>
<tr>
<td>4QHym or Sap B (4Q528)</td>
<td>100-50 BCE</td>
<td>1</td>
</tr>
<tr>
<td>4QPs^c + AposZion, Judah; Esch Hymn (4Q88)</td>
<td>50 BCE</td>
<td>3</td>
</tr>
<tr>
<td>8QHymn (8Q5)</td>
<td>30 BCE-68 CE</td>
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</tr>
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<td>11QPs^b (11Q6)</td>
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</tr>
<tr>
<td>11QPs^a (11Q5)</td>
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</tr>
</tbody>
</table>

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446 Columns V–VII date to 125–100 BCE, while columns I–II, and IV date to 75–50 BCE. The Tetragrammaton occurs 3x in column I.

447 On the verso of fragment 9 is 4QAccount gr, a Greek documentary text. Because the sectarian scribes would not have reused a fragment that contained the Tetragrammaton for listing cereals in Greek, Larson suggested that “this list could become evidence of a later occupation of the Qumran caves in the wake of the destruction of the settlement in 68 CE.” Larson, DJD 26:369. For an overview of the discussion of this document, see Tov, “The Greek Biblical Texts from the Judean Desert,” in The Bible as Book: The Transmission of the Greek Text (ed. Scott McKendrick and Orlaith A. O’Sullivan; Grand Haven, MI: The Scriptorium, Center for Christian Antiquities, 2003), 100–1.

448 The 21 occurrences of the Tetragrammaton in 11Q5 here include only those not paralleled by books of
The Tetragrammaton occurs in copies of these works, dated on paleographic grounds, beginning in the mid-second century BCE and continuing to the mid-first century CE. We have only vague guesses about when these works were originally composed, but the date of when they were copied shows that they continued to be of interest, and for the most part, scribes continued to write the Tetragrammaton. But still, we find evidence for its non-use, both at the stage of original composition, and at the stage of scribal copying. In order to illustrate the use and non-use of the Tetragrammaton in works that are non-sectarian in origin, I survey the practices of the following: Temple Scroll, 4QapocrMoses\(^\text{549}\) (4Q408), Jubilees, 4QProphecy of Joshua (4Q522), 8QHymn (8Q5), and 11QApocryphal Psalms (11Q11). Following these examples, I explore the evidence for divine name avoidance in these works, and lastly, writing the Tetragrammaton in the paleo-Hebrew script.

\(^{549}\) Apparently the scribe has used red ink for לאלהיך; cf. Tov *Scribal Practices*, 239.

3.4.1.1 Temple Scroll (11Q19–21, 4Q524)

In the Temple Scroll the Tetragrammaton occurs about 52 times. The work itself closely follows the architectural, legal, and administrative passages of Exodus, Leviticus, Numbers, and Deuteronomy in an effort to provide an idealized blueprint for a massive future Jerusalem Temple, to be created by God, with associated festivals and ritual purity laws. Scholars have enumerated a continuum of compositional activity in relation to the author’s biblical source texts, including original composition, echo, allusion, periphrastic conflation, fine conflation, gross conflation, modified quotation, and extended quotation. In several cases, especially towards the end of the Temple Scroll, we find large excerpts of biblical passages. Moreover, the Temple Scroll clearly distinguishes itself from its biblical source texts. For example, it reorganizes the biblical material into unique discrete literary and thematic blocks. Even more striking, the author of the Temple Scroll changes the narrative voice of the Pentateuchal legislation, which he borrows from Deuteronomy, into the narrative voice of Leviticus—the first person revelatory.


452 These categories were formulated by Kaufman, “The Temple Scroll,” 29–43; Michael Wise, A Critical Study of the Temple Scroll, Appendix I.

453 Wilson and Wills, “Literary Sources,” 275–88; Stegemann, “The Literary Composition of the Temple Scroll,” 123–148; Swanson, The Temple Scroll, 230–31. Swanson proposes four methods of compositional patterns operative for the scribe/editor of 11QT, including (a) Word-form insertion, (b) Key-word link, (c) Signaling, and (d) Developing.
voice of God. The author extends this to all torah legislation, effectively erasing Moses and largely replacing Deuteronomy. To achieve this the author changes the third person narration in biblical reworkings to the first person. For the author of the Temple Scroll, this necessitates various changes: the omission of the Tetragrammaton and the insertion of the first person pronoun (e.g., לֹא אֶנְךָ), the change of verbs from third to first person (e.g., נֶהְדָּרֵךְ vs. נֶהְדָּרֵת), and the use of prepositions with the first person suffix (e.g., לֵךְ לַתֶּבָּחַר נֵחַבְּלֵךְ vs. לָהּ לַתֶּבָּחַר נֵחַבְּלֵךְ).

In the Temple Scroll we find pronominal replacements of the Tetragrammaton, a feature also found in the sectarian scrolls, but in the Temple Scroll the pronoun is boldly rendered in first person. Sectarian quotations only replace the Tetragrammaton with second and third person pronominal elements. While the Temple Scroll frequently replaces the Tetragrammaton, this practice should not be understood as avoidance, simply because the authors still uses the Tetragrammaton 52 times. The non-use of the Tetragrammaton is primarily occasioned where the author recasts his source material in the first person voice.

### 3.4.1.2 Apocryphon of Moses (1Q29, 4Q376, 4Q408)

The Apocryphon of Moses illustrates the complexity of understanding the use and non-use of the Tetragrammaton in scrolls of non-sectarian origin. In this work, we find several uses
of the Tetragrammaton, but also one “correction.” The scribe has apparently marked the
Tetragrammaton for deletion and added a supralinear insertion. This changes Moses’ blessing
from יְהוָה אֲדֹנָי בָּרוּךְ יְהוָה, the latter formula is found only in the Hodayot.\footnote{DJD 36:306.}

This correction occurs in frg. 3, where we also encounter a peculiar use of the term יהד (‘God’):\footnote{For notes on the reconstruction of יהד, see DJD 36:305–6.}

Scholars have debated the meaning of all three elements—the correction, the use of יהד, and the
use of יהד. Each seems to have sectarian nuances. These features coalesce in frg. 3 of this scroll
that is otherwise non-sectarian, and uses the Tetragrammaton elsewhere.

Baumgarten suggested that “the correction of the use of the Tetragrammaton in the
blessing with the formula בָּרוּךְ אֲדֹנָי may serve as testimony both for the increasing
restriction in the use of the divine name and the standardization of the liturgical blessing into the
form with direct address of the deity which also became fixed in rabbinic Judaism.”\footnote{Joseph M. Baumgarten, “Some Notes on 4Q408,” RevQ 18 (1997): 143–44.}

Goldman also noted that the specific formulations of frg. 3 show affinity with the sectarian scrolls.\footnote{Goldman, Scripture and Interpretation, 349: “In contrast to the remainder of the composition, the prayer in frg. 3 contains a large number of terms or formulations that have affinity with those employed in sectarian scrolls.”}

However, Steudel suggested that “[s]ince the Tetragrammaton occurs also in frg. 2 1, 3 (cf. the
parallel text 1Q29 3–4) the correction cannot be explained as an intentional replacement for the
Tetragrammaton which was no longer used; rather, it is simply a correction of a scribal
mistake.” The question then becomes why the Tetragrammaton occurs elsewhere, but is corrected in frg. 3. The answer that seems to present itself is that the uses of the Tetragrammaton elsewhere (4Q408 2 1, 3; 11 6) do not involve blessing formulas, which makes the use of the Tetragrammaton in frg. 3 unique. Furthermore, the presence of לן and יד in frg. 3, which are not found anywhere else in the Apocryphon of Moses, tip the balance towards interpreting the correction along the lines proposed by Baumgarten, and could simply be explained as the result of sectarian copying. Steudel and Goldman both believe that the questions related to 4Q408 3 must remain open, but Goldman in particular wonders if “the prayer itself may have been extracted from a sectarian source…” The complex knature of 4Q408 supports Goldman’s intuition, but the inverse of her proposal is more likely. Rather than being extracted from a sectarian source, this originally non-sectarian prayer (or frg. 3 itself) was edited by a Qumran scribe in the process of copying the larger Apocryphon of Moses, and it was revised to be recited or simply brought in line with the standardized direct address, as Baumgarten suggested. This explains the peculiar sectarian language of frg. 3, as well as the inconsistent replacement of the Tetragrammaton in the blessing formula. Thus the Apocryphon of Moses seems to provide a window into the use of the Tetragrammaton in an originally non-sectarian manuscript that was

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465 DJD 36:302.
466 Ironically, Goldman does not interpret לן and יד as sectarian terms (she renders a preposition and infinitive, respectively), but nonetheless notes strong sectarian affinities in the language of the correction, while Steudel translates לן and יד as nouns, but thinks the deletion of the Tetragrammaton is simply a correction of a scribal mistake. It seems plausible simply to take all three elements as sectarian influence. See Goldman, Scripture and Interpretation, 331. Steudel questions if יד should be understood as “for the community,” “as a community,” or “as unique.” DJD 36:307. Cf. 1QS 5:5–6. Qimron (Hebrew Writings, 2:315) reads והיד הוא יד (majesty is he to the Yahad...”).
467 Goldman, Scripture and Interpretation, 350.
468 There are several plausible examples of manuscripts moving from non-sectarian to sectarian contexts. See discussion above regarding 4Q252; also Feldman, following Tov, argues that 4Q422 was originally a non-sectarian scroll that was copied by Yahad scribes. This scroll uses הלא “God” instead of אלהים or יהוה (e.g., 4Q422 2:5 // Gen 7:16). See Ariel Feldman and Liora Goldman, Scripture and Interpretation, 85–86.
later copied at Qumran, and in the process, now represents some influences that are characteristic of original sectarian compositions.

3.4.1.3 Jubilees

The Qumran manuscripts of Jubilees use the Tetragrammaton, but also contain some features that are more common of the sectarian literature. The following terms are extant: יהוה (5x), אלהים (16x), and אל (3x). In biblical literature, the Tetragrammaton and אלהים are found together, notably in Gen, Exod, Josh, and Ps, but the manuscripts of Jubilees offer unique pairings between אלהים and other divine designations.

4QJub\textsuperscript{d} contains יְהֹוָה אֹלֶלִי in an unparalleled fashion. This compound designation is found only in Gen 14:22. In the context of 4QJub\textsuperscript{d}, however, the author is not paraphrasing Gen 14:22, but rather reporting Abraham’s final words, a scene that would be situated near the beginning of Gen 25. If the reading of the Tetragrammaton here is correct, then the author uses the Tetragrammaton in conjunction with אלהי in an unparalleled fashion. He is not simply using the Tetragrammaton in a biblical quote. In another example, 4QJub\textsuperscript{g} uses the Tetragrammaton in a passage unparalleled in Genesis. A blessing for the birth of Jacob is placed on the lips of Rebekah (Jub 25.12–13),

And she [Rebekah] said, ‘May YHWH God be blessed (…ברוך יהוה אלהים) and may his holy name be blessed forever and ever, he who gave to me Jacob, a pure son and a holy seed; because he is yours and his seed will (belong) to you for all times and in all

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\textsuperscript{469} There are 14 manuscripts that contain parts of Jubilees at Qumran. However, some are very fragmentary, others may belong to the same manuscript, and each manuscript probably did not contain the entire book. For further discussion of the Jubilee manuscripts, see James C. VanderKam, “The Manuscript Tradition of Jubilees,” in Enoch and the Mosaic Torah: The Evidence of Jubilees (ed. Gabriele Boccaccini and Giovanni Ilba; Grand Rapids, MI: Eerdmans, 2009), 4–8.


\textsuperscript{471} 4Q219 2 21 (=Jub 21.20).
generations forever. This shows that at the time *Jubilees* was composed the author could freely use the Tetragrammaton.\textsuperscript{472} We find a similar free use of יהוה in 4QRP A (4Q158) 1–2 7. Following the wrestling match between Jacob and divine figure at Penuel (Gen 32:30) the writer inserts a blessing for Jacob, not paralleled in the biblical story.

The *Pseudo-Jubilees* manuscripts also offer important evidence for the use of the Tetragrammaton in scrolls that are of non-sectarian origin. 4QPsJub\textsuperscript{a} contains the unique compound in the line [וְרֹבֶך אֶלֹהָא יְהוָה יָשֵׁר תַּחַם ... אֶלֹהָא יְהוָה (“And God, YHWH, shall bless Isaac”). This is the only instance of the Tetragrammaton in apposition to אלהי.\textsuperscript{473} These terms appear together 16 times in the MT, but the compound is always rendered יהוה אלהי. Furthermore, the use of אלהי in the MT is relatively rare compared to אלהי ויהוה. Almost all occurrences of אלהי are accounted for in Gen (18x), Deut (13x), Isa (22x), Ps (77x), and Job (56x). But still, the use of אלהי here does not come from a quotation or paraphrase of a biblical sources. In Qumran literature, אלהי predominantly occurs in original sectarian texts.

In the above examples, we found original uses of יהוה and אלהי, but we also encounter some evidence for divine name avoidance. Note the source of 4QpsJub\textsuperscript{b} (= Gen 15:2):

4Q225 2 i 3

In Gen 15:2, Abram utters “O Lord YHWH,” which is pointed in the MT יהוה presumably to be read as “Adonai Elohim.” For the Massoretes, this avoids the redundant “Adonai Adonai.”

\textsuperscript{472} For further bibliography on the role of Rebekah in *Jubilees*, see John C. Endres, “Revisiting the Rebekah of Jubilees,” in *A Teacher for All Generations, Festschriften in honor of James VanderKam* (Leiden, Brill: 2012), 765–82.

\textsuperscript{473} 4Q225 2 ii 10. The closest parallel is Ps 118:27 where אלהי is a verbless clause “God is YHWH.”
In 4QpsJub⁴, “Abraham said to God, O Lord (אדני…” thus the single אדני avoids the redundancy of the compound designation. The author of 4QpsJub⁴ apparently omitted the Tetragrammaton. Still, the written use of the Tetragrammaton is not a problem for the scribe because it occurs in 4Q225 ii 10, and elsewhere in the Qumran Jubilees manuscripts.

In summary, it seems that the divine name practices in Jubilees cohere with what we find in the biblical scrolls. Still, Jubilees and the related Pseudo-Jubilees move beyond the source text of Genesis in unique combinations of the Tetragrammaton and אל. The compound אל יהוה in 4QpsJub⁴ is unique. The free use of יהוה in Rebekah’s blessing is also notable. While the compound אדני יהוה (Gen 15:2) is rendered with the single אדני (4QpsJub⁴), the larger context of this manuscript suggests the scribe is not avoiding the divine name per se, but could reflect one of the varied patterns in the biblical scrolls.

3.4.1.4 4QProphecy of Joshua (4Q522)

4QProphecy of Joshua uses the Tetragrammaton 6 times. This work is set within the pre-Davidic era and looks forward to the time when the Amorites and Canaanites will be driven from Jerusalem and the temple established on the סלע ציון (“rock of Zion”).⁴⁷⁴ Until that time, the author is content to set up the אהל מועד (“Tent of Meeting”) from afar. At the end of this prophetic, pro-Jerusalem composition the author has appended Ps 122, a psalm that primarily concerns the peace and prosperity of Jerusalem. The divine name occurs 3 times in Ps 122 (1x in the short יה form). The text of 4Q522 reflects the MT closely, evident in the scribe’s copying of יה, identical to its use in Ps 122, [עַלְיָ֛ה שֶבְטֵ֥י שֶבֵּ֛טֶים שֶבְטֵי]⁴⁷⁵ 4Q522 thus combines a novel prophetic-

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⁴⁷⁴ 4Q522 9 ii 4.
⁴⁷⁵ 4Q522 22 + 26 3 (=Ps 122:4); Puech, DJD 25:39–74; Skehan, Ulrich, Flint, DJD 16:169–70.
like work with a previously known biblical psalm, and there is no differentiation in the use of the Tetragrammaton.

3.4.1.5 8QHymn (8Q5) and 11QApocryphal Psalms (11Q11)

The Tetragrammaton occurs in some hymns from Qumran that may have been used to ward off evil spirits. The recitation or performance of these texts was believed to secure protection against malevolent forces. 8Q5 contains one extant use of the Tetragrammaton, judged by Esther Eshel to be a magical or incantational text of non-sectarian origin.\(^{476}\) 11Q11 comprises six columns that contain at least three apotropaic psalms against demons, to which a final “song” is actually a version of Ps 91.\(^{477}\) This provides another example of individual compositions of non-sectarian origin that were later collected into the current work 11Q11 with an appended biblical psalm that coheres thematically with the contents of the work.\(^{478}\) The Tetragrammaton occurs 9 times. In 11Q11 4 4 the speaker uses it in a direct second person address, apparently in effort to destroy the demonic force, \(ככמ יהוה מ[כה נוה]\ה \אש \לאמבד\). Furthermore, 11Q11 may


\(^{478}\) DJD 23:181–205. See further Brennan Breed, “Reception of the Psalms: The Example of Psalm 91,” in Oxford Handbook of the Psalms (ed. William P. Brown; Oxford: Oxford University Press, 2014), 299: “11QApocryphal Psalms most likely derives from a nonsectarian source and was thus in circulation beyond the Qumran community. Among several textual variances, this version of Psalm 91 includes a superscription attributing it to David, which draws on the tradition of his apotropaic musicianship (cf. 1 Sam. 16:23; Eshel 2003: 85).”
be closely compared with other apotropaic works, such as *Songs of the Sage*, but the latter does not use the Tetragrammaton. Matthias Henze has noted that in this regard 11Q11 “deviates from the usual practice in the sectarian writings at Qumran, as well as from the majority of Jewish magical songs.” Puech holds that the divine name served as a shield against evil spirits and was necessary for the efficacy of the exorcism. If these texts were actively used by the Qumran sect, it is not clear to what extent they may have pronounced the Tetragrammaton. Puech draws a contrast between 11Q11 and the *Songs of the Sage*, the latter as a “compositions esséniennes” replaces the Tetragrammaton with *yod* (Ps 19:10 cited in 4Q511 10 12), while 11Q11’s use of the Tetragrammaton concurs with the genre of pre-Qumran psalmic literature, like Ps 91. In the context of highly ritualized exorcisms, of which we find textual trails from Qumran apotropaic texts—11Q11 and 8Q5—one could imagine an exception to the otherwise consistent “sectarian” avoidance. Puech insightfully draws attention to Josephus’s description of the Essenes as experts in the art of healing and medical properties of plants (*War*. 7:136). In this regard, one could imagine an exception to the otherwise consistent sectarian avoidance of the Tetragrammaton, at least in writing but perhaps also in speech. Such a ritual use of the divine name may have been conceptualized in their minds almost like a surgical tool for extracting the demons. It is also important to consider that on paleographic grounds 11Q11 dates between 50–70 CE. Pajunen even entertains the possibility that this might be an “original composition,” thus showing the active use of the Tetragrammaton in the mid-first century CE.

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479 Matthias Henze, “Psalm 91 in Premodern Interpretation and at Qumran,” in *Biblical Interpretation at Qumran*, 190–91.
481 DJD 23:184.
482 Pajunen, “How to Expel a Demon,” 128–61. It could be important too, if we are to imagine the spoken use of the Tetragrammaton in this scroll, that the Tetragrammaton is in the square-Aramaic script, not the paleo-
In summary, the Temple Scroll, Apocryphon of Moses, Jubilees, 4QProphecy of Joshua, 8QHymn, and 11QApocryphal Psalms show much greater diversity in their evidence for the use and non-use of the divine name than the biblical and sectarian scrolls. Some scrolls use the Tetragrammaton freely, while there is evidence for avoidance in other scrolls. This diversity is likely related, in some cases, to the situation of transmission. Scrolls of non-sectarian origin were preserved in Qumran copies in which changes to divine names were made. An additional example may be found in the narrative insertion of 11QPs² 27, known as David’s Compositions. This brief narrative gives a running total of all the songs and psalms composed by David, but opens with (‘discerning and perfect in all his ways before God and men’ (11Q5 27 1–3). This is the only use of אלי in the entire scroll, and can probably be attributed to a sectarian scribe.

3.4.2 Avoidance of the Tetragrammaton in Scrolls of Non-Sectarian Origin?

The above texts provide only a small sample of the literature of non-sectarian origin. We have seen so far that in the case of 4Q408 3, and perhaps 4QpsJub⁶, what could be considered practices of avoidance may actually have entered these compositions at the copying stage. This raises the question of whether or not deliberate avoidance of the Tetragrammaton can be discerned at the stage of composition. To answer this question, we need to look more closely at the textual overlaps between scrolls of non-sectarian origin and their biblical source texts.⁸³ In

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comparison of this evidence, several divine name variants arise, but these are much closer to the
type of variant patterns found in comparison of the Qumran biblical scrolls with the MT, in
contrast to the clear avoidance practices in the sectarian biblical quotations. The evidence is
collected in the table below, and organized into (I) use of divine titles, (II) pronominal
replacements, and (III) special practices. There are cases of non-use, primarily in the pronominal
replacements of the Temple Scroll, but as shown above, these should not be understood as
technical avoidance because the Temple Scroll still frequently uses the Tetragrammaton.\textsuperscript{484} The
one difference between the Temple Scroll and the biblical variant patterns is that the Temple
Scroll’s biblical quotations never use יהוה where it is not paralleled in the MT. In other texts, by
contrast, we find some uses of יהוה not paralleled in the MT (e.g., Jubilees and 4Q158, above).

On the whole, there is relatively little evidence at the compositional stage for divine name
avoidance in texts of non-sectarian origin. In fact, as we examine the material further, we find
more evidence that avoidance practices entered these manuscripts at a later stage. In 4QRP B
(4Q364), for example, we find two vertical dots placed just before the Tetragrammaton, which
apparently signaled avoidance in reading (4Q364 14 3, והאמר יהוה אל משה). This practice is
extant 16 times and does not occur in other 4QRP manuscripts, or anywhere else in the Qumran
scrolls.\textsuperscript{485} Another special case involves the use of the Tetrapuncta in scrolls of non-sectarian

\textsuperscript{484} E.g. 11Q19 53.8 (להקן אני יהוה אלוהים) // Deut 12:25b (בעני יהוה) ; cf. also 11Q19 54.12 (=Deut 13:4).

\textsuperscript{485} Siegel mentions that Strugnell drew his attention to this same practice in 4Q134 (cf. Siegel, “The
Employment of Paleo-Hebrew,” 171 n. 41), but this is a mistake. Siegel refers to 4Q134 as a “‘Biblical paraphrase’
along the lines of 4Q158,” when in fact 4Q134 is “Phylactery G.” The images show no clear evidence of dots in
4Q134 and nothing is mentioned of this in the official publication of DJD VI. This mistake seems to have continued
in McDonough, \textit{YHWH at Patmos}, 70, who cites Strugnell via Siegel. Also Donald Parry, “4QSam’ and the
Tetragrammaton,” in \textit{Current Research and Technological Developments on the Dead Sea Scrolls} (ed. Donald W.
Parry and Stephen D. Ricks; Leiden: Brill, 1995), 107, mentions that “two dots are located before the name in
4Q139 [Phylactery L],” but this is also apparently a mistake. The beginning of the divine name is not extant in
4Q139; only the ending of אלוהים.
origin. The reason we find almost all cases of Tetrapuncta in the scrolls of non-sectarian origin is because of the basic fact that the sectarian scrolls largely avoided the Tetragrammaton. When the scrolls of non-sectarian origin were copied at Qumran, the Tetrapuncta practice was introduced. Manuscript references for the evidence below is found in §6.1.5.

3.4.2: Divine Name Variants in the Scrolls of Non-Sectarian Origin

<table>
<thead>
<tr>
<th>Scroll</th>
<th>MT</th>
<th>Occurrences</th>
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</thead>
<tbody>
<tr>
<td>I. Use of Divine Titles</td>
<td></td>
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</tr>
<tr>
<td>1</td>
<td>יהוה אדני</td>
<td>2</td>
</tr>
<tr>
<td>2</td>
<td>אדני יהוה</td>
<td>1</td>
</tr>
</tbody>
</table>
| 3 | אל יהוה | 3(?)
| 4 | יהוה אלוהים | 4 |
| 5 | יהוה אלוהים | 2 |
| 6 | יהוה אלוהים | 3 |
| 7 | יהוה אלוהים | 2 |
| 8 | יהוה אלוהים | 1 |
| 9 | יהוה אלוהים | 2 |
| 10 | null | 16+/-(Temple Scroll) |
| 11 | יהוה العليון | 1 |
| 12 | יהוה | unparalleled | 2 |

II. Use of Pronominal Elements

<table>
<thead>
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<th>Scroll</th>
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<td>יהוה 1 (suffix, 3ms)</td>
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<tr>
<td>14</td>
<td>יהוה</td>
<td>1</td>
</tr>
<tr>
<td>15</td>
<td>יהוה אנכי</td>
<td>11 (Temple Scroll)</td>
</tr>
<tr>
<td>16</td>
<td>יהוה 2 (suffix, 1cs)</td>
<td>13 (Temple Scroll)</td>
</tr>
<tr>
<td>17</td>
<td>יהוה אתה</td>
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III. Use of Special Practices

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<td>28</td>
</tr>
<tr>
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<td>אלוהים ••••• אלוהים</td>
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<tr>
<td>20</td>
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<td>16</td>
</tr>
<tr>
<td>21</td>
<td>יהוה יהוה</td>
<td>1</td>
</tr>
</tbody>
</table>

A brief investigation into each category above will clarify the divine name practices in the scrolls of non-sectarian origin.
3.4.3 Replacement with אֲדֹנִי, אֱלֹהִים, and אֱל in Scrolls of Non-Sectarian Origin

In what follows, I survey the practices found in Joshua Apocryphon (Mas 11), Ben Sira (Masada and Geniza copies), Sabbath Songs (4Q400–4Q407, 11Q17, Mas1k), Songs of the Sage (4Q510–11) and 4QNon-Canonical Psalms B (4Q381). As with the sampling of the evidence for the use and non-use of the Tetragrammaton in scrolls of non-sectarian origin, the following discussion too is not exhaustive but illustrates the ranges of practices we encounter in this material.

3.4.3.1 The Joshua Apocryphon (Mas 11)

In the Joshua Apocryphon from Masada we find an intriguing use of אֱל. This may occur as a replacement for the Tetragrammaton, but this cannot be identified as an explicit biblical quote. Mas 11 paraphrases the sequence of events in Josh 23–24. In line 6, we read,

לָהּ יְרָאוּ מָקוֹם כִּי אֵל עָמַם וַיִּבְרָכֵם עָמַם אֲלִי כִּי מִפְּנֶיהָ

There is no clear parallel to the phrase כי אל עָמַם (“God is with them”) in Joshua, but we find similar phrases that use the Tetragrammaton in other biblical passages. The context surrounding line 6 also resonates with commands similar to Josh 8:1; 10:8, 25; and 11:6 that use the Tetragrammaton (e.g., וַיָּדַע הָאֱלֹהִים אֲלִיוֹ הָיָה אֶלָּא חִזָּר אֲלִיוֹ). Furthermore, title אֲדֹנִי occurs in line 8. Taken together, Yadin understood the use of these titles and the plene orthography of Mas 11 to provide a link between this Masada fragment and the sectarian scrolls. Very little is known

---

486 The Qumran Ben Sira manuscripts (2Q18, 11Q5 [Sir 51:13–30]) do not preserve divine names.
487 In comparing Josh 23–24 with Mas 11, the editors suggest that “[t]he dependence of the Masada fragment on the latter part of the Book of Joshua is emphasized by the juxtaposition of significant phrases in both texts.” Masada VI, 110–12.
488 E.g., 1 Sam 18:28; 2 Sam 7:3; and Zech 10:5.
489 Yadin, Masada VI, 111.
about the production and transmission of Mas 1l, or its relationship to sectarian literature from Qumran, but its use of divine titles are in line with the sectarian practices. Still, these features were also found in Jubilee manuscripts, and they are not exclusively sectarian practices. The use of these titles alone does not provide enough evidence to conclude that they are substitutions or replacements for the Tetragrammaton.  

3.4.3.2 Ben Sira

The manuscripts of Ben Sira illustrate the complexity of the evidence for the use and non-use of the Tetragrammaton in works of non-sectarian origin. The Masada copy (Mas 1h) is the oldest extant manuscript of Ben Sira. Yadin, Cross, and Avigad all date the copy between 100–75 BCE, but there is good reason to believe that its divine names are not original. It uses אלהים or יהוה, and אל, מלאך, and אלהי, but not יהוה or אלהים. Conversely, the Cairo Geniza copies of Ben Sira are much later, employing the medieval scribal convention of three triangular yods (י) for the divine name, but the Cairo copies, especially MS B, appear to be the most accurate witnesses to the original divine name practices of Ben Sira. This view is supported by the abundant marginal

---

490 The divine name practices of several works could be compared to gain greater clarity on the social milieu of the Joshua Apocryphon texts, namely 4QApocJosh\(^a\text{–}\text{b}\) (4Q378–9) and 4QProphecy of Joshua (4Q522), though the current study cannot pursue this further. See Émile Puech, “Les manuscrits de Qumrân inspirés du Livre de Josué: 4Q378, 4Q379, 4Q175, 4Q522, 5Q9 et Mas1039-211,” RevQ 28 (2016): 45–116. Tov suggests that Mas 11 and 4Q522 could belong to the same composition (Scribal Practices, 98). See Yadin, Masada VI, 116; and also Strawn and Rietz, “(More) Sectarian Terminology in the Songs of the Sabbath Sacrifice: The Case of דרך ותמים,” in Qumran Studies, 63 n. 41.

491 Yadin, Masada VI, 153, 157: “Let it be pointed out at the very outset of this survey that the version of Ben Sira discovered at Masada—which is the most ancient of all extant MSS (whether of the Hebrew original or in translation)—unmistakably confirms the main conclusions reached by a considerable number of scholars, that the MSS discovered in the Cairo Genizah basically represent the original Hebrew version.”

492 Similarly, Stegemann (“Gottesbezeichnungen,” 201) considered Cairo Damascus Document (CD A, B; dating from the tenth and twelfth century CE, respectively) to be more accurate than the Cave 4 copies (dated from the first century BCE to the mid-first century CE) as it pertained to the divine name readings in the earliest form of the Damascus Document, of which the compositional date was probably towards the end of the second century BCE. For an overview of the compositional history of CD, see Charlotte Hempel, The Damascus Texts (Sheffield: Sheffield Academic Press, 2000); Menahem Kister, “The Development of the Early Recensions of the Damascus Document,” DSD 14 (2007): 61–76.
notations in the Cairo MS B, made by the copyists of MS B himself. According to Yadin, this shows “an attempt to introduce, into the margin, variants from other MSS available to the copyist and the other readers,” thus suggesting that the scribe was working to discern the original text of Ben Sira. Moreover, MS B uses יי, אלהים, and אלים, as well as אדני and אלהים. The following table contains the divine name variants in the overlapping passages of Mas 1h and MS B.

### 3.4.3.2 Masada and the Cairo Geniza Copies of Ben Sira

<table>
<thead>
<tr>
<th>Masada Copy (Mas 1h)</th>
<th>Cairo Geniza MS B[^495]</th>
</tr>
</thead>
<tbody>
<tr>
<td>5:1–5 (Sir 42:15–17)</td>
<td>אל</td>
</tr>
<tr>
<td>5:18 (Sir 43:2)</td>
<td>יי</td>
</tr>
<tr>
<td>5:22 (Sir 43:5)</td>
<td>אני</td>
</tr>
<tr>
<td>6:3 (Sir 43:10a)</td>
<td>אל</td>
</tr>
<tr>
<td>6:5 (Sir 43:12)</td>
<td>אל</td>
</tr>
<tr>
<td>6:5 (Sir 43:30)</td>
<td>יה שאר</td>
</tr>
<tr>
<td>11Q5 (Sir 51:15)</td>
<td>אדני</td>
</tr>
</tbody>
</table>


[^494]: Other divine name readings are found in the medieval copies (MSS A–F), but these were not copied according to the same principles as MS B.

[^495]: These readings represent the main text of MS B, not the marginal notes.

[^496]: In light of Ps 103:21 and 148:2, Skehan wonders if יהוה was the earlier reading in this passage. While this is possible, it is not likely that the scribe of MS B intentionally avoided יהוה or substituted it with אלהים because he has no problem representing what he considered the earliest reading with the three yods.

[^497]: Mas 1h and MS B agree in every use of יהוה, except in one instance (Sir 43:2), where MS has יהוה. Yadin considers MS B at this point to be corrupt; *Masada VI*, 187 n. 18.

[^498]: The only instance where MS B uses אדני is at 21r:11 (Masada VI, 187 n. 18). The earlier Qumran version (11Q5 21.13) does not contain a divine name (יהוה), but this is not likely intentional avoidance on the part of 11Q5 because the author/scribe has no problem writing the Tetragrammaton throughout.
Two examples from the above table will suffice to show the different approaches to the use and non-use of the Tetragrammaton in the Masada and Cairo Geniza manuscripts. In the first clause, both witnesses read אֱלֹהִים, but in the second clause Mas 1h reads אָדָニ and MS B reads אָלָהִים.

אזכרה נא מעשי אל / וה חוזתי ואשתנה בבمير אדני מעשיה / וفعل ענייה לך Mas 1h Sir 42:15–16
ואזכרה נא מעשי אל / וה חוזתי ואספרה באמור אלוהים דר[וי] [מעשיה] SirB

Skehan suggested that Sir 42:15 makes an allusion to Gen 1:1–2 (בראשית ברא אלוהים...), and therefore the earliest reading in Sir 42:15 was probably אלוהים, as reflected in MS B. The copyist of Mas 1h replaced אדני with אדני, perhaps to avoid אדני, a practice commonly found in the sectarian scrolls. The use of אדני in Mas 1h otherwise may have resulted from the general impulse to standardize divine names in this scroll with אדני. Even אָלָהִים is rendered once as אדני in Mas 1h.

In another example, Mas 1h uses אדני, while MS B contains the three yods.

שמו והרות על כל נגלתה וכבו אדני מלא מעשיה Mas 1h Sir 42:16
שמו והרות על כל נגלתה וכבו יי על כל מעשיה SirB

It is likely that the title אדני in the example above is secondary, given the text-critical acumen of the scribe of MS B, along with the likelihood that Mas 1h replaced אלוהים in the first example above.

Mas 1h also provides hints that it may have been read in a liturgical or communal setting, as opposed to private study or devotion. Placed near the beginning of the pericope in praise of God’s works of creation (Sir 42:15), for example, we find a scribal notation resembling the

499 Skehan writes, “אדני here stands for Elohim, which the Masada scribe—it is not likely that Ben Sira himself did this—deliberately avoided.” Skehan, “The Divine Name,” 19.

500 Skehan writes, “In the light of Isa 6:3, the reading of יי in Cairo MS B here reflects יהוה as the presumptive original reading.” Skehan, “The Divine Name,” 19.
Greek letter ψ. Yadin writes: “Perhaps the sign connotes the content of this poetic portion which constitutes a psalm of praise to God, similar to the Biblical psalms (=ψ[αλμον]?).”\textsuperscript{501} If Mas 1h was intended to be read in a communal setting, this might partially explain the standardization of divine designations with אדני, a term that frequently appears in language of thanksgiving and praise in sectarian literature.

In summary, the comparison of MS B with Mas 1h shows that the Tetragrammaton, and probably also אלהים, were likely replaced by the copyist of Mas 1h at a later stage in the transmission of Ben Sira. The Masada copy was likely produced in the orbit of Qumran, which is why it contains evidence for the replacement of the Tetragrammaton, in both speech and writing, near the beginning of the first century BCE. The original Ben Sira, however, most likely used the Tetragrammaton, similar to the evidence of 4Q408, \textit{Jubilees}, and other scrolls of non-sectarian origin.

3.4.3.3 Sabbath Songs and Songs of the Sage

\textit{Sabbath Songs} (4Q400–4Q407, 11Q17, Mas 1k) and \textit{Songs of the Sage} (4Q511) avoid the Tetragrammaton, but make extensive use of אלהים.\textsuperscript{502} In these works, אלהים occurs about 157 times, accounting for roughly 40\% of the overall 383 uses of אלהים in the scrolls of non-sectarian origin.\textsuperscript{503} This contrasts with the avoidance of אלהים in Qumran sectarian texts and Masada Ben Sira (Mas 1h). Notably even the Masada copy of Sabbath Songs (Mas 1k)

\begin{footnotes}
\textsuperscript{501} Yadin, \textit{Masada VI}, 156.
\textsuperscript{502} See Newsom, DJD 11:173–401; Newsom and Yadin, \textit{Masada VI}, 120–32; Martínez, Tigchelaar, van der Woude, DJD 23:259–304. Note also the prevalence of אלהים, translated variously as “gods,” “divinities,” “divine beings,” or “divine-like being”. Such referents are not on equal footing with אלהים (“God”), indicated by the construct phrase אלהים אלהים (“God of divine beings,” e.g., 4Q402 4 8). See also אלהים אלהים (e.g., 4Q403 1 ii 26).
\textsuperscript{503} This number is derived from an Accordance search of the total occurrences of אלהים in the QUMRAN module (405x). I then subtracted the use of אלהים in sectarian biblical quotations (22x).
\end{footnotes}
frequently uses אֱלֹהִים, in contrast to the avoidance of אֱלֹהִים in Masada Ben Sira. Similar to the situation at Qumran, divine name practices were not consistent in the material from Masada. Here we have two scrolls of non-sectarian origin, Mas 1k and Mas 1h, but the latter was revised towards sectarian language, while the former was copied with אֱלֹהִים intact.

3.4.3.4 1QWords of Moses (1Q22)

The use of אֱלֹהִים in 1QWords of Moses has often been noted for its striking replacement of the Tetragrammaton. The replacement of the Tetragrammaton with אֱלֹהִים is clear when compared with Deut 27:9,

$$\text{יהוה ה工作效率 לעם לֶאָלֹהִים}$$

MT Deut 27:9

$$[\text{יהוה ה工作效率 לעם לֶאָלֹהִים}]$$

1Q22 1 ii 1

The peculiar repetition of the title in the construct phrase underscores the avoidance of the Tetragrammaton, but importantly, the scribe was comfortable using אֱלֹהִים. Similarly, Songs of the Sage contains: [אָלֹהִים - -] [אָלֹהִים - -]. The closest analogy to the double use of אֱלֹהִים is Chronicles and the Elohist Psalter, but in these biblical sources, the first term is always absolute and the second is an appositive compound epithet. Overall, while the biblical scrolls use both יְהוָה and אֱלֹהִים, и the sectarian scrolls generally avoid יְהוָה and אֱלֹהִים, the Sabbath Songs, Songs of the Sage, and 1Q22 represent a peculiar middle ground in their use of יְהוָה and avoidance of אֱלֹהִים.

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504 For recent bibliography and recent discussion, see Ariel Feldman, *Scripture and Interpretation*, 225. 1Q22 may be sectarian in origin. It is classified as a thematic pesher by Lim, *Pesharim*, 22. The use of אֱלֹהִים here would be suitable for biblical quotations within sectarian texts, similar to the use of אֱלֹהִים in 1QM 10.4.
505 1Q22 1 ii 1, 6, and 1 iii 6.
506 4Q511 8 12.
507 E.g., אבותיהם אֱלֹהִים אֱלֹהִים (2Chr 34:32), or מֵסְנוּ אֱלֹהִים אֲבָרוֹתָם (Ps 68:9).
3.4.3.5 4QNon-canonical Psalms B (4Q381)

The majority of scrolls that are non-sectarian in origin still use both אלהים and יהוה, sometimes favoring one, but rarely to the exclusion of the other. This is illustrated by 4QNon-canonical Psalms B (4Q381). אלהים occurs 21 times, and in comparative material is a variant for the Tetragrammaton at least 3 times. However, we still find 6 occurrences of the Tetragrammaton. The variants of אלהים for the Tetragrammaton in 4Q381 may be explained against the background of a complicated transmission history, similar to the evidence we encountered in 4Q408, but in the case of 4Q381 the background does clearly align with a sectarian context. Even as the Tetragrammaton is used in 4Q381, we find at least one clear practice of avoidance that does not involve another divine title. The author of 4Q381 changes his version of Ps 18:3 to read "שֵׁם יְهوּדִי ("your name is my salvation") instead of the Tetragrammaton:

ירוהו שֵׁם יְהוֹדִי וּמָפֶלְטִי

4Q381 24 a + b 7

There is conceptual precedent in the Psalms for the type of elevation of the Tetragrammaton as a mode of salvation. Ps 54:3, for example, reads אלהים בשם ושֵׁם יְהוֹדִי וּמָפֶלְטִי ("O God, by your name, save me; by your might, vindicate me"). Overall, the avoidance of the Tetragrammaton in 4Q381 stands alongside its use in other nearby passage.

508 4Q381 15 3, 6; 17 3 (Ps 86:17; 89:7; 21:10).
509 Schuller suggested that "...the treatment of the Divine Name might suggest that the psalm in 4Q381 15 (and probably 17) had a different origin or author from the other psalms which are now part of the 4Q381 collection." Schuller, Non-Canonical Psalms, 43.
3.4.4 Pronominal Elements Replacing the Tetragrammaton

Some scrolls use language familiar from biblical sources, but employ pronominal elements where the MT uses the Tetragrammaton. For example, 4QBarki Nafshi⁸ uses the third person suffix (ו),⁵¹⁰ and 4QMyst⁹ draws on the language of Exod 15:3, but instead uses the pronoun הוה (4Q299 3a ii–b 12) [226:511]. The most frequent pronominal replacements, as previously mentioned, occur in the Temple Scroll. These are not attempts to avoid the Tetragrammaton per se, but making God the speaker necessitated changing verb forms and omitting יהוה as the direct or indirect object of sentences.

3.4.5 The Use of Tetrapuncta in Scrolls of Non-Sectarian Origin

The replacement of the Tetragrammaton with the Tetrapuncta is found primarily in scrolls of non-sectarian origin. This practice entered these works at some point in their transmission. The Tetrapuncta are usually written with four-dots, but in different hands and sometimes with slightly longer strokes or jots. This practice was also applied inconsistently. Two manuscripts, in particular, contain both the Tetragrammaton and Tetrapuncta. The evidence is collected in the table below, and can be divided into scrolls with (I) Tetrapuncta and (II) Tetragrammaton and Tetrapuncta.

3.4.5 Tetrapuncta in Scrolls of Non-Sectarian Origin

<table>
<thead>
<tr>
<th>Manuscript</th>
<th>Date</th>
<th>Occurrence</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. Scrolls with Tetrapuncta</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4QMen of People Who Err (4Q306)</td>
<td>150–50 BCE</td>
<td>1</td>
</tr>
<tr>
<td>4QpapPseudo Ezekiel² (4Q391)</td>
<td>150–100 BCE</td>
<td>7</td>
</tr>
<tr>
<td>4QTemple Scroll (4Q524)</td>
<td>150–125 BCE</td>
<td>2</td>
</tr>
<tr>
<td>4QTestimonia (4Q175)</td>
<td>125–75 BCE</td>
<td>2</td>
</tr>
</tbody>
</table>

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⁵¹⁰ 4Q341 i 12 (=Ps 34:8).
⁵¹¹ Schiffman, DJD 20:43; Schiffman, Sectarian Law, 100–1 n. 16.
II. Scrolls with Tetragrammaton and Tetrapuncta

<table>
<thead>
<tr>
<th>Scroll Name</th>
<th>Date BCE/CE</th>
<th>Divine Name Practices</th>
</tr>
</thead>
<tbody>
<tr>
<td>4QTanhumim (4Q176)</td>
<td>150 B.C.E.–68 C.E.</td>
<td>8 (••••) 1 (יהוה)</td>
</tr>
<tr>
<td>4QPapParaphrae of Kings (4Q382)</td>
<td>75 B.C.E.</td>
<td>2 (••••) 2 (יהוה)</td>
</tr>
</tbody>
</table>

The highest concentration of Tetrapuncta occur in scrolls that date paleographically ca. 100–50 B.C.E. A few manuscripts are earlier, such as 4QTemple Scroll (4Q524) and 4QPapPseudo Ezekiel (4Q391), which date ca. 150–125 B.C.E, and some are later, namely 4QHistText A (4Q248) and Eschatological Hymn (XHev/Se6), which date towards the end of the first century B.C.E. As these scrolls are non-sectarian in origin, they probably all used the Tetragrammaton in their earliest stage of composition. That the Tetrapuncta practice was introduced in the later Qumran copies is a strong inference from the widely held view that about 11 out of 35 occurrences (about 30%) can be traced to the work of the scribe who copied 1QS, most of these date on paleographic grounds roughly ca. 100–50 B.C.E. The following table shows the manuscripts likely copied by the 1QS scribe, and where evidence is extant the divine name practices in the right-hand column:

<table>
<thead>
<tr>
<th>1QS Scribe</th>
<th>Divine Name Practices</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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512 Chazon, DJD 29:347–366. Two clear dots precede יהוה, although Chazon apparently considers the dots to be traces of letters. She writes, “Only one dot of ink remains of each of the first two letters.” See Chazon, DJD 29:351. Puech considers the dots to be Tetrapuncta; Puech, DJD 25:89.

513 Morgenstern, DJD 38:193.

514 For full list of manuscripts, see §6.1.6.

515 Eshel and Broshi note the peculiar use of Tetrapuncta in 4QHistText A (4Q248): “Here, the tetragrammaton is denoted by five small lines (the second and third are connected, making an N shape).” DJD 36:195.

The use of Tetrapuncta does not seem to have been invented by the 1QS scribe—as 4Q524 contains the practice (ca. 150–125BCE)—nor was he the last to use it, but he nevertheless was responsible for its use in some biblical (1QIsa\(^a\), 4QS\(^c\)am\(^c\)), sectarian (1QS), and a few scrolls of non-sectarian origin.

Importantly, this practice was not applied consistently, even by the 1QS scribe. 4QTanhumim (4Q176), for example, begins with a fragmentary description of an event ("see the corpses of your priests...with none to bury")\(^{517}\) followed by a list of "consoling" biblical quotations, mostly from Isa and one from Zech. In these quotations, we encounter 8 uses of the Tetrapuncta, but in two different forms. In 4Q176 1–2 i 7, for example, the scribe uses four dots, but beginning in column ii, another scribe uses small downward strokes in groups of two.\(^{518}\) The scribe of column ii seems to have continued to write the Tetrapuncta (8–11 7). Still another scribe seems to have written the Tetragrammaton in the square-Aramaic script in 4Q176 3 1:

\(^{517}\) Perhaps this is a reflection or comment on Ps 79:1–3.

\(^{518}\) Although 4Q175 and 4Q176 have not been classified as “thematic pesharim” they have in common the collection of biblical quotations with 4Q177, 4Q178, and 4Q182. Timothy Lim has suggested “that 4Q177 along with 4Q158, 4Q175, and 4Q176 were biblical anthologies with comments that may have originally been used for private devotion or disputation.” See T. Lim, *Pesharim*, 47.
Though partially reconstructed, the Tetragrammaton is relatively clear from the identification of the yod and the bottom half of the heh, unlike any of the Tetrapuncta shapes above. In addition to the evident diversity of different Tetrapuncta styles, and the use of the Tetragrammaton, we find the use of אלהים in the quotation of Isa 49:13, where the MT reads יהוה,

\[
\text{כִּי נָתַתָּ הָאָרֶץemple וְעֵצֶּם יָרְחָם}
\]
\[
\text{MT=1QIsa^a}
\]
\[
\text{כִּי נָתַתָּ אלהָיִםemple וְעֵצֶּם יָרְחָם}
\]
\[
\text{4Q176 1–2 ii 2}
\]

Given the replacement of the Tetragrammaton with the Tetrapuncta, it would seem logical to interpret אלהים as a replacement for the Tetragrammaton. But we also find the use of the Tetragrammaton itself, which shows that the scribe was inconsistent with his replacements. The use of אלהים, then, probably represents a variant pattern similar to those encountered in the Qumran biblical scrolls. This is supported by the LXX (θεος). In summary, 4Q176 contains evidence of four different practices—two forms of the Tetrapuncta, one Tetragrammaton, and the use of יהוה אלהים.

\[\text{521}
\]

\[519\] See also 4Q176 1–2 i 6, 9.
\[520\] See also 4Q176 8–11 8 (2x), 10.
Mixed practices are also found in 4QpapParaphrase of Kings (4Q382). Both the Tetrapuncta and the Tetragrammaton occur twice. Saul Olyan suggests that 4Q382 probably comprises fragments of multiple works:

> It is highly unlikely that 4Q382 is a single work. Some fragments appear to be part of a work recasting or quoting from the Elijah-Elisha stories in 1–2 Kings; other fragments may be related to psalmic materials found elsewhere. Finally, a few fragments apparently do not belong with the majority at all, having been erroneously assigned in the first place.

This would seem to provide a natural explanation for the mixed practices, but on closer examination they seem to come from the same scribe. 4Q382 9, for example, quotes 2 Kgs 2:3, for which the scribe uses Tetrapuncta. But the quotation of 2 Kgs 2:4 continues in 4Q382 11, in which we find the Tetragrammaton. These practices occur on different fragments, but together they represent a continuous quotation of 2 Kgs 2:3–4. There is currently no sufficient theory to explain why this occurs. What can be said with confidence, however, is that these practices originate in the Qumran copies of these works that are non-sectarian in origin. The replacements discussed above have entered the textual history of these scrolls at the hands of sectarian scribes.

### 3.4.6 The Use of the Paleo-Hebrew Scripts in Scrolls of Non-Sectarian Origin

The Tetragrammaton, in compositions of non-sectarian origin, is written in the paleo-Hebrew script only in the psalms of 11QPs, for a total of 21 occurrences. These are found in Psalm II (11Q5 18), *Plea for Deliverance* (11Q5 18 19), Psalm III (11Q5 24), *Hymn to the Creator* (11Q5 26), *David’s Compositions* (11Q5 27), and Psalm I (11Q5 28= Ps 151 LXX). The paleo-Hebrew script is also used for אלהים and אל, but this is seldom.

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522 See 4Q382 9 5 and 78 2 (Tetrapuncta), and 4Q382 11 1 and 53 1 (Tetragrammaton).
523 Olyan, DJD 13:363.
524 Olyan, DJD 13:370.
3.4.6 Paleo-Hebrew Divine Names in Scrolls of Non-Sectarian Origin

<table>
<thead>
<tr>
<th>Manuscript</th>
<th>Name</th>
<th>Script</th>
<th>Date</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>4QDivineProv (4Q413)</td>
<td>אֱלֹהִים</td>
<td>paleo</td>
<td>30 BCE</td>
<td>2</td>
</tr>
<tr>
<td>4QShirShab (4Q406)</td>
<td>אֱלֹהִים</td>
<td>paleo</td>
<td>30–1 BCE</td>
<td>2</td>
</tr>
<tr>
<td>11QPs (1Q5)</td>
<td>יְהוָה</td>
<td>paleo</td>
<td>1–68 CE</td>
<td>21⁵²⁵</td>
</tr>
<tr>
<td>1QMyst (1Q27)</td>
<td>אֱלֹהִים</td>
<td>paleo</td>
<td>late Herodian⁵²⁶</td>
<td>1</td>
</tr>
</tbody>
</table>

As with the use of paleo-Hebrew for אֱלֹהִים in the sectarian scrolls, theories on the meaning of this script must take into account its employment for אֱלֹהִים and אֱל in scrolls that are non-sectarian in origin. The function of paleo-Hebrew to signal avoidance in reading is plausible for the Tetragrammaton, but there must be additional reasons to use this script for other divine titles.

4QDivineProv (4Q413) contains 2 occurrences of אֱלֹהִים in paleo-Hebrew. 1QMyst (1Q27) contains אֱל once in paleo-Hebrew.⁵²⁷ 4QShirShabb (4Q406) contains אֱלֹהִים in paleo-Hebrew twice.⁵²⁸

Regarding 4Q406, Newsom considered the paleo-Hebrew to be an expression of “scribal piety.”⁵²⁹ The use of paleo-Hebrew in 4Q406 is unique when compared to the other copies of the Sabbath Songs (4Q400–407), which use אֱלֹהִים 94 times. All remaining scrolls of non-sectarian origin write the Tetragrammaton in the square-Aramaic script.

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⁵²⁵ As discussed above, paleo-Hebrew is used throughout this scroll, for both MT-like psalms and compositions of non-sectarian origin.


⁵²⁷ 1Q27 2 11. Other manuscripts of the Book of Mysteries use the square script for divine designations.

1Q27 overlaps with 4Q299, but in the latter אֱלֹהִים appears in the square script. 4Q300 and 4Q301 also write אֱלֹהִים in the square script.

⁵²⁸ 4Q406 1 2 and 3 2; cf. Newsom, DJD 11:395. The other copies of the Sabbath Songs (4Q400–4Q407, 11Q17) have אֱלֹהִים in the square script. The title אֱל also occurs in the square script (e.g., 4Q403 1 i 4; 4Q405 6 6).

⁵²⁹ Newsom, DJD 11:396. It may also be noteworthy that, based on the overlap between 4Q406 1 2 and MasShirShabb (Mas 1k) 1 6, Newsom considered אֱלֹהִים to possibly be referring to “god-like beings,” thus referring to angels; cf. Newsom and Yadin, Masada VI, 122–3, where at least for its occurrence in Mas 1k, “Context requires the restoration of an angelic designation, e.g., הקדושים או אלהים.”
3.5 Nash Papyrus

Before concluding this survey of the Hebrew evidence, it is important to mention the Nash Papyrus. This is the only Hebrew manuscript, from the Second Temple period, that comes from a locale other than the Judean desert. It is from Egypt (purportedly Fayyum) and dates to ca. 150–100 BCE. A total of 25 lines are preserved. Lines 1–21 contain an intriguing conflation of the Decalogue accounts in Exod 20 and Deut 5, while lines 22–25 preserve a version of the Shema (Deut 6:4). The Tetragrammaton occurs in lines 1, 5, 8, 15, 18, and 24, in the square-Aramaic script. This manuscript has no scribal interventions, or variant divine name readings when compared to the MT.

3.6 Masada Fragments: Two Partial Reconstructions of the Tetragrammaton

In addition to the Qumran scrolls, there are two partially reconstructed occurrences of the Tetragrammaton in texts from Masada. The first is Mas 1o, “A Papyrus Fragment Inscribed in Paleo-Hebrew,” which has been considered Samaritan in origin. This is the only paleo-Hebrew text from Masada, and the only Hebrew text written on papyrus (the rest are Latin and Greek). Line 4 of the observe is transcribed [--] קכמכמ הוה [--].

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531 The combination of Decalogue and Shema is attested in other sources of early Judaism, and may provide an important clue to discerning the function of this papyrus. For example, portions of Exod 20, Deut 5, 6, 10, and 11 are found in 4QMezuzah A–G (4Q149–155), 8QMezuzah (8Q4). Note also, Letter of Aristeas (line 158), Josephus (Ant. 4.213), and Philo (Spec. 4.142).

532 In the LXX preface to Deut 6:4 (also reflected in Nash Papyrus), the papyrus refers to “the statutes and judgments that Moses commanded the sons of Israel in the wilderness…” The LXX version reads χώρις instead of Moses; cf. Albright, “Nash,” 175–6.

533 Talmon, Masada VI, 138–43.

534 Naveh, Eshel, and Yardeni read נָ֣בִי at the beginning of the line. For bibliography, see Yadin, Masada VI, 140–41.
The Tetragrammaton may also occur in MasapocrGen (Mas 1m), an “apocryphal composition based upon the Joseph story or on the entire Book of Genesis, of the same or similar literary genre as Jubilees or the Qumran Genesis Apocryphon.”\textsuperscript{535} Traces of three letters, which Yadin reads as the Tetragrammaton, are found at Mas 1m 6 1, [ -- ] ה֯וה [ -- ]. The following line reads אֶשֶר יֻעֵשֶׁה, a possible allusion to Gen 41:25, לֶפֶרַע הֹהֵד אֶשֶר הָאֱלֹהִים אֶשֶר יָשָׁה (“God has revealed to Pharaoh what he is about to do”). Yadin comments that the Tetragrammaton in Mas 1m would, in this case, be substituting for הָאֱלֹהִים. If his proposal is accurate, it could be a variant similar to the variant patterns we found in the biblical scrolls.

3.7 Conclusion: Divine Name Practices in Comparative Perspective

The collection of Hebrew evidence in this chapter brings together the disparate and complex sources from biblical, sectarian, and works of non-sectarian origin for the use and non-use of the Tetragrammaton. I discuss the major findings under the headings of each of these three categories, then reflect more broadly on the implications of Tetrapuncta and paleo-Hebrew usage for spoken and written avoidance, and how these practices affect our understanding of the Hebrew sources as evidence mediated by the Qumran scribes.

In the Qumran biblical scrolls, even as they show remarkable accord with the textual tradition of the MT, we also find many divine name variants. But, importantly, the patterns of variation do not suggest a discernible trend towards the avoidance of the Tetragrammaton. All scribes of biblical scrolls unwaveringly show concern for the accurate transmission of the books they copied. At times mistakes entered the text, as in the case of 1QIsa\textsuperscript{8}, likely in the context of

\textsuperscript{535} Yadin, \textit{Masada VI}, 104. He continues: “This work was presumably carried to Masada by a member of the Covenanters’ community, who fled to the wilderness fortress when the Romans overran their settlement at Qumran.”
transmission by dictation during which a substitute was pronounced for the Tetragrammaton, but this situation gives no indication of attempts to avoid the divine name in writing. Explicit scribal corrections to divine names in the direction of known scriptural witnesses further support this view.

The sectarian biblical quotations offer direct evidence for comparing the scribal tendencies of the biblical scrolls, as well as their contrast with the avoidance in the original sectarian passages themselves. The divine name practices in biblical quotations show a clear trend towards avoidance. The Tetragrammaton is used 46 times, mostly in quotations found within the *pesharim*, but it is also avoided either through omission or replacement with הָוי, or with various other titles. Furthermore, the Qumran scribes show a clear distinction between copying the biblical text and using/rewriting biblical quotations within their compositions. The fact that the Tetragrammaton never occurs in a sectarian biblical quotation where it is missing in the MT confirms this trend towards avoidance.

The scrolls of non-sectarian origin present a more complex picture of divine name practices than the relatively consistent profiles of the scrolls under the biblical and sectarian categories. We found that an important distinction helps to clarify the evidence as we encounter the Qumran copies of these works. Most show no signs of divine name avoidance at their original compositional stages, but revisions, though not full or consistent, are evident in the copies preserved at Qumran. This was true for *Apocryphon of Moses*, Masada copy of Ben Sira (Mas 1h), MasapocrJosh (Mas 1l), 4QTanhumim (4Q176), and possibly *Jubilees*. Some works show evidence for both the use and non-use of the Tetragrammaton, but these practices cannot be explained as the result of transmission at Qumran. For example, the *Temple Scroll* uses the Tetragrammaton, but also omits it where the compositional strategy requires, a practice that is
not technically avoidance because the Tetragrammaton is frequently used elsewhere in the scroll. The same is true for 4QNon-canonical Psalms B (4Q381), which seems to prioritize the use of אלהים, but not to the exclusion of the Tetragrammaton. Several other scrolls show distinct preference for אלהים, namely Sabbath Songs, Songs of the Sage, and 1QWords of Moses. The use of אלהים in these scrolls is difficult to explain. It is not a feature of sectarian writings, which often avoid אלהים, or only use it in biblical quotations, similar to יהוה. The current study cannot enter the discussion over the specific meaning of divine designations in these scrolls, but it seems that the use of אלהים is tied to the theological outlook of the authors, a view that the Tetragrammaton would not be able to express. In this regard, the explicit avoidance of the אלהים in these works. In this sense, אלהים should not be considered a replacement for the Tetragrammaton. It stands on its own. Lastly, the Tetragrammaton is found in a range of works that seem to have been compiled from previously independent sources of non-sectarian origin. These include 4QProphecy of Joshua (4Q522), 8QHymn, and 11QApocryphal Psalms (11Q11), the latter perhaps even to be used by the yahad as apotropaic psalms against demons.

Two other practices are found in the Qumran scrolls that provide evidence of written and to some extent spoken avoidance of the divine name: Tetrapuncta and the use of paleo-Hebrew. The reason why most occurrences of the Tetrapuncta are found in the scrolls of non-sectarian

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536 For the use of אלהים as a criterion for discerning the origin, function, and rhetoric of the Sabbath Songs, and to what extent they may be considered sectarian or non-sectarian, see Carol Newsom, “‘Sectually Explicit’ Literature from Qumran,” in The Hebrew Bible and Its Interpreters (ed. W. H. Propp, B. Halpern, and D. N. Freedman; Winona Lake: Eisenbrauns, 1990), 182–83. For more bibliography and continued discussion on the sectarian nature of the Sabbath Songs, see Henry W. Morisada Rietz, “Identifying Compositions and Traditions of the Qumran Community: The Songs of the Sabbath Sacrifice as a Test Case,” in Qumran Studies: New Approaches, New Questions (ed. Michael T. Davis and Brent A. Strawn; Grand Rapids: Eerdmans, 2007), 29–52; Strawn and Reitz, “(More) Sectarian Terminology,” 53–64.
origin is because, on the one hand, the sectarian scrolls largely avoided the Tetragrammaton, and on the other hand, the biblical scrolls were copied accurately. A different approach is taken with the copies of scrolls of non-sectarian origin—the original use of the Tetragrammaton in these works could be replaced, as we find with the use of Tetrapuncta. The scribe of 1QS was responsible for about 30% of the occurrences of the Tetrapuncta practice, roughly between 100–75 BCE.

The use of the paleo-Hebrew script for the Tetragrammaton, as well as other divine titles, is also found in copies of Hebrew scrolls from each major category. This provides further confirmation that Qumran scribes embedded their views of the divine name in their copies of Hebrew compositions. Emanuel Tov has observed that all texts using paleo-Hebrew for divine names, whether biblical, sectarian, or non-sectarian “with the exception of 4QSd (4Q258), reflect the orthography and morphology of the Qumran scribal practice,” and therefore “[a] special link between the writing of the divine names in paleo-Hebrew characters and the Qumran community is therefore highly conceivable.”

The biblical scrolls contain paleo-Hebrew for the Tetragrammaton in 9 out of roughly 230 manuscripts (about 4%). The non-sectarian scrolls have paleo-Hebrew in 4 out of 55 manuscripts (about 7%), and lastly, the sectarian scrolls use paleo-Hebrew in about 14 out of 122 presumably sectarian documents (about 11%).

In summary, the evidence for the written avoidance of the Tetragrammaton in Hebrew scrolls is difficult to quantify. From the investigation above, it is clear that the biblical scrolls provide no evidence for avoidance in writing. The sectarian scrolls are equally clear, though in the opposite direction—unanimous avoidance in original sectarian compositions. The evidence of the scrolls that are non-sectarian in origin is more complicated. The authors of these texts, at

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the time when they were first composed, used the Tetragrammaton freely, and many of the extant copies from Qumran also use the Tetragrammaton. But this only tells us that Qumran scribes copied the divine name, even as they replaced it at times, in the compositions that came into their possession.

Upon learning about the presence of the Tetragrammaton in the Temple Scroll, before its publication in the late 1970s, Stegemann suggested the possibility that it may have functioned to imitate the language of the Pentateuch:


That Stegemann was gespannt to see the evidence of the Temple Scroll highlights the unexpected surprise for scholars to find the Tetragrammaton outside the biblical material. For Stegemann, the evidence, at least for the Temple Scroll, meant that the composition either dated to the fourth or third century BCE, and the divine name was transmitted as the composition was copied, or it was imitating the language of the Pentateuch. It is difficult to know whether or not the Tetragrammaton was in active use in compositions of non-sectarian origin at the same time that the copies preserved at Qumran are dated. The apotropaic psalms in 11Q11 and 8Q5 are probably the surest indication that the Tetragrammaton continued in spoken and written use during the first centuries BCE/CE, if not by members of the yahad, then most likely by other priests or ritual specialists of early Judaism. To the extent that at least some of these

538 Stegemann, “Gottesbezeichnungen,” 216. This quotation follows his earlier remark on the restriction of the free use of the Tetragrammaton in the third to second century BCE (see Chapter 1).
compositions were originally composed during the second century BCE, which is very likely, this provides evidence that the written use of the divine name had not died out during the second century BCE, as is often supposed.

There are clear signs for the spoken avoidance of the Tetragrammaton in the Hebrew scrolls copied at Qumran. The most well-known examples are the scribal errors related to אדני and יהוה in 1QIsa⁴, the use of two vertical dots in 4QRP B (4Q364) placed before the Tetragrammaton (יהוה),⁵³⁹ and the use of the paleo-Hebrew script in 11QPs⁵, even as this script must have had additional functions given its employment for other divine titles and epithets. The evidence for the spoken avoidance of the divine name in biblical manuscripts has often been taken as representative for the reading of biblical texts more broadly. From the extant evidence, however, it is not clear how wide-spread this spoken avoidance should be understood. In the next chapter we consider the use of the Tetragrammaton in Greek biblical manuscripts that date to the first century BCE. This phenomenon is often taken as evidence for spoken avoidance, but the evidence here also needs careful consideration as it does not depict a coherent picture for the spoken avoidance of the divine name.

The use of the Tetragrammaton, either at the compositional or copying stage of works of non-sectarian origin, or in the spoken use of apotropaic psalms, has implications for our understanding of the Tetragrammaton’s late Second Temple period history. At a minimum, it demarcate modes of divine name use that have not been accounted for in secondary scholarship, or adequately studied. But even if we side with Stegemann’s alternative, namely that non-sectarian scrolls were composed before the trends towards avoidance gained prominence, we still

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⁵³⁹ Tov, *Textual Criticism*, 55–56 n. 75: “The dicolon (:) before the occurrences of יהוה in 4QRPb (4Q364) probably resembles the Qere, indicating that the word should be read differently or not at all.”
have a sizeable number of documents that continue to use the Tetragrammaton in writing, alongside the sectarian practices of avoidance. The fact remains that an overwhelming majority of our evidence for the avoidance of the Tetragrammaton comes from Qumran. This context must be kept in mind when considering the chronological framework for its late Second Temple period history. Before making further progress in this area, we need to consider the Greek evidence of early Judaism, and thus complete our collection of extant sources for the use and non-use of the divine name.
4 CHAPTER 4: THE DIVINE NAME IN GREEK TEXTS

The Jewish-Greek literary texts of the Second Temple period offer important evidence for the use and non-use of the Tetragrammation. All extant copies of Jewish literary texts that date on paleographic grounds to the Second Temple period are biblical in a broad sense. This chapter offers a collection of this evidence and discussion of major related issues. I focus primarily on (1) the different forms of the divine name in the Greek texts, namely the Greek transliteration ιαω and the Hebrew Tetragrammation in otherwise Greek manuscripts, (2) the use of the Hebrew Tetragrammation in both the square-Aramaic script and the paleo-Hebrew script along with the implications of these scripts for spoken divine name avoidance, (3) the evidence for the Greek “translation” of the Tetragrammation as θεός and κύριος, and (4) the scholarly proposals for understanding the historical relationship between the practices above. A careful assessment of these issues will allow us to integrate the Greek evidence into the larger story of the Tetragrammation’s history in the late Second Temple period. I begin with an overview of the relevant sources for extant divine name practices. These illustrate the gaps in our evidence and the historical problems in need of further investigation.

4.1 Description of All Jewish-Greek Literary Texts Extant from the Second Temple Period

In total, there are about fifteen fragmentary Jewish-Greek literary manuscripts that date from the second century BCE to the end of the first century CE. These manuscripts come from

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540 There are a few Greek fragments from the Judean desert that were found along-side Greek biblical manuscripts, but they cannot be aligned with known Septuagint passages.

541 Robert Kraft, “The ‘Textual Mechanics’ of Early Jewish LXX/OG Papyri and Fragments,” in Bible as Book, 51–72, has collected a list of “Jewish” LXX manuscripts numbering about 30, although he includes those also from the first several centuries of the Common Era. His list needs to be revised now to include the recently published P. Oxy 5101. For earlier studies, see A. R. C. Leany, “Greek Manuscripts from the Judean Desert,” in Studies in New Testament Language and Text: Essays in Honor of George D. Kilpatrick on the Occasion of His Sixty-Fifth Birthday (ed. J. K. Elliot; NTSup 44; Leiden: Brill, 1976), 283–300; Leonard Greenspoon, “The Dead
the Judean desert—Caves 4, 7, and Nahal Ḥever (Wadi Habra)—and Egypt, mainly Fayyum and Oxyrhynchus. Not all of these texts preserve evidence for the divine name, but they provide important background for further discussion.

4QLXXDeut (4Q122; Ra 819) is perhaps the oldest Greek biblical text, dating to the early or middle second century BCE. It comes from Cave 4 at Qumran and comprises 1 substantial fragment and 4 tiny fragments that reflect Deut 11:4. These fragments do not preserve material where the divine name would occur.

P. Rylands 458 (Ra 957) contends for the spot as the oldest Greek biblical text, dating on paleographic grounds to the mid-second century BCE. This roll of papyrus was extracted from the cartonnage of a mummy acquired in 1917 near Fayyum, Egypt. It contains 8 small fragments from Deuteronomy, but does not preserve material where the divine name would occur.


544 At the edge of frg D, where textual material is not extant, LXX Deut 26:18 uses χωρίος. Here scholars have debated various divine name readings. In the editio princeps, for example, C. H. Roberts writes: “It is probable that χωρίος was written in full, i.e. that the scribe did not employ the theological contractions almost universal in later MSS,” see Roberts, Two Biblical Papyri in the John Rylands Library Manchester (Manchester University Press, 1936), 44. Later, Paul Kahle, “Problems of the Septuagint,” in Studia Patristica Vol. 1 (ed. Kurt Aland and F. L. Cross; Berlin: Akademie Verlag, 1957), 329–30, mentions that Roberts changed his mind, and agreed with Kahle’s view that this space actually contained the Tetragrammaton. Françoise Dunand, Papyrus Grecs Bibliques, 45: “Sans doute dans le P. Rylands 458 du Deutéronome le tétragramme était-il écrit soit en hébreu carré comme dans le Papyrus F. 266, soit en caractères archaïques...” A few decades later Albert Pietersma, “Kyrios or Tetragram,” 92, commented: “That P. Ryl. Gk. 458 did not read KC is, of course, to be expected since the contractions of the nomina sacra are of Christian origin, but the full χωρίος would seem to be perfectly acceptable from every perspective. Kahle wished to insert the tetragrammaton because he thought he knew what the original LXX must have read.” More recently, Martin Rösel, “Reading and Translating,” 415, remarked that “[a]n interesting phenomenon can be seen in Papyrus Rylands Greek 458 (Rahlfs 2004: no. 957, p. 241). Here we find a gap in Deut. 26.18 where one would expect either κύριος or the tetragrammaton. This gap is large enough to accommodate both words, and it seems likely that the scribe of the Greek text left the space free for someone else to insert the Hebrew characters of the tetragrammaton.” This discussion gives the impression of a clear measurable gap that likely contained a term for God. But as clearly discussed already by Kahle, there is no “gap” but the text “breaks off before the name of God.” The later comments have entered into discussion unchecked, but were built on the mistaken premise that extant material exists for the use of a divine name in this location. P. Rylands 458 should be dismissed from the debate over the earliest rendering of the divine name in Greek texts. For an image and transliteration of P. Rylands 458 frg D lines 27–28, see §6.2.
7QpapLXXExod (7Q1; Ra 805) dates to around 100 BCE. It comes from Cave 7 and comprises 2 fragments that reflect Exod 28:4–6, 7, where the priestly vestments are described.\(^{545}\) This manuscript does not preserve evidence for the divine name.

7QpapEpJer gr (Ra 804) dates to around 100 BCE and is also from Cave 7. This fragment preserves 6 lines of verses 43–44 of the *Letter of Jeremiah*, where the worship of idols and false gods is detested: “[W]hy then must anyone thi[nk that] they are g[ods, or call th]em[ gods?]?”\(^{546}\) While the plural title \(\thetaεους\) occurs, there is no evidence for the divine name.\(^{547}\)

4QLXXLev\(^a\) (4Q119; Ra 801) dates on paleographic grounds to the late second or early first century BCE. It is from Cave 4 and comprises one large fragment representing Lev 26:2–16, a passage that recounts the covenant blessings and curses. There is no extant material where the divine name would occur in this fragment.

4QpapLXXLev\(^b\) (4Q120; Ra 802) dates to the first century BCE, also from Cave 4. This manuscript comprises about 31 identified fragments from 13 columns covering portions of Leviticus 1–6. Another 66 tiny fragments are unidentified. The divine name is transliterated phonetically into Greek as \(\ιαω\), which is clearly extant 2 times (4Q120 6 12; 20 4) with 1 additional likely occurrence (frg. 61). For further discussion, see below.

4QLXXNumb (4Q121; Ra 803) dates between the late first century BCE and the early first century CE. It comprises 23 fragments of three columns from Num 3:40–43; 4:1, 5–9, and

\(^{545}\) Baillet, DJD 3:142–43.
\(^{546}\) Baillet, DJD 3:143.
\(^{547}\) There are more Greek fragments from Cave 7, numbered 7Q3–18. These appear to date to the first century BCE, but are extremely fragmentary. See Baillet, DJD 3:144–45. For further discussion and proposals for identification, see Tov, “The Greek Biblical Texts,” 103–5: “In the wake of the existence in cave 4 and 7 of texts of the Greek Pentateuch, the most likely assumption is that 7Q3–7 contain either the Septuagint text of the Pentateuch (LXX Pentateuch) or LXX Enoch.” See also Lincoln H. Blumell, “A Proposal for a New LXX Text Among the Cave 7 Fragments,” *RevQ* 109 (2017): 105–17; Émile Puech, “Les fragments de papyrus 7Q6 1-2, 7Q9 et 7Q7 = pap7QLXXDt,” *RevQ* 109 (2017): 119–27.
11–16. The extant fragments do not show how the divine name was written. The editors comment that “[i]n reconstruction, spacing would seem to allow either κυριος or יהוה, whereas ιαω as in pap4QLXXLev, and the (Christian) abbreviation KC would be too short.” This observation may be questioned in light of the current study with regard to the material features of ιαω. See discussion below.

4QUnidentified gr (4Q126) dates on paleographic grounds to the late first century BCE or early first century CE. It comes from Cave 4 and comprises 8 fragments. This evidence appears to be closely related to the other Cave 4 Greek scrolls with regard to similar scribal hands, paleographic date, and location of discovery. Fragment 2 contains the line: ειτε κυριο. This may provide some evidence for a first century BCE use of κύριος, but 4Q126 cannot be identified with any known passages of the LXX, or elsewhere.

4Qpap paraExod gr (4Q127) dates to the first century BCE or early first century CE and appears to be a paraphrase of Exodus. It comprises about 10 legible fragments and another 68 fragments, each with only a few letters. The scribal hand is very similar to 4Q120. There is no clear evidence for how the divine name was written, although two fragments preserve letters that may be read as ιαω.

P. Fouad 266a (Ra 942) dates to the mid-first century BCE and comprises 9 fragments from 6 columns that reflect parts Genesis 3, 4, 7, 37–38. There is no material that contains the

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548 Skehan, DJD 9:188. He also suggests that paleo-Hebrew forms in a manuscript this early would be improbable.
549 Parsons suggests a date between 50 BCE–50 CE, and states that the hand of 4Q126 is similar to “4Q120 and 121 (but more shakily executed).” See Parsons, DJD 9:12.
550 Skehan, DJD 9:223–42.
Tetragrammaton in this manuscript, although the use of the “tetragrammaton may be inferred from the fact that 942 has probably been written by the same hand as 848 or, at least, by a scribe belonging to the same school and scribal tradition.” The title θεος occurs in P. Fouad 266a–c, but these readings are also found in other biblical witnesses, except one important textual variant at Gen 4:6, where P. Fouad 266a reads θεος against the MT (יהוה) and the LXX (κυριος θεος).

P. Fouad 266b (Ra 848) dates to the mid-first century BCE and comprises 177 fragments that cover parts of Deuteronomy 17–33. The first half of this roll has disappeared, which led the editors to surmise that the entire Greek Deuteronomy may have originally been contained in two rolls. Most importantly, this manuscript contains over 30 occurrences of the Hebrew Tetragrammaton in the square-Aramaic script. The first scribe left a blank space at the initial stage of copying, and a second scribe inserted the Tetragrammaton. See discussion below.

P. Fouad 266c (Ra 847) dates to the late first century BCE and comprises a total of 49 small fragments that reflect parts of Deut 10–11 and 31–33. There is no extant material where the Tetragrammaton would occur in this manuscript, but instances of θεος are preserved. Overall, the three rolls designated P. Fouad 266a–c (Ra 942, 848, 847) are most likely separate rolls, even though P. Fouad 266a–b were probably copied by the same hand. Regarding the relationship between these rolls, Koenen and Aly summarize: “Both rolls may nevertheless have been part of the same ensemble of 5 (or even more) rolls of the torah.” Intriguingly, there are no extant fragments in the P. Fouad material from Gen 39–Deut 16, which probably supports the claim that

552 Koenen and Aly, Three Rolls, 3.
553 Koenen and Aly, Three Rolls, 31. P. Fouad 266a may provide evidence for the use of θεος, as an early rendering of the Tetragrammaton, as argued by Kristin De Troyer, but the evidence for this position in the extant witnesses from the Second Temple copies is very limited.
554 Koenen and Aly, Three Rolls, 8.
they are individual scrolls. In summary, P. Fouad 266c (Ra 847) is the outlier, written in a
different hand and probably not part of the “ensemble” to which P. Fouad 266a–b may belong.

8ḤevXIIgr (Ra 943) *Greek Minor Prophets Scroll from Nahal Ḥever* dates
paleographically between 25 BCE and 25 CE. It was found in the so-called “Cave of Horrors,”
about 25 miles south of Qumran, 8 miles north of Masada. 555 About 26 columns are extant from
six of the Minor Prophets (Jonah, Mic, Nah, Hab, Zeph, and Zech); the fully reconstructed scroll
comprises close to 55 columns. 556 This manuscript was produced by two different hands. The
Tetragrammaton occurs in the paleo-Hebrew script in this scroll 28 times (24x in hand A; 4x in
hand B).

P. Oxy 3522 (Ra 857) dates to the first century CE and preserves two verses from Job
42:11–12. 557 This manuscript is likely from Oxyrhynchus, Egypt, and contains two occurrences
of the Tetragrammaton in the paleo-Hebrew script.

P. Oxy 5101 (Ra 2227) dates paleographically to the first century CE and therefore
constitutes the earliest extant witness to the Greek Psalter. 558 It likely comes from Oxyrhynchus,
Egypt, and preserves portions of 56 verses of the Psalter. There are at least three occurrences
of the Tetragrammaton in the paleo-Hebrew script. It also contains θεος.

555 Tov, DJD 8:1–19. This scroll was officially published in 1987, as part of DJD 8, which combined
manuscripts from the 1952 discovery by the Bedouins, allegedly from Seiyal, with those found in the 1961
excavations of the “Cave of Horrors.” For description of the discovery see Barthélemy, *Les Devanciers d’Aquila*,
Documents from the Cave of Horror,” *RB* 60 (1962): 201–207. The 1961 excavation showed that manuscript no. 2
of the Seiyal collection (Se2grXII) probably belonged to the finds from Nahal Ḥever.
556 Tov, DJD 8:7.
558 Daniel Colomo and W.B. Henry, “5101. LXX, Psalms xxvi 9–14, xlv 4–8, xlvii 13–15, xlviii 6–21,
xlix 2–16, lxii 6–lxiv 5,” in *The Oxyrhynchus Papyri, Vol. LXXVII* (Greco-Roman Memoirs 98; ed. A. Benaissa;
This outline of texts provides the extant literary terrain of all copies of Jewish literary texts that date to the Second Temple period.\textsuperscript{559} These can be summarized as follows:

### 4.1 Jewish-Greek Literary Texts from the Second Temple Period

<table>
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<tr>
<th>Manuscript</th>
<th>Date</th>
<th>Divine Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>4Q122 (4QLXXDeut; Ra 819)</td>
<td>2 BCE</td>
<td>no evidence</td>
</tr>
<tr>
<td>P. Rylands 458 (Ra 957; Deut)</td>
<td>2 BCE</td>
<td>no evidence</td>
</tr>
<tr>
<td>7Q1 (7QpapLXXExod; Ra 805)</td>
<td>100 BCE</td>
<td>no evidence</td>
</tr>
<tr>
<td>7Q2 (7QpapEpJer gr; Ra 804)</td>
<td>100 BCE</td>
<td>no evidence</td>
</tr>
<tr>
<td>4Q119 (4QLXXLev\textsuperscript{c}; Ra 801)</td>
<td>100–50 BCE</td>
<td>no evidence</td>
</tr>
<tr>
<td>4Q120 (4QpapLXXLev\textsuperscript{b}; Ra 802)</td>
<td>1 BCE</td>
<td>(\text{ιαω} (3x))</td>
</tr>
<tr>
<td>4Q121 (4QLXXNumb; Ra 803)</td>
<td>25 BCE–25 CE</td>
<td>no evidence</td>
</tr>
<tr>
<td>P. Fouad 266a (Ra 942, Gen)</td>
<td>50 BCE</td>
<td>(\text{θεος})</td>
</tr>
<tr>
<td>P. Fouad 266b (Ra 848, Deut)</td>
<td>50 BCE</td>
<td>(\text{יהוה}, \text{θεος})</td>
</tr>
<tr>
<td>P. Fouad 266c (Ra 847, Deut)</td>
<td>late 1 BCE</td>
<td>(\text{θεος})</td>
</tr>
<tr>
<td>4Q126 (Unidentified gr)</td>
<td>1 BCE–1 CE</td>
<td>(\text{κύριος})?</td>
</tr>
<tr>
<td>4Q127 (4QparaExod)</td>
<td>late 1 BCE, early 1 CE</td>
<td>traces of (\text{ιαω} (2x))?</td>
</tr>
<tr>
<td>8HevXIIgr (Minor Prophets; Ra 943)</td>
<td>25 BCE–25 CE</td>
<td>paleo (\text{יהוה}) (two hands)</td>
</tr>
<tr>
<td>P. Oxy 3522 (Ra 857, Job 42:11–12)</td>
<td>1 CE</td>
<td>paleo (\text{יהוה})</td>
</tr>
<tr>
<td>P. Oxy 5101 (Ra 2227, Psalms)</td>
<td>1 CE</td>
<td>paleo (\text{יהוה}, \text{θεος})</td>
</tr>
</tbody>
</table>

From this material, the following copies of partially preserved Jewish-Greek scriptural books may be adduced: Deut (4), Lev (2), Gen (1), Exod (1), Num (1), Jonah (1), Mic (1), Nah (1), Hab (1), Zeph (1), and Zech (1), Job (1), and Ps (1). In addition, three Jewish-Greek texts deserve note that are not paralleled in the present Jewish canon: 7Q2 (Epistle of Jeremiah), 4Q127 (paraExod), and 4Q126 (Unidentified gr). From these texts, there are about nine that contain terms for God; five have direct evidence for the use of the divine name, clearly attested in three forms:

1. 4Q120 uses the Greek three-letter transliteration of the divine name \(\text{ιαω}\). This form is most likely related to the three letter Aramaic form of the divine name \(\text{יהוה}\). Both the Greek and Aramaic forms have significant Egyptian connections.\textsuperscript{560}

\textsuperscript{559} For Greek documentary texts from the Judean desert and their relationship to the literary texts, see Emanuel Tov, “The Greek Biblical Texts,” 98–99.

\textsuperscript{560} For a discussion of this relationship, see Jan Joosten, “Le dieu jaô et le tréfonds araméen des Septante,”
P. Fouad 266b contains the Tetragrammaton in the square-Aramaic script (e.g., “...προς τον θεον...”).

8HevXIIgr, P. Oxy 3522, and P. Oxy 5101 contain the Tetragrammaton in the paleo-Hebrew script (e.g., “...δοκεῖ οὗτος ὁ θεός...”).

While יָ Hv and the Hebrew Tetragrammaton are clearly attested in Greek biblical texts, absent from all Second Temple copies is the title κύριος as a replacement for the Hebrew Tetragrammaton. κύριος is the standard title for God in the major Christian codices of the fourth and fifth centuries CE—Vaticanus, Sinaiticus, and Alexandrinus. In these later Christian codices, κύριος is consistently written in the contracted nomina sacra form, such that KYRIOC is rendered KC, KY, or KN depending on grammatical case, and similarly ΘΕΟC appears as ΘC, ΘΣ, or ΘΝ. This practice enters the extant record in the second century CE, and from that point on, Christian copies of Greek biblical texts invariably use the term κύριος where the underlying Hebrew text reads the Tetragrammaton. Scholars continue to debate whether the use of κύριος began with Christian scribes or goes back to the original translation of the Septuagint.

The purported use κύριος in the Second Temple period has implications, if not for written avoidance of the Tetragrammaton, at least spoken avoidance, and so an assessment of the evidence for κύριος is needed. Before I discuss κύριος, however, the current task will be an evaluation of the procedure for writing the divine name in the Second Temple copies of Greek biblical texts. This will ground subsequent discussion in the manuscript details in order to clarify the role of the divine name in textual history of the Septuagint.

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Ludwig Trobe argued that these names were abbreviated because they were sacred. He coined the technical term nomina sacra. He considered this phenomenon to have Jewish roots. See Traube, Nomina Sacra: Versuch einer Geschichte der christlichen Kürzung (München: Beck, 1907). For a recent discussion of the origin and meaning of nomina sacra, see Larry Hurtado, The Earliest Christian Artifacts; and more recently, Alan Mugridge, Copying Early Christian Texts: A Study of Scribal Practice (Tübingen: Mohr-Siebeck, 2016).
A brief caveat is necessary about the scope of Jewish-Greek literary texts examined below. The subsequent discussion will focus primarily on the copies of Greek biblical manuscripts that are dated, on paleographic grounds, to the Second Temple period. There are, of course, copious amounts of Jewish-Greek literature that originated in the Hellenistic and early Roman periods, including Jewish-Hellenistic poets, historians, apologists, Philo, New Testament writings, and many works known today as Pseudepigrapha. I examine some of this literature, but important factors restrict our focus. As mentioned in the introduction to this study, the Greek copies of these works date on paleographic grounds much later than the Second Temple period. As such, they do not offer a direct window into Jewish divine name practices from earlier times. In addition, the material details of the Greek biblical texts from the Second Temple period are still poorly understood. Before scholars can appropriate the Greek evidence for the Tetragrammaton’s history, we first need to establish consensus around the material details, as far as possible. The space allotted for this task precludes a broader survey of Jewish-Greek literary works.

The lack of consensus around the procedures for writing the divine name, and furthermore, the purpose of using the divine name in Greek biblical texts, demonstrates the need for closer analysis. These early Greek texts are all written in scriptio continua. There are some spaces for verse and sense divisions, but generally no spaces between the words, and words are split at the end and the beginning of the column margins. The divine name occurrences, however, are accompanied by noticeable irregularities in comparison with standard customs of copying

562 One of Stegemann’s main critiques of Baudissin’s study on κύριος was that he often depended on late and complicated traditions for reconstructing the Second Temple history. See Stegemann, KYPION, 2: “…so daß er im wesentlichen auf komplizierte Rückschlüsse aus der späteren Überlieferung angewiesen blieb.” My goal with narrowing the focus on the Second Temple material is to ground my observations first in the extant material before investigating broader sources of evidence.
early Greek texts. When ιαω occurs in 4QpapLXXLev b (4Q120; Ra 802) there is a slight blank space on either side of the word. Where the square-Aramaic Tetragrammaton (יהוה) occurs in P. Fouad 266b (Ra 848) there is an even larger space into which the Tetragrammaton has been inserted by a second scribe, after the initial copying of the Greek text. Where the paleo-Hebrew Tetragrammaton occurs in Greek biblical texts, there are no blank spaces and the name appears to have been written in sequence with the Greek text. Before understanding the meaning of these practices, and the role of the divine name in the textual history of the Septuagint, we need to consider each procedure and manuscript in turn.

4.2 Divine Name Practices in Second Temple Greek Biblical Manuscripts

The use of the Hebrew Tetragrammaton in Greek biblical texts has been known by scholars for a very long time, dating back at least to the early third century CE in the work of Christianity’s greatest text critic, Origen, who copied the Hebrew Tetragrammaton in his Hexaplaric versions of Aquila, Symmachus, the Septuagint, and Theodotion.563 In his Selecta in Psalmos 2:2, Origen explicitly states,

There is a certain word of four letters which is not pronounced by them [Jews], which also was written on the gold breastplate of the high priest; but it is read as Adonai, not as

563 E.g., Mal 2:13 in Frederick Field, Origenis Hexaplorum Quae Supersunt: Veterum Interpretum Grecorum in Totum Vetus Testamentum Fragmenta (Oxonii: e typographeo Clarendoniano, 1875). For the Aquila fragments, see F. C. Burkitt, Fragments of the Books of Kings according to the Translation of Aquila (Cambridge: Cambridge University Press, 1897). On the complex nature of the Hexapla, and Origen’s role as the compiler, see Nautin Pierre, Origène: sa vie et son œuvre (Paris, 1977), 303–61. He argues that Origen inherited a Jewish synopsis that likely contained a column of transliterated Hebrew, Aquilas, and Symmachus, to which Origen added the two columns of “Christian” copies—the Septuagint and Theodotion. The original synopsis was intended for Jews to learn accurate Hebrew pronunciation, given the rabbinic movement to encourage the reading of Hebrew in synagogue worship. Nicholas de Lange finds Nautin’s proposal convincing and notes that the final work provided Origen with a “handy reference work in compiling his homilies and commentaries.” See de Lange, Japheth in the Tents of Shem, Greek Bible Translations in Byzantine Judaism (ed. Ivan G. Marcus and Peter Schäfer; TSMEMJ 30; Tübingen: Mohr Siebeck, 2015), 46. On the rabbinic encouragement to use Hebrew at a time when Greek still held considerable sway, see Willem F. Smelik, Rabbis, Language, and Translation in Late Antiquity (Cambridge: Cambridge University Press, 2013), 89–99; and Philip Alexander, “How did the Rabbis Learn Hebrew?” in Hebrew Study from Ezra to Ben-Yehuda (ed. W. Horbury; Edinburgh: T & T Clark, 1999), 71–89.
it is really written in the four letters, while among Greeks it is pronounced Κύριος. And in
the more accurate copies this name stands written in Hebrew characters—not the Hebrew
used now, but the ancient (Ἐβραϊκοῖς δὲ τοῖς νῦν, ἀλλὰ τοῖς ἀρχαιοτάτοις).

From Origen we learn that Jews of his day, at least in Alexandria when this commentary was
written, before his move to Caesarea, pronounced a substitute for the Tetragrammaton. It may be
inferred from Origen that in Greek biblical copies the Tetragrammaton was written in both
scripts, and presumably both were pronounced κύριος. This would mean, from Origen’s
perspective, that both scripts had the same purpose—signaling spoken avoidance. He does not
specify the purpose of paleo-Hebrew, only that the more accurate copies contained it. The
account of Origen provides insight into divine name practices in Greek manuscripts during the
early third century CE, relatively close to the Second Temple period, and I return to these
observations when reflecting on the purpose(s) of the different scripts of the Tetragrammaton in
Second Temple Greek biblical texts.

4.2.1 Use of ιαω

In 1956, Patrick Skehan made preliminary observations on the use of ιαω in the papyrus
scroll 4QpapLXXLev, dated to the first century BCE. There are at least two extant

564 PG 12.1104.
565 In the fourth century CE, Jerome echoed Origen’s statement, claiming that “[t]he name of the Lord
(Domini), the tetragrammaton, in certain Greek versions even today we find expressed in ancient letters.” PG
(Migne, Patr. Lat. XXVIII, cols. 594). Jerome also writes, “(Dei nomen est) tetragrammum, quod ἀνεκφώνητον, id
est ineffabile, putaverunt et his litteris scribitur: iod, he, vau, he. quod quidam non intelligentes propter elementorum
similitudinem, cum in Graecis libris reppererint, ΠΙΠΙ legere consueverunt.” See Ep. 25, Ad Marcellam (ed.
Hilberg, 219).
566 Care must be taken not to anachronistically impose Origen’s views on earlier texts. We know that
Hadrian’s “Syria-Palestina” was a radically different place following the Bar Kochba Revolt (132–135 CE), with
Judaism banned, the Temple long gone, and Jerusalem converted to the Roman colony Aelia Capitolina. This is a
small example of the drastic changes on the societal level that would make it problematic to draw a line of
continuity in religious practices, such as the scribal use of divine names. But Origen provides a helpful starting point
for broader comparisons.
(VTSup 4; Leiden: Brill, 1957), 157. This was followed by a detailed study in 1969 by Hartmut Stegemann,
ΚΥΡΙΟC Ο ΘΕΟC, 110–33, 194–228. See also Eugene Ulrich, “The Greek Manuscripts of the Pentateuch from
Qumran, Including Newly-Identified Fragments of Deuteronomy (4QLXXDeut),” in De Septuaginta: Studies in
occurrences of \( \iota\alpha\omega \), and possibly one partial reconstruction. The editors reconstruct \( \iota\alpha\omega \) in every location where the MT reads \( \text{יהוה} \). The first extant occurrence is found in 4Q120 20–21 4 (=Lev 4:27),

\[
\begin{align*}
\text{[\text{αφεθησεται} \ \text{αυτωι} \ \text{εαν}]} & \text{[δε \ ψυχη \ μια]} \\
\text{[\text{αμαρτ}]η[ι \ \text{κουσιως} \ \text{εκ}]} & \text{[\ του \ λαου \ της]} \\
\text{[γης] \text{εν} \ \text{τωι} \ \text{ποιησαι \ μιαν} \ \text{απ[ο \ \text{πασων}}} \\
\text{\text{των \ εντολων \ \iota\alpha\omega \ \text{ου \ πο[ηθησε]}]} \\
\end{align*}
\]

...  

The \( \iota, \alpha, \) and \( \omega \) are clear in line 4. There is a 2mm space on both sides of \( \iota\alpha\omega \) in the otherwise \textit{scriptio continua} writing. The second occurrence is found in 4Q120 6–7 12 (=Lev 3:12–13),

\[
\begin{align*}
\text{[\text{τωι} \ \iota\alpha\omega]} & \text{[\text{εαν} \ \text{δ[ε \ \text{απο} \ \text{των} \ \text{αιγων}]}} \\
\text{[\text{το \ δωρ[ον} \ \text{αυτο[ν} \ \text{και \ προσαξει \ εν}]} \\
\text{[\text{αντι } \iota\alpha\omega \ \text{και}]} & \text{[\text{ε[πιθησει \ τας \ χει]}]} \\
\end{align*}
\]

...  

The \( \alpha, \omega \) are certain, and again there is a small space between the \( \omega \) and the following word \( \kappa\alpha\iota \). This space appears slightly larger (3mm) than the one found above, but it also comes at a verse division before the conjunction \( \kappa\alpha\iota \), where extra spacing would be expected. A third possible attestation shows an \( \iota \) and \( \alpha \) on the top left of frg. 61 (Unidentified),

\[
\begin{align*}
\text{[\iota\alpha\omega]} & \text{[\iota]} \\
\end{align*}
\]

This fragment is admittedly small, but to the top right of the alpha one may see the loop of an omega. There is no indication if extra spaces occurred with this word.

It is difficult to explain why ιαω occurs with extra spaces in 4Q120 6 12 and 20 4 in this otherwise scriptio continua scroll. Scholars have commented on this feature, but no convincing explanations have been offered to date. Johann Lust proposed that the extra spaces may indicate that ιαω was inserted as a replacement of an earlier designation, likely χυριος. This proposal disregards the fact that ιαω and the surrounding text appear to be written in the same hand, and furthermore does not offer a convincing rationale for the direction of replacement. There would seem to be no precedent to replace χυριος, or even the Tetragrammaton, with ιαω, a pronounceable form of the divine name. It may be possible that a blank space was left for the divine name to be written secondarily, but then we might expect a different scribal hand for the divine name, or some scribal indication that a blank space was left, but again ιαω appears to be written by the same scribe.

The best explanation for the blank spaces around ιαω may related to Ludwig Koenen’s observations regarding P. Fouad 266a (Ra 942; note: this is not P. Fouad “266b” with the Tetragrammaton, which we will address shortly). He observed that “[l]ittle blanks indicate new cola. There is also a tendency to mark Hebrew names by little blanks before and after the names.” In P. Fouad 266b, however, we find that “[f]requently small blanks indicate new verses, sentences, or cola, while Hebrew names are not surrounded by blanks, as is the case in 942.” Regarding P. Fouad 266c, Koenen observes that small blanks “mark Hebrew names,” but the

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569 See also Shaw, Earliest, 265.
570 Koenen and Aly, Three Rolls, 3.
blanks are all in front of the names, where “no examples survive for a blank after the names.”571 In summary, we find that some Hebrew names appear with blank spaces on both sides (P. Fouad 266a), others do not (P. Fouad 266b), and furthermore that this practice may not be applied consistently (P. Fouad 266c). In addition to Koenen’s observations, important evidence, closer to 4Q120 may be identified. 4Q127, for example, contains small extra spaces around the Hebrew names Moses, Ada, Joseph, Zebulun, Issachar, Gad, but also proper nouns, such as the Red Sea, Egypt, and Pharaoh. The Hebrew names, to a Greek reader, would be new transliterated Greek words. These small spaces may have been intended to identify these words as Greek transliterations.572

The blank spaces around ιωω may represent a similar convention to the practices found in P. Fouad 266a and 4Q127. This seems to be a more plausible explanation than the replacement of another designation by ιωω. To summarize, it seems that ιωω was written in sequence with the surrounding Greek text by the same scribe. The slight blank spaces on both sides of this word may be explained as a custom of writing Hebrew names in Greek transliteration. In addition to spacing features that appear to be reflected in both 4Q120 and 4Q127, there is another connection. The latter may also contain traces of the divine name ιωω.

4Q127 (4QpapparaExod gr) appears to have two occurrences of ιωω.573 Though technically not a Septuagint manuscript, perhaps a paraphrase of Exodus or an apocalyptic work

571 Koenen and Aly, Three Rolls, 7.
572 Given the inconsistency of this practice it is also possible that the Greek scribe was simply double checking his source for accurate transcription. The blank spaces could be explained on pragmatic grounds as the scribe paused to verify the correct spelling.
573 The editors of 4Q127 observe that the text is too fragmentary “to identify the work or to establish it clearly as a biblical text. Rather, it is possibly, as Professor Devorah Dimant suggested in a private communication, an apocalyptic work which involves both a review of history in ‘the former times’ and revelations and moral teaching for the present or future.” See DJD 9:223. Regarding the vocabulary of 4Q127, we find that “[t]he text of frg. 1 mentions of Moses, Pharaoh, Egypt, and possibly Aaron, Miriam, the Red Sea. Frg. 2 speaks of ‘angels’ and
based on Exodus, 4Q127 shares key physical properties with 4Q120. Regarding the placement of fragments in 4Q127, the editors note that “…the small fragments placed with this manuscript have been so placed on paleographic grounds, but they and the unidentified fragments of pap4QLXXLev should be studied as possibly belonging to the opposite manuscript.” These material observations suggest that even if the fragments are accurately placed, their scribal production occurred in very similar contexts. In 4Q127 8 3, the use of $\iota\omega$ is probable, 

Note, in particular, the clear $\iota$, $\alpha$, and what appears to be the top-left loop of the $\omega$.

Importantly, a 4mm space occurs after the first person dative pronoun $\sigma\iota$, suggesting that the $\iota$ and $\alpha$ belong to the divine name $\iota\omega$. This fragment is probably from a different hand because the spacing is slightly larger than in 4Q120, and the hand of 4Q127 is not as neat. Also, the larger fragments of 4Q127 contain enough text for comparison and do not overlap with any portion of LXX Leviticus (or 4Q120), suggesting that this fragment does not belong to 4Q120.

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possibly of ‘hidden things’ ($\tau\alpha\kappa\nu[\pi\tau\alpha$? cf. LXX Deut 29:28). ‘Sins’ are mentioned in frg. 3, ‘heaven’ in fig. 7, ‘word’ in frgs. 8 and 37, and perhaps ‘lawlessness’ in fig. 9.” DJD 9:224.

574 DJD 9:167: “…though generally the ink strokes in this manuscript [4Q120] are thinner than those in 4Q127 and the manner of forming letters is distinctive with each manuscript, nonetheless the unidentified fragments of each manuscript should be compared with those of the other…” See also the preliminary publication by E. Ulrich, “A Greek Paraphrase of Exodus on Papyrus from Qumran Cave 4,” in Studien zur Septuaginta—Robert Hanhart zu Ehren (ed. D. Fraenkel, U. Quasi and J. W. Wevers; MSU 20; Göttingen: Vandenhoeck und Ruprecht, 1990), 287–98.

575 DJD 9:223. 4Q127 frgs. 1–9 contain some readable text, though no more than a few complete words. Fragments 10–78 are comprised of tiny scraps and letter traces. Fragments 79–86 “…may with varying degrees of probability, derive from diverse manuscripts.” DJD 9:241.

576 4Q127 1 6, for example, contains the words “$\delta\omega\zeta\ Αιγυπτου.” In LXX Lev, $Αιγυπτου$ is always preceded by $γ\eta$, as in $\epsilon\kappa\gamma\kappa\ Αιγυπτου$ (11x).
A second use of ιαω may be found at 4Q127 54 2, but this is less likely than the example above:

\[\text{σε[} \text{αω [}\]

An alpha and omega are visible, and there appears to be a slight space after the omega, but nothing of the context remains, making the reconstruction of ιαω uncertain. If at least the reading of ιαω in 4Q127 8 3 is accurate, then ιαω is represented in two manuscripts from Qumran: 4Q120 and 4Q127. By taking these partial reconstructions into account, the total number of occurrences of ιαω is probably four, maybe five.

The uses of ιαω among the Cave 4 Greek scrolls has been characterized as aberrant or “strange,” but others find it to be the most natural rendering. Importantly, the evidence from Qumran, does not stand alone. There is further evidence for the use of ιαω in the first century BCE, especially in Egypt. Frank Shaw reviews the evidence for the use of ιαω among classical authors, Greco-Roman sources, Jewish and Ecclesiastical writers, and early LXX onomastica. He illuminates, in particular, the uses of ιαω among non-Jewish Greco-Romans: Diodorus Siculus, Varro, Philo of Byblus, Valerius Maximus, and emperor Gaius. Diodorus (60–30

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579 For the onomastica, see P. Oxy 2745, P. Heid 1359, Codex Marchalianus, Vat. Pius II Gr. 15, Onomasticum Coislinianum, and some Syriac and Ethiopic onomastica translated from Greek. Shaw shows how in our earliest extant papyrus onomastica the Greek transliterations of Hebrew names, listed in one column are explicated in another (e.g., יְוָנָדַם rendered as Ιαω δόμα; or Ἠσηφ rendered as Ιαω πρόσθεμα). The basic fact that a scribe writes ιαω in the explanatory column suggests that “there must have been a somewhat substantial number of Jews employing, and copies of the LXX itself that contained [sic], the divine name Ιαω.” Shaw, *Earliest*, 33.
BCE), for example, mentions that “[a]mong the Jews Moses referred his laws to the god who is invoked as Ιαω.”\textsuperscript{581} As Shaw argues, the narrow interpretation of Ιαω reflects the assumption of twentieth century scholarship that this term belonged solely to the realm of mysticism and magic, but the study of all available evidence clearly demonstrates that Ιαω was both widely known and had a broad geographic distribution. These factors must be taken into account when considering the history of the divine name in Greek biblical texts.

4.2.2 Square-Aramaic Script Tetragrammaton

The Greek biblical manuscript P. Fouad 266b (Ra 848) contains the Tetragrammaton in the square-Aramaic script about 30 times.\textsuperscript{582} It dates on paleographic grounds to around 50 BCE, the same period as the Cave 4 Greek scrolls. Fragment 103 4-8 (=Deut 31:27–28) provides a typical example of the Tetragrammaton:

\begin{verbatim}
σκληρ[ον ετι γαρ εμ[ου ζωντος μεθ
υμων σ]ημερον παρ[απικραινοντες
γετε τ]α προς ηνυν τον θεο[ν πως ουχι
και εσ]χατον του θανατου μ[ου
...
\end{verbatim}

The Tetragrammaton was written into a large blank space left by the initial scribe. A small dot occurs at the top left of the space near the final heh. These features are typical of every occurrence of the Tetragrammaton. In the announcement of P. Fouad 266’s discovery, Waddell wrote:

\textsuperscript{581} Biblioteca Historica, 1.94.2. For exhaustive discussion, see Shaw, Earliest, 38–46.
\textsuperscript{582} For earlier editions of these manuscripts, see Françoise Dunand, Papyrus Grecs Bibliques (Papyrus F. Inv. 266): Volumina de la Genèse et du Deutéronome (L'Institut Francais d'Archéologie Orientale. Recherches d'archéologie, de philologie, et d'histoire 27, 1966); Paul Kahle, Études de Papyrologie 9 (Cairo, 1971), 81–150, 227, 228.
One sees clearly how the scribe had to prepare each time for his insertion of the Hebrew word by making sure that there was plenty of room for his right-to-left-written JHWH — after finishing the last Greek word from left to right, he would measure off the space, marking it with first one dot and then a second. Thus after all those twenty centuries we surprise the scribe at work and catch a glimpse of his technique.\(^{583}\)

Waddell believed that this settled the question of the original divine name rendering in the Septuagint, thus refuting Baudissin and others. The only question to be decided was what the reader would have pronounced, \(\kappa\upsilon\rho\iota\omicron\varsigma\) or \(\text{Adonai}\). Waddell left the question open.

With Françoise Dunand’s editio princeps, and the later photographic edition of Koenen and Aly, the picture grew increasingly complex. Koenen describes the scenario as follows:

\[\text{[T]he original scribe of 848 was unable to write the tetragrammaton and calculated the space so that it would fit } \kappa\upsilon\rho\iota\omicron\varsigma…\]\(^{584}\)

And again, he writes,

\[\text{Where it [the tetragrammaton] was to occur the original scribe left a blank equal to 5-6 letters (i.e. about the size of } \kappa\upsilon\rho\iota\omicron\varsigma \text{ written in full) and marked it by a high dot at its beginning. A second scribe filled in the Hebrew letters. They cover only the middle of the blank, usually the space of 2 1/2 - 3 letters.}\]\(^{585}\)

Koenen mentions two important issues: the size of the space compared to \(\kappa\upsilon\rho\iota\omicron\varsigma\), and the procedure of writing the Tetragrammaton. All scholars who have examined this manuscript consider a two scribe system to be the most plausible explanation for the final product: the Tetragrammaton in the Greek text.\(^{586}\) The reason for the size of the space, however, is unclear.

Koenen suggests that the scribe “calculated the space” to be filled in with \(\kappa\upsilon\rho\iota\omicron\varsigma\), which presumably means that \(\kappa\upsilon\rho\iota\omicron\varsigma\) was not a feature of this text’s prior history. Tov implies a similar scenario: “The first scribe left spaces indicating where the divine name (either “kyrios” or the

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\(^{583}\) Waddell, “The Tetragrammaton,” 161.
\(^{584}\) Koenen and Aly, Thee Rolls, 2 n. 6.
\(^{585}\) Koenen and Aly, Three Rolls, 5–6.
Tetragrammaton) was to be filled in. The second scribe wrote these Tetragrammata. The descriptions of Koenen and Tov both point to the use of κύριος, at least, as the intended subsequent stage, but this did not happen. Instead, the second scribe inserted the Tetragrammaton.

If Koenen and Tov provide an accurate description of the material evidence, then the most likely divine name in the earlier stage of P. Fouad 266b’s textual history would not have been κύριος or the Tetragrammaton. Both are secondary because κύριος was intended and יוהו was actually used as the replacement. On this basis, it seems that ταω would be the most logical choice for the divine name in the earlier stage of P. Fouad 266b’s tradition. For Dunand, the Jewish-Egyptian community used P. Fouad 266 in the context of synagogue reading/worship. She does not describe in detail the procedure of writing the Tetragrammaton, but suggests that the impetus behind its use was the belief that the divine name was ineffable. The replacement of ταω with the Tetragrammaton in this scroll would offer a reasonable explanation for the avoidance of the pronunciation.

In summary, P. Fouad 266b offers evidence for a two-stage system of writing the Tetragrammaton in the square-Aramaic script. A blank space was left to be filled in by a second scribe. The Tetragrammaton appears to have been written in Semitic fashion right-to-left, while the surrounding Greek text was written left-to-right.

587 Tov, Scribal Practices, 208.
588 Dunand, Paprus GRECS Biblique, 50–55.
589 Other explanations for the procedure for writing the Tetragrammaton are possible. Believing the Tetragrammaton to be holy, the scribe may have written it after undergoing ritual purification. Wilkinson (Tetragrammaton, 55) writes: “Perhaps one may speculate that the insertion of the Hebrew Tetragrammaton was a separate operation requiring greater sanctity.” This explanation would not require the replacement of one term with another, but it is difficult to understand why the space for the Tetragrammaton is so large in this manuscript, or why the second scribe consistently wrote the Tetragrammaton much smaller than the space allows.
4.2.3 Paleo-Hebrew Tetragrammaton

Three Greek biblical scrolls contain the Tetragrammaton in the paleo-Hebrew script—the Twelve Minor Prophets Scroll (8ḤevXIIgr), P. Oxy 3522, and P. Oxy 5101. Importantly, the use of paleo-Hebrew for the Tetragrammaton is not localized to one geographic region, but found in Greek biblical texts in both Judea and Egypt. These scrolls provide evidence of four different styles of writing the paleo-Hebrew script.

8ḤevXIIgr is the earliest manuscript to use paleo-Hebrew for the Tetragrammaton, copied sometime between 25 BCE and 25 CE, and found in the “Cave of Horrors,” so-named after the discovery human skulls in the cave of those who perished in the Bar Kochba revolt (132–136 CE). This manuscript was produced by two different hands, and preserves about twenty-six columns from six of the Minor Prophets (Jonah, Mic, Nah, Hab, Zeph, and Zech). The Tetragrammaton is written 24 times in “hand A,” and 4 times in “hand B.” The paleo-Hebrew style of “hand a” is evident in 8ḤevXIIgr 28 37–42 (=Zech 1:3–4):

The second style of paleo-Hebrew (“hand B”) is seen in 8ḤevXIIgr B2:3–6 (=Zech 9:1),

590 Tov, DJD 8:1–4.
For the procedure of writing the divine name, the scribe did not leave any blank spaces. No dots are visible as pre-markings for the locations where the divine name was to be written. The sizes of the Hebrew letters are approximate to the frame of the Greek letters, and they are often written at the exact same height.

Emanuel Tov has made an interesting observation regarding the writing of the yod of the Tetragrammaton in col. 28 line 37 (the first example above). The ligature of the yod connects with following Greek tau of the definite article. This provides evidence that the same scribe wrote both the Greek text and the Tetragrammaton:

In our scroll hand A probably wrote both the Greek text and the palaeo-Hebrew tetragrammaton without interruption, since some instances there is little or no space between the tetragrammaton and the adjacent words, and occasionally the tetragrammaton is written in almost one continuous movement together with the next letter (col 28, l. 37; also col 8, l. 6).\(^{591}\)

This probably also means that hand A wrote the Tetragrammaton left-to-right, as it would be difficult to replicate a ligature moving in the opposite direction. Thus the scribe wrote the Tetragrammaton in scriptio continua, in unbroken sequence with the surrounding Greek text. In the other example above (Zech 9:1), the top horizontal stroke of the tau in “τω” is identical to the top stroke of the paleo-Hebrew final heh.\(^ {592}\) Thus both hands appear to write the Tetragrammaton left-to-right in scriptio continua at the same time the Greek text was copied.

Another example from hand A supports this view, 8HevXIIgr 8 40–43 (=Mic 5:3–4):

\(^{591}\) Tov, DJD 8:12.

καὶ ἔσεται καὶ πο[ι]μανεὶ ἐν ἵ[σ]χυ ἸΑΩ
καὶ ἐν τῇ ἑπάρσει ὁνόματος ὸΘΕΟ θεοῦ [αὐτοῦ]
καὶ ἐπιστραφήσονται· ὅτι νῦν μεγαλ[ῦνή]
σονται ἐως περάτων τῆς γῆς καὶ ἐσ[ται]

Here, the yod of Tetragrammaton matches the exact height of the theta in θεο, while the words to the left of the Tetragrammaton are at a higher level. This suggests that θεο followed in sequence from the writing of the Tetragrammaton.

A few observations may be drawn from the different procedures of writing the divine name in 8ḤevXIIgr and P. Fouad 266b. The spaces and dots of P. Fouad 266b provide evidence of a two stage writing system in which Tetragrammaton, written right-to-left, was inserted by a second scribe. According to the scenario described by Koenen and Tov, this may represent a replacement of an earlier designation in the textual history of P. Fouad 266b. In contrast, there are no pre-markings for the use of the paleo-Hebrew Tetragrammaton in 8ḤevXIIgr. Both hand A and B write the Tetragrammaton in paleo-Hebrew left-to-right in sequence with the Greek text in a one-stage writing system. Thus 8ḤevXIIgr and P. Fouad 266b follow two drastically different procedures for writing the Tetragrammaton, yet they both considered the use of the Tetragrammaton important. Two more Greek scrolls provide evidence for the use of the paleo-Hebrew script.

P. Oxy 3522 (Ra 857) contains the Tetragrammaton in paleo-Hebrew. It preserves a small portion of Job 42:11–12, and dates to the first century CE.593

The first occurrence of the Tetragrammaton is found in line 2, at the hole in the fragment above. The second occurrence is in line 5, at the beginning of Job 42:12 (ὁ δὲ Ἰαβων εὐλόγη). In both examples, the ligature of the paleo-Hebrew yod extends into the following Greek letter, an epsilon in both cases, forming its middle stroke. The evidence of P. Oxy 3522 appears to be similar to 8HevXIIgr. The scribe wrote the Tetragrammaton left-to-right in scriptio continua in sequence with the Greek text in a one-stage system.

P. Oxy 5101 (Ra 2227) dates paleographically to the first century CE. It constitutes the earliest extant witness to the Old Greek Psalter.⁵⁹⁴ There are at least three occurrences of the Tetragrammaton in paleo-Hebrew, but the procedure for writing the Tetragrammaton in this manuscript is unclear because the evidence is fragmentary and inconclusive. One important locus concerns a blank space, where the Tetragrammaton would have occurred. Two scenarios seem possible. The blank space could have been left by an original scribe that was later missed by the second scribe writing the Tetragrammaton, which would comprise a two-stage system (up to this point, unattested for Greek texts using paleo-Hebrew), or the letters of the Tetragrammaton

suffered abrasion and flaked off. The clearest example of the divine name is at Ps 64:2 (D 13–16):

The size of the Hebrew and Greek letters are the same and the line heights appear to be approximate. The manuscript generally follows the *scriptio continua* convention, but indications for the direction of writing the Tetragrammaton are missing. The preserved material does not show any connection of ligatures between the Greek words that come before or after the Tetragrammaton. While there do not appear to be pre-markings for the later insertion of the Tetragrammaton, the evidence is very fragmentary. There is one peculiarity, however, that stands out. Colomb and Henry note that,

[T]he scribe of our roll has assimilated the initial *yod* to the *he* by giving it a third bar, suggesting that he was not familiar with the paleo-Hebrew letters. It is possible but by no means guaranteed that the preserved instances of the Tetragrammaton in this papyrus were written together with the Greek text. 595

A lack of familiarity with the correct form of the paleo-Hebrew letters might suggest that the scribe had little knowledge of the paleo-Hebrew Tetragrammaton. Such ignorance could also suggest that the scribe was not familiar with how the divine name should be written, right-to-left or left-to-right. The default mode would probably be writing the Tetragrammaton according to the direction of the Greek text, although there is not enough evidence to provide firm indication either way.

595 Colomb and Henry, “5101,” 5 n. 12.
The next example shows the contested blank space, along with the two other occurrences of the Tetragrammaton: Ps 26:14 (A 10–14),

\[
[\kappaαι\ ε\ψευσατο]\ η\ α[\ δικια\ ε]\ αυτη
[\πιστευω\ του\ ι]διν\ τα\ αγαθα
[\εν\ γη\ ζωντων\ υπο]\ μενοντων\ του\ γ[\ η]\]
[\αυδριξου\ και\ χρα\ αταιουσθω\ η\ καρδια\ σ[ου]]
[\και\ υπομεινον\ τ[ου]\ η\ η]\]
\]

On the right edge of the fragment in line 12 the waw and final heh of the Tetragrammaton are visible. Line 14 is almost completely missing, with only traces of the tops of the Tetragrammaton letters remaining. Again, it is unclear if the scribe wrote the divine name in sequence with the Greek text, left-to-right, or not. The definite article “τον” in line 12 appears to have flaked off the manuscript, which would suggest very little space between the Tetragrammaton and the surrounding Greek text.

In line 11, just above the extant waw and heh of the Tetragrammaton, there appears to be an empty space following τα αγαθα. This is not likely an intentional vacat because it occurs at the middle of the verse, leaving no reason for punctuation or sense division, and more importantly κυριος occurs at this location in other LXX manuscripts. Colomo and Henry write:

Perhaps a space was left blank for the Tetragrammaton to be inserted later, as in P. Fouad inv. 266, though the Tetragrammaton at D 14 at least fits the space well enough to suggest that it may have been written together with the rest of the text. Another possibility is that an earlier copy had left a space of this kind, and that our roll is descended from that copy. The text without κυριου makes sense, and a scribe might well have forgotten to insert the Tetragrammaton. It is also possible that traces have been lost through abrasion as elsewhere in this scrap.\(^{596}\)

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\(^{596}\) See Colomo and Henry, 4.
In a recent essay on the text-critical significance of P. Oxy 5101, Jannes Smith considers both options possible, but interprets the space in line 11 as a blank space left for the divine name. He writes: “The apparent absence of the Tetragrammaton (for κυρίου) in 26:13 is probably due to a failure to notice that a space had been left for it, because the text makes sense without it and because the space comes at the end of a line.” For Smith, the procedure of leaving a blank space, subsequently filled in with the Tetragrammaton, is evidence for the replacement of κυρίος, and the secondary nature of the paleo-Hebrew Tetragrammaton.

Smith seeks further text-critical support for the secondary nature of the Tetragrammaton in P. Oxy 5101. Colomb and Henry observed that the Tetragrammaton at D 14 (first example above) is a unique divine name reading in comparison with Ps 64:2—the MT reads אלהים and the LXX reads θεος. Smith argues that it is highly unlikely that the Tetragrammaton at D 14 goes back to a Hebrew Vorlage, and considers it instead to have arisen in the transmission history. He gives priority to the MT/LXX readings אלהים/θεος. The MT, however, is the only Hebrew witness attesting to Ps 64:2, and we are of course dealing with the Elohistic Psalter. This makes it at least equally likely that אלהים (θεος), arose late in the transmission history as a replacement of an earlier Tetragrammaton. In this case, the Old Greek text of P. Oxy 5101 may be a reliable guide to an earlier reading.

At any rate, the evidence of P. Oxy 5101 is too fragmentary to give decisive evidence for the procedure of writing the Tetragrammaton, and therefore its role in the textual history of this manuscript. We may tentatively suggest that if P. Oxy 5101 follows the procedure of other Greek

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biblical texts that write the Tetragrammaton in the paleo-Hebrew script, then it would represent a one-stage writing system.

We have encountered so far two groupings of manuscripts based on their procedure of writing the Tetragrammaton. On the one hand, P. Fouad 266b shows evidence of a two-stage writing system with blank spaces, dots, and the Tetragrammaton in the square script. This evidence may represent a replacement of an earlier designation. On the other hand, 8HevXIIgr, P. Oxy 3522, and perhaps P. Oxy 5101, show evidence of a one-stage writing system, where the Tetragrammaton in paleo-Hebrew is written along with the Greek text left-to-right. The procedure of writing the Tetragrammaton in paleo-Hebrew appears not to have required any additional steps or techniques for its rendering.

4.3 The Purpose of the Divine Name Scripts in the Greek Biblical Manuscripts

The use of the divine name in Greek texts is clearly a distinctive scribal practice. As such, there must have been a purpose behind its use. Given the three clearly attested forms of the divine name, we can describe at least three scenarios.

The Greek transliteration of ιαω was most likely written in sequence with the Greek text by the same hand in a one-stage writing system. Even though small spaces appear on both sides of ιαω, these do not provide enough evidence to suggest that ιαω was written into a blank space. As discussed above, this small spaces may represent a spacing convention around Hebrew proper names transliterated into Greek. Because ιαω was written with vowels, a novel development in

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598 P. Oxy 1007 (Ra 907) is a third century CE fragment of Gen that contains two paleo-Hebrew yods, as an abbreviation for the Tetragrammaton, and also shows the one-stage writing system, left-to-right. See Robert Kraft’s image database: http://ccat.sas.upenn.edu/rak/lxxjewpap/.
the history of the divine name, as vowels are not indicated in the consonantal Hebrew, the scribe seemingly did not consider it important to warn against the pronunciation of the divine name.

A further puzzle for discerning the purpose of the name ΙΑΩ in this manuscript is the location of its discovery in Cave 4 at Qumran. The Greek biblical texts, in general, comprise a very small percentage of the total number of Hebrew and Aramaic texts, and Tov does not think that these Greek biblical texts were used at Qumran. He draws this inference from the striking absence of Greek documentary texts from the Qumran caves, while at all other sites in the Judean desert there is a much higher percentage of Greek documentary texts, but few Hebrew and Aramaic texts. This correlation means that the presence of Greek documentary texts points to the active use of Greek, and vice-versa:

[T]here is no proof that Greek was a language in active use by the inhabitants of Qumran. It is possible that at least some of them knew Greek, since fragments of Greek Scripture were deposited in caves 4 and 7. But cave 4 probably served as a depository of some kind (not a library) in which the Qumranites placed all their written texts... This depository in cave 4 contains eight Greek texts, which may signify that the person(s) who brought these texts to Qumran had used them prior to their arrival, which would imply knowledge of Greek. But it is not impossible that these texts were brought directly from an archive in which case no knowledge of Greek by the Qumranites needs to be assumed. The evidence does not suggest that the Greek texts from cave 4 were read or consulted at Qumran or that they were written there.

The evidence of 4Q120 is incongruous with most literature from Qumran, particularly the sectarian texts that show consistent avoidance in reading and writing the Tetragrammaton. There

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599 The one exception to a Greek documentary text is the opisthograph fragment of 4QNarrative Work and Prayer (4Q460). The verso contains 4QAccount gr (4Q350); see Cotton, DJD 26. Tov assumes that this was written on 4Q460 after the occupation of the site by the Qumranites. Tov, “The Greek Biblical Texts,” 101.

600 Tov, “The Greek Biblical Texts,” 99–100. He continues: “Cave 7 is a different issue. The contents of that cave which was probably used for lodging (thus R. de Vaux, DJD 3, 30) or as a workplace, consisted solely of Greek literary papyri, probably all Greek Scripture, and possibly all of these were brought directly to the cave from an archive outside Qumran or from a specific spot within the Qumran compound.” Furthermore, that Greek speakers were actively using 8HevXIIgr, in contrast to the situation with the Cave 4 Greek scrolls is suggested by the fact that documentary texts were found in Nahal Hever: “Since the documents found in Nahal Hever show that Greek was used actively by the persons who left the texts behind, including a Scripture scroll, some or much use of that scroll by persons who deposited the text in Nahal Hever may be assumed.” Tov, “The Greek Biblical Texts,” 100.
is nothing about the procedure of writing ιαω that points towards distinctive treatment. There is also nothing to suggest that ιαω was avoided in reading by the Jewish communities who at one time may have used Greek biblical texts with this form of the divine name. One could imagine this translation to make sense to Greek readers anywhere in the Greek-speaking diaspora. Perhaps these texts were originally from Egypt.\textsuperscript{601} On analogy, even though the Qumran biblical scrolls regularly wrote the Tetragrammaton in the standard square-Aramaic script, the Tetragrammaton was avoided in speech, at least at Qumran. But the difference with ιαω is that this form was written with vowels. If a substitute was spoken instead, it would mean that the vowels had no purpose, which does explain why they were written in the first place. The evidence for ιαω shows no hindrance in writing or reading this form of the divine name, and therefore it lies outside of the tradition of attributing special sanctity to the name.

The Tetragrammaton in the square-Aramaic script was inserted into a blank space left by the original scribe of P. Fouad 266b. The significance of the procedure for the writing the Tetragrammaton may have alternative explanations, but to a Greek reader, the final product would likely have presented a hurdle for vocalization. This suggests that the Tetragrammaton was not pronounced. Several scholars, usually with reference to Origen, conclude that most likely κύριος, but maybe Adonai, was pronounced for the Hebrew Tetragrammaton in Greek biblical texts.\textsuperscript{602} The paleo-Hebrew script for the Tetragrammaton in 8ḤevXIIgr, P. Oxy 3522, and P. Oxy 5101 would also clearly present a hurdle for vocalization for Greek readers. It is safe

\textsuperscript{601} As Tov has shown that these Greek literary scrolls were unlikely to have been used at Qumran, additional lines of evidence could support an Egyptian provenance: 4Q120 and 4Q127 both show unique spacing patterns around Hebrew names transliterated into Greek, only found elsewhere in P. Fouad 266a, c. Skehan and Parsons considered the scripts of 4Q120 and P. Fouad 266b to be very similar. According to Wevers, Text History of the Greek Deuteronomy (Göttingen: Vandenhoeck and Ruprecht, 1978), 64, the phonological-orthographic variant εγ, in lieu of εκ (cf. 4Q119 frg. 1 ln. 19), is evidence of an Egyptian connection.

\textsuperscript{602} Stegemann, “Gottesbezeichnungen,” 198.
to assume that another designation was pronounced in these manuscripts. But if avoidance could be achieved also through the square-Aramaic script Tetragrammaton, as suggested by Origen, then the use paleo-Hebrew would seem to require further explanation. In this regard, it is helpful to recall Origen’s other comment, namely that the more “accurate” exemplars used the archaic script. This is a comment about the nature of the composition in which the Tetragrammaton occurs, and has been in recent decades a major point of discussion. I review below the inference drawn by scholars that the presence of the Tetragrammaton is a sign that a Greek biblical text has been revised towards a Hebrew exemplar. I agree that a correlation exists between the recensional nature of Greek manuscripts and the use of the Tetragrammaton, but there are also exceptions. More importantly, this correlation does not provide an inherent reason for the use of the Tetragrammaton, nor decisive solution to the question of the earliest rendering of the divine name in the Septuagint, as some have implied.

Following the work of Dominique Barthélemy, many scholars agree that early Septuagint manuscripts show revisions towards a proto-MT like Hebrew exemplar. With regard to the Greek biblical texts specifically—not the Qumran Hebrew biblical manuscripts written in the square script with paleo-Hebrew divine names—Septuagint scholars have proposed that, in addition to spoken avoidance, the Hebrew Tetragrammaton is a recensional trait of a “Hebraized” Greek biblical manuscript. Tov states:

All the texts transcribing the Tetragrammaton in Hebrew characters reflect early revisions, in which the employment of Hebrew characters was considered a sign of authenticity, even though this practice only entered the transmission of Greek Scriptures

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at a second stage.  

Every scholar who has commented on the nature of 8ḤevXIIgr holds it to be a revision of the Old Greek Minor Prophets. Similarly judged is P. Fouad 266b–c. Koenen and Aly state: “[T]he result of continuous attempts to bring the Greek text into closer accord with the Hebrew are clearly recognizable…Both rolls show the tendency of harmonizing the text of the Septuagint with the Hebrew parent text.” Because the revision activity is secondary, the logical assumption is that other features of the scroll are also secondary, in particular the Hebrew Tetragrammaton. This correlation has been used to argue that the Tetragrammaton is not an original feature of the Old Greek translation. The stated reason, in part, of Pietersma, Rösel, Perkins, Smith, and others, is that we do not find κύριος in the early Septuagint copies because most are revisions towards a Hebrew exemplar in which κύριος was replaced with the Tetragrammaton.

Scholars agree that the Greek biblical texts with the Tetragrammaton, in either script, contain evidence of revision. There is, however, one important exception: P. Oxy 5101. This manuscript is genuine OG witness of the Psalter, but it contains what would seem to be a problem, the paleo-Hebrew Tetragrammaton. Pietersma states “[o]n balance nothing impresses me more about 5101 than its early date and its thoroughly Septuagintal character notwithstanding its sole recensional trait, namely, the replacement of κύριος by the tetragram in

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606 Koenen and Aly, Three Rolls, 9; cf. Wevers, THGD, 26, 66.
palaeo-Hebrew script.\textsuperscript{607} If the sole recensional trait is the Tetragrammaton, then the much relied upon correlation between the recensional nature of a manuscript and the presence of the Hebrew Tetragrammaton, at this point, breaks down. But in a recent text-critical study, Jannes Smith further corroborates the OG character of P. Oxy 5101, and also agrees with Pietersma that the paleo-Hebrew Tetragrammaton is the “sole recensional trait” of this manuscript, assuming that it has entered the text at some point in transmission history. Smith concludes his study by suggesting that because the Psalter has borrowed language from the Pentateuch it is likely to have emulated its (alleged) use of \textit{xúριος}. Thus “[Ra] 2227 supports an argument in favour of an original \textit{xúριος}, with the paleo-Hebrew form of the Tetragram as a secondary, archaizing stage.\textsuperscript{608} Even though the important correlation between the revisionary nature of the manuscript and Tetragrammaton is lacking, Pietersma and Smith maintain that the Tetragrammaton is a sign of revision. The evidence of P. Oxy 5101 should call into question this view.

On the whole, apart from the dubious procedure of drawing inferences from the recensional (or non-recensional) nature of a Greek biblical text and the reason for its use of the Hebrew Tetragrammaton, the correlation itself is not decisive for understanding the role of the divine name in the textual history of the Septuagint. Even as most scholars agree that the Hebrew Tetragrammaton is a secondary development in revised Greek biblical texts, none of this evidence is from Qumran. When examining the textual nature of the Cave 4 Greek texts, the overall impression is that they are genuine witnesses of the Old Greek translation. 4Q119 and 4Q120 probably reflect earliest OG versions of Lev.\textsuperscript{609} In a well-known statement, even


\textsuperscript{608} Smith, “The Text-Critical Significance,” 22.

Pietersma observed that the genuine Septuagintal credentials of 4Q120 are “well nigh impeccable.”\textsuperscript{610} The textual character of 4Q121 is also an early version of Num, but “not clear-cut,”\textsuperscript{611} and 4Q122 is too fragmentary for analysis. Importantly, the only extant evidence for the divine name in the Cave 4 Greek texts is ιαω. On the basis of this reasoning, which scholars continue to employ with regard to the Hebrew Tetragrammaton, nothing would hinder the view that ιαω was a feature of the original Septuagint translation. This is precisely the course taken by Tov. In the context of the debate over the original divine name rendering of the Septuagint, he states:

In absence of convincing evidence in favour of any one explanation, the view of Skehan and Stegemann [that ιαω is original] seems more plausible in light of the parallels provided. This argument serves as support for the view that 4QpapLXXLev\textsuperscript{b} reflects the OG, and not a later revision/translation.\textsuperscript{612}

Notwithstanding the circular reasoning that is also apparent in using ιαω as a sign of OG translation, the recensional nature of the Cave 4 Greek scrolls and the presence of ιαω shows that the question of the earliest rendering is not decisively answered by resort to observations about the textual nature of Greek biblical manuscripts and their use of divine designations. Otherwise, those who maintain the originality of κύριος would have to concede that on balance the evidence for ιαω is more compelling. It is worth commenting, moreover, that if ιαω can be positively


identified in 4Q127 (pap paraExod gr) then this would provide evidence for its use in a scriptural like composition that seemingly has nothing to do with the debate over the revisions of the OG.

In summary, there is a correlation between the divine name and the textual nature of the Greek biblical manuscripts, but one cannot positively identify one as the cause of the other. At the core of the arguments for understanding the purpose of the Hebrew Tetragrammaton as a recensional trait is a simple correlation. There is no proof that the reason for the Tetragrammaton is caused by or inherent to the textual character of early revisions of the Old Greek. Our surest indication of the purpose of the Hebrew Tetragrammaton in Greek biblical texts is to signal its spoken avoidance in reading.

Stegemann, Skehan, and others have long noted that regardless of what was written in Greek biblical manuscripts, most likely κύριος was pronounced in reading. This would clearly pertain to the evidence of Greek biblical scrolls using the Tetragrammaton, but the implications of manuscripts with ιαω are less clear. This casts some doubt on the view that at least in speech κύριος would have gone back to the original translation. It would be helpful to pin-point in what texts and at what time the evidence for the use of κύριος in the late Second Temple period comes into view, at least in writing, in order to gain further clarity on its replacement of the Tetragrammaton and the formal equivalent אדני. This is the last topic of discussion before we are in position to assess the scholarly proposals for the overall development of divine name practices in Greek biblical texts.

4.4 Evidence for the Use and Non-Use of κύριος in the Second Temple Period

For this foray into the evidence for κύριος in the Second Temple period, it must be stated at the outset that this section is very limited in scope. Extensive twentieth scholarship has
focused on the Hellenistic use of κύριος, particularly in attempts to understand the origin of the New Testament title for Jesus. My purpose does not concern the use of the title as it relates to the New Testament, but gaining clarity on where and how it enters Judaism more broadly. The major questions asked by New Testament scholars, nevertheless, are of some relevance, albeit with a different application. For the first century CE uses of the title κύριος, scholars have asked whether it arises from a translation of the Palestinian semitic absolute uses of אדון and מרא, Hellenistic Jewish uses drawn from the Septuagint rendering of the Tetragrammaton יהוה, or from Hellenistic secular uses in which the title was attributed to gods and human rulers relatively late, only around the first century BCE/CE. Consensus today considers the first option, with various modifications, to be the most likely background for the application of the κύριος title to Jesus. In part, this has been argued because the latter two reasons give only scanty evidence for Jewish uses of κύριος. In the context of this study, I cannot entertain these broader questions. My focus here will be to introduce two types of evidence, epigraphic and literary, that have not been discussed in relation to divine name practice in Greek biblical texts, and then draw some inferences from them about the historical context for early Jewish uses of κύριος.

We know that there are no extant copies of Jewish-Greek biblical texts from the Second Temple period that use κύριος. On the other hand, beyond the arguments from the recensional

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613 For a concise overview on the historical issues involving the use of κύριος in Judaism, and documentation of the views of Dalman, Foerster (and Quell), Cullmann, Schweizer, Fuller, Baudissin, Boussert, Bultmann, Vielhauer, and Conzelmann, see Fitzmyer, “The Semitic Background of the New Testament Kyrios Title,” in A Wandering Aramean, 115–127; also Stegemann, KYPIOC.

614 Again, Fitzmyer’s study is often taken as the basis for this consensus.

615 This seems to be the more immediate and pressing area in need of further study in order to provide more concrete basis for our understanding of early divine name practices in Greek. All the evidence furnished for an original use of κυριος—whether the grammatical arguments of Pietersma, or the use of quotations in Philo or the New Testament—is based on versions of the Septuagint that are at least 550 years after the purported translation of the Pentateuch.
nature of Greek biblical texts mentioned above, scholars have advanced grammatical arguments in support of an original use of κύριος in the mid-third century BCE translation of the Pentateuch. Many of these details, however, are somewhat inconsistent and can be explained on alternative grounds. In what follows, I attempt to show how the available evidence supports a view that Jews began using κύριος in writing approximately during the second and first centuries BCE, but such usage does not appear to be consistent or standardized, even by the end of the first century CE.

I will demonstrate this view in three parts. First, I provide a list of all Septuagint manuscripts from the second century CE up to the major Christian codices of the fourth to fifth centuries CE—Vaticanus, Sinaiticus, and Alexandrinus—in order to fix the terminus post-quem for the extant uses of κύριος in LXX manuscripts. I then discuss the epigraphic evidence for extant uses for κύριος during the Second Temple period. Lastly, I briefly sample the use and non-use of κύριος in Jewish literature that originates in the Second Temple period, although no copies are extant from this time.

4.4.1 The Use of K(YPIO)C in Septuagint Manuscripts of the Common Era

The earliest Christian copies of the LXX provide a comparative backdrop for better understanding the shift in divine name practices that took place between Jewish and Christian transmission of Greek biblical texts. This is paralleled by a change in the medium and formatting

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616 The grammatical evidence proposed by Pietersma for patterns of articulation/non-articulation of κύριος in the Pentateuch do not hold true for evidence in the Psalter; see Wevers, “The Rendering of the Tetragram in the Psalter and the Pentateuch: A Comparative Study,” in The Old Greek Psalter: Studies in Honor of Albert Pietersma (ed. Robert J. V. Hiebert; JSOTSup 332; Sheffield: Sheffield Academic Press, 2001), 21–35. But more important is Emanuel Tov’s observation, “The Greek Biblical Texts,” 112: “According to Pietersma, the first translators wrote κύριος, mainly without the article, considered a personal name in the Greek Pentateuch, as ‘the written surrogate for the tetragram’. However, the internal LXX evidence offered in support of this assumption is not convincing, as all the irregularities pertaining to the anarthrous use of κύριος can also be explained as having been created by a mechanical replacement of ιαω with κύριος by Christian scribes.”
of manuscripts themselves, most notably from the use of the scroll or book roll to codex. The following list contains evidence of about fifty manuscripts that date paleographically between the second and fourth centuries CE. Towards the end of the list, I have also included much later instances of divine name practices, occurring in manuscripts from the sixth to ninth centuries CE, that resemble earlier Jewish conventions. These will not be discussed further.

4.4.1 Greek Biblical Manuscripts from Second to the Fourth Century CE

<table>
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<td>2nd</td>
<td>codex</td>
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</tr>
<tr>
<td>P. Oxy 656 (Ra 905; Gen 14–27)</td>
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<td>χυρις, κς, θεός</td>
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<tr>
<td>P. Horsley (=Deissmann; Ra 865; Exod 4)</td>
<td>2nd–3rd</td>
<td>codex</td>
<td>κς, δς</td>
</tr>
<tr>
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<td>2nd–3rd</td>
<td>codex</td>
<td>κς, δς</td>
</tr>
<tr>
<td>P. Chester Beatty VIII (Ra 966; Jer 4–5)</td>
<td>2nd–3rd</td>
<td>codex</td>
<td>κς</td>
</tr>
<tr>
<td>P. Leipzig 170 (Ra 1014; Ps 118)</td>
<td>2nd–3rd</td>
<td>codex</td>
<td>κς</td>
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<tr>
<td>Cairo Ostracoon 215 (Ra 999; Judith 15)</td>
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<td>ostracoon</td>
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<td>P. Schøyen 2648 (Ra 816; Josh 9–11)</td>
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618 The evidence presented here is drawn from the catalogues of Septuagint manuscripts by Joseph van Haelst, Kurt Aland, and Alfred Rahlfs and Detlef Fraenkel. This evidence was checked against the catalogues of Robert Kraft, Emanuel Tov, and Larry Hurtado. Kraft provides a list of data with at the following website: http://ccat.sas.upenn.edu/rak/earlylxx/earlypaplist.html. Emanuel Tov’s list of early Greek manuscripts is found in Scribal Practices and Approaches, 304–310. Larry Hurtado has maintained a list entitled “Christian Literary Texts in Manuscripts of Second & Third Centuries” originally compiled in Larry W. Hurtado, The Earliest Christian Artifacts: Manuscripts and Christian Origins (Grand Rapids: Eerdmans, 2006), Appendix 1, 209–29.

619 I have included some manuscripts that have important material features such as the use of abbreviations, paragraphos, or spacing features that may be relevant for understanding their (presumably) divine name practices, but themselves do not preserve instances of a divine name. These are marked with dash (\_).

620 Kraft notes, “There is a mid-stop with a space at the end of 19.17, and a space of about three letter widths at the end of 19.18, where most texts have a form of ΚΥΡΙΟΣ,” see Kraft, “Mechanics,” 62. Furthermore, Treu comments, “...as though the scribe omitted the word unintentionally ... Or perhaps this resulted from a vorlage that had the Hebrew divine name here?”
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</tr>
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**Later Jewish Divine Name Practices**

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<tr>
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<td>6th</td>
<td>palimp</td>
<td>יְהֹוָה in paleo, KS</td>
</tr>
</tbody>
</table>

621 The Tetragrammaton in paleo-Hebrew in *scriptio continua* by the same hand of the Greek text occurs at 2 Kgs 23:16 (far left column, 3rd line from bottom) and 2 Kgs 23:21. This palimpsest appears to contain both *nomina sacra* and paleo-Hebrew Tetragrammaton forms. 'The Greek text uses paleo-Hebrew characters for the tetragrammaton. The pronunciation of this word was evidently kurios, 'lord' (like Hebrew adonay), for when the
Important for the current discussion is the high level of consistency in the use of $\chi(\upsilon\rho\iota\sigma)$ in the nomina sacra form. This contrasts with the diversity of practices in the relatively few copies of Jewish-Greek biblical texts from the Second Temple period. The above list clearly shows when $\chi(\upsilon\rho\iota\sigma)$ enters the extant record and what the transmission of Septuagint manuscripts looks like beginning in the second century CE.

### 4.4.2 Earliest Epigraphic Evidence for the Use of $\kappa\upsilon\rho\iota\sigma$

In addition to the use of the divine name in the Second Temple Greek biblical texts, and the practices outlined immediately above for Christian copies of the Septuagint, it will be helpful now to discuss the extant pre-Christian uses of $\kappa\upsilon\rho\iota\sigma$. To my knowledge this evidence has not been discussed with regard to its implications for the divine name in the textual history of the Greek biblical manuscripts. There are traces of $\kappa\upsilon\rho\iota\sigma$ in two Greek epitaphs from the island of Rheneia, Ach70 and Ach71, possibly an unidentified Greek text from Qumran, 4Q126, and one prayer or apotropaic text, P. Fouad 203. As far as I am aware, this comprises all extant pre-Christian evidence for $\kappa\upsilon\rho\iota\sigma$ that may be characterized as “Jewish,” with minor exception. This evidence supports the use of $\kappa\upsilon\rho\iota\sigma$ beginning in the first century BCE.

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Ach70 “Epitaph of Heraclea with Curse” is an extraordinary white marble stele that was discovered on Rheneia, the burial island of Delos in the middle of the Aegean Sea. A wide range of dates have been proposed, but general consensus holds to a paleographic date before the destruction of Delos in 88 BCE. At the top of the stele are two uplifted hands, followed by an inscription, written on both sides in *scriptio continua*:

The opening line of the epitaph reads,

I call upon and entreat the Highest God, the Lord of the spirits and all flesh (τον θεον τον υψιστον τον κυριον των πνευματων και πασης σαρκος) against who have treacherously murdered or poisoned the wretched, untimely dead Heraclea...

The title κύριος occurs twice in this stele, written in full. The claim that this epitaph is Jewish is based on Deissmann’s identification of allusions in Ach70 to similar wording found in LXX Num 16:22 and 27:16, particularly the phrase των πνευματων και πασης σαρκος (= לכרות לכל בשר). The near verbatim wording provides a compelling connection, but there are also some differences. Most importantly, the divine designations in Ach70 do not match the LXX Num

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624 See *IJO* 1:239; Deissmann, 1927, 422.
626 Deissmann, 1927, 416–18.
16:22 or 27:16 passages, nor the underlying Hebrew. For example, Num 16:22 contains מֵאֵל (MT) and θεος θεος (LXX), whereas Num 27:16 contains יהוה מֵאֵל (MT) and κυριος ο θεος (LXX). In contrast, Ach70 reads "τον θεου τον υψιστον τον κυριον." The author of the epitaph uses the definite article for the divine epithet, treating it as a title. The LXX, however, leaves κυριος unarticulated, probably construing it as a proper name. This does not provide a clear indication of the direction of use between these sources, if in fact the connection exists, but it does show that their conception of the deity may have been slightly different. Ach70 may reflect influence from the widespread worship of theos hypsistos, prevalent throughout the Mediterranean world.\footnote{Hengel considered this epithet to be an interpretation of ‘God of Heaven’; “In the synagogue inscriptions we find as the official designation for the God of Israel the title theos hypsistos, a Greek interpretation of the ‘God of heaven’ from Persian times. This then becomes the official designation of the Jewish God throughout later antiquity.” See Martin Hengel, Judaism and Hellenism, 297; ibid., Jews Greeks, and Barbarians: Aspects of the Hellenization of Judaism in the Pre-Christian Period (Philadelphia: Fortress Press, 1980), 95. Note also Stephen Mitchell, “Further Thoughts on the Cult of Theos Hypsistos,” in One God: Pagan Monotheism in the Roman Empire (ed. Stephen Mitchell and Peter van Nuffelen; Cambridge: Cambridge University Press, 2010), 197–208; Nicole Belayche, “Hypsistos: A Way of Exalting the Gods in Greco-Roman Polytheism,” in The Religious History of the Roman Empire: Pagans, Jews, and Christians (ed. J. A. North and S. R. F. Price; Oxford: Oxford University Press, 2011), 153; Mark Mueller, "Hypsistos Cults in the Greek World During the Roman Imperium,” (MA Thesis; advisor Claude Eilers; McMaster University, 2014).}

Furthermore, there is a strong possibility that the family of the epitaph was not Jewish, but Samarian, or had some connection with the Samarians of Delos. This stele shares close geographic proximity to the two Greek inscriptions that mention “The Israelites on Delos who make contribution to the sanctuary Argarizein...”\footnote{L. M. White (1987, 141) translates the inscription: “The Israelites on Delos who make contribution to the sanctuary Argarizein crown, with a gold crown, Sarapion, son of Jason, of Knossos, for his benefactions toward them.” For recent discussion, see Jan Dušek, Aramaic and Hebrew Inscriptions from Mt. Gerizim (2012), 75–79. Reinhard Pummer, The Samaritans in Flavius Josephus (TSAJ 129; Tübingen; Mohr Siebeck, 2009), 179–199, discusses the diaspora Samarian communities with reference to Josephus Ant. 11.345; 12.7, 10; 13.74–79.}

Ach71 “Epitaph of Martina with Curse” is another stele from Rheneia that dates on paleographic grounds to the same period. The text is virtually identical to Ach70, except for the replacement of “Heraclea” with “Martina.” Its state of preservation is worse than Ach70 (κυριος

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\footnotesize


\textsuperscript{628} L. M. White (1987, 141) translates the inscription: “The Israelites on Delos who make contribution to the sanctuary Argarizein crown, with a gold crown, Sarapion, son of Jason, of Knossos, for his benefactions toward them.” For recent discussion, see Jan Dušek, Aramaic and Hebrew Inscriptions from Mt. Gerizim (2012), 75–79. Reinhard Pummer, The Samaritans in Flavius Josephus (TSAJ 129; Tübingen; Mohr Siebeck, 2009), 179–199, discusses the diaspora Samarian communities with reference to Josephus Ant. 11.345; 12.7, 10; 13.74–79.
is legible once). Deissmann has suggested that the two women “may have been murdered and buried together.” In summary, assuming that Ach70 and Ach71 are either Jewish or Samarian—both groups used the Greek scriptures and both are pre-Christian—this stele provides evidence for the use of κύριος in the late Second Temple period. It is probably not accurate to think that the scribe(s) of Ach70 and Ach71 derived the wording of the epitaph directly from a Greek biblical translation, as the curse epitaph is a formulaic convention. The similarity in phrases and allusions to LXX Num 16:22 or 27:16, however, seem to suggest that Greek biblical language may be somewhere in the background.

4Q126 (Unidentified gr) comprises 8 fragments that date between 50 BCE and 50 CE that appear to be related to the other Cave 4 Greek scrolls, but currently cannot be identified with any known LXX passage. 4Q126 is written in scriptio continua and the words are often split between lines. Two fragments contain letters that could be read as κύριος. In frg. 1 line 2, on the right margin we find the letters “κυ”:

629 IJO 1:242.
630 If the families of Heraclea and Martina were “non-Israelite” then the formula των πνευματων και πασης σαρκος could have been borrowed from an “Israelite” community on Rheneia. In this scenario, the divine designations in Ach70 and Ach71, which are at variance with the LXX and MT, could have resulted from Greek scribes adjusting the Jewish divine designations to standard Hellenistic titles. Thus the compound epithet in Ach70, τον θεον τον υψιστον τον κυριον.

631 Parsons suggests a date between 50 BCE–50 CE for 4Q126 and states that the hand is similar to “4Q120 and 121 (but more shakily executed).” See DJD 9:12.

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The margin indicates that if κύριος is the correct reading, and written in full, the remaining letters would occur at the beginning of line 3. The conjunction καὶ precedes κυ, and may suggest that a new sentence begins here. Obviously, many other words could begin with κυ, and the identification of the other words is uncertain. This fragment, then, does not offer substantive evidence for reconstructing κύριος.

4Q126 2 5 provides a more plausible basis for reading κύριος. Here we find the letters κυριο[...].
The editors suggest that κυριο […], if read as κύριος, “may indicate that the text is biblical or parabiblical.”632 The preceding “ειτε” may be the coordinating conjunction (“or, either/or, even/if”) or the second person plural present active imperative conjugation of a verb like ὑμνέω, as in the phrase ὑμνεῖτε κύριον (e.g., Isa 12:4). Using database search programs, I have not found any convincing Greek biblical or Hellenistic parallels matching the wording of 4Q126.633 Overall, only two complete words from the 8 fragments of 4Q126 may be positively identified: καὶ and τὸν. The context is unclear, but if κύριος is identified in 4Q126 this would provide evidence for a Jewish use of this title in the first century BCE/CE. Even so, there is still no indication that κύριος refers to God.

P. Fouad 203 is an early Jewish-Greek prayer dated paleographically to the first century CE or slightly later.634 The contents of this prayer, fit well with other early Jewish prayers from around the first century BCE/CE, and so is worthy of consideration even though it comes near the end of our time period. There is evidence for 3 columns, but the middle column is best preserved. Benoit, van Haelst, and van der Horst all consider this prayer to have the function of an amulet.635 Hurtado thinks that it may be exorcistic.636 Shaw has noted the disagreements in the reconstructions of Benoit and van der Horst, and suggests this prayer could fit multiple settings, 632 DJD 9:219.
633 I have conducted multiple searches using TLG and Accordance Bible Software with inconclusive results. The only parallel for the letters “[,]κορπιδ[,]” is found in 1 Macc 6:51 “σκορπίδια,” but 1 Macc does not match other words in this fragment and does not use κυριος.
some of which are not necessarily apotropaic or magical.\textsuperscript{637} Lines 1–14 are written in the first person, presumably addressing an unclean spirit.\textsuperscript{638} Lines 15–19 comprise what van der Horst considers to be a type of “doxology.” The opening of this doxology reads, “Honor and glory be to the Lord...” (τειμη και η δοξα κυριω).\textsuperscript{639} The title κυριω is the last word of line 15, and although it is fragmentary, its occurrence is relatively clear.\textsuperscript{640} P. Fouad 203 provides evidence for the Jewish use of κυριος in an independent diaspora prayer towards the end of the first century CE.

In summary, evidence for the pre-Christian use of κυριος enters the extant record in the first century BCE. Ach70 and Ach71 provide a close link with LXX wording, although the divine name conventions differ in details. 4Q126 might contain the word κυριος, but there is no indication of context other than its similarity to the other Cave 4 Greek biblical scrolls. P. Fouad 203 uses κυριος in an apotropaic prayer from the late first century CE, although it likely reflects similar prayers at earlier times. Each of these sources, except 4Q126, can be positively identified as evidence from the popular diaspora level. κυριος is used in formulaic epitaph curses and apotropaic prayers.

4.4.3 Sampling of Literary Evidence for the Use and Non-Use of Κύριος

Jewish texts composed in the Second Temple period and original in Greek offer an important window into practices for the use and non-use of κυριος, even though there are no extant copies of these works from this early time. Stegemann made an insightful observation in

\textsuperscript{637} For hesitations regarding the date of this manuscript and its classification as an “amulet” and or “magical” see Shaw, Earliest, 237–42. He writes, “It is surely a phylactery in the literal meaning, but that is all that one can securely assert about it.”

\textsuperscript{638} E.g., “...you are unclean. May he send out to you his angel who guided this people at the exodus...for that reason you will not appear anymore neither will you exist to harm any soul.” For the translation and notes, see van der Horst, Early Jewish Prayers, 131–33

\textsuperscript{639} van der Horst, Early Jewish Prayers, 132–33.

\textsuperscript{640} Benoit reconstructs the line as follows “ΤΕΙΜΗΚΑΙΗΔΟΞΑΚΥΡΙΩ” (551).
his study on “Old Testament Apocrypha and Pseudepigrapha” that “Kyrios in manchen dieser Schriften eine durchaus gängige Bezeichnung des jüdischen Gottes ist.”

Some of these texts are Greek translations with earlier semitic versions, while others are original in Greek. The uses of κύριος in much of this literature, especially works that later were not included in the Septuagint, seem original, and would point to a date for the Jewish use of κύριος sometime in the second or early first century BCE. However, at the same time, many Jewish authors seem to prefer other terms for God, such as θεος, δεσποτης, or υψιστος. Given the confines of the current study, I cannot explore this material comprehensively, but provide a sampling of the literary evidence for the use and non-use of κύριος in early Jewish compositions. I discuss below the Jewish-Hellenistic writers, Esther (as compared to the Greek additions), 1, 2, and 4 Maccabees, Ezekiel the Dramatist, and the most famous Jewish historian from antiquity—Josephus. The discussion over Philo’s use of κύριος and θεος, particularly as it relates to his quotations of the LXX, has been well documented by other scholars, as well as the evidence of the New Testament, so I do not address this evidence here. Importantly, however, the framework of my working hypothesis, drawn from the epigraphic and literary evidence for κύριος, accommodates the view that the Septuagint manuscripts of the first century CE, which Philo and

641 Stegemann, KYPIOC, 347.
642 Aitken reflects on the preference of early Jewish writers and comments that “the title ‘God of heaven’ is absent from Ben Sira, where פָּלֶת and, in the Greek translation, ὅψις are very important. It suggests that for some the title ‘God of heaven’ had significance, whilst for others their preference lay elsewhere.” Aitken, “God of the Pre-Maccabees,” 264. For other discussions of naming God in the Hellenistic context, see R. M. van den Berg, “Does It Matter to Call God Zeus? Origen Contra Celsum 1.24–25 against the Greek Intellectuals on Divine Names,” in The Revelation of the Name YHWH to Moses: Perspectives from Judaism, the Pagan Greco-Roman World and Early Christianity (ed. G. H. van Kooten; Leiden: Brill, 2006), 169–83; Eberhard Bons, “The Noun βοηθός as a Divine Title,” in The Reception of Septuagint Words in Jewish-Hellenistic and Christian Literature (ed. Eberhard Bons, Ralph Brucker, and Jan Joosten; WUNT II 367; Tübingen, Mohr Siebeck, 2014), 53–66.
NT authors rely on for their quotations, could well have contained κύριος, but this does necessarily require that κύριος goes back to the Old Greek translation.

4.4.3.1 Jewish Hellenistic Writers

Many fragments of Jewish-Hellenistic poets, apologists, and historians are preserved in quotations by Josephus, and later Christian writers, Clement of Alexandria and Eusebius. Among the Jewish-Hellenistic authors, most belonging to the second century BCE, we find that Eupolemus uses “God Most High” in the letters of Solomon to the kings of Egypt, Tyre, Sidon, and Phoenicia. Artapanus prefers δεσποτὴς: “Moses replied that he had come because the Lord of the universe (τὸν τῆς οἰκουμενῆς δεσποτὴν) had commanded him to liberate the Jews.” Ezekiel the Dramatist uses θεὸς generally, but δεσποτὴς, for example, when quoting LXX Exod 12:14.

In all the evidence from these early writers, κύριος is attested four times—twice in Aristobulus, and twice in Pseudo-Orpheus—but it is not clear that these uses should be understood as original. The first occurrence is found in a quotation of Aristobulus by Clement. This passage, however, shows striking resonance with the language of Paul (e.g., Romans 3:22). In Aristobulus’ reflections on the Sabbath, he writes,

From this day, the first wisdom and knowledge illuminate us. For the light of truth—a true light, casting no shadow, indivisibly apportioned to all—is the spirit of the Lord (πνεῦμα κυρίου) for all those who are sanctified through faith (διὰ πιστεως), occupying the position of a lamp…("Stromata, 6.16.138")

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643 Holladay, Fragments, 1:120.
644 Holladay, 1:216 (Eusebius, P.E., 9.27.22).
The phrase “δια πιστεως” is only found in the New Testament, and so Clement may have harmonized Aristobulus with familiar Christian passages. The second occurrence of κύριος appears more straightforward, in a quotation of LXX Exod 9:3, “χεὶρ κυρίου ἐπέσται ἐν τοῖς κτήνεσίν σου…” But another quotation of the LXX, this time by Pseudo-Orpheus shows that the text of these quotations, as preserved by later Christian authors, are not always consistent with the MT or LXX. Pseudo-Orpheus, for example, uses κύριος in a quotation of LXX Isa 10:14, but neither the Tetragrammaton nor κύριος occurs in Isa 10:14 (MT/LXX). The same is true for Pseudo-Orpheus’ quotation of Jer 10:12. The uses of κύριος, attributed to Aristobulus and Pseudo-Orpheus, are ambiguous. They could represent various types of harmonizations or minor adoptions with Septuagint or New Testament texts as transmitted by Christian authors. This gives an overall impression that the uses of κύριος among Jewish-Hellenistic authors was very rare, if even original in the first place.

4.4.3.2 Esther

In the Hebrew book of Esther, it is well-known that the Tetragrammaton does not occur, and “God” plays virtually no role in the narrative. In the translation of this book, then, we have no reason to expect to find κύριος. And this is true, for the parts of Greek Esther that parallel the Hebrew version, but Esther has survived in two distinct Greek versions, designated the Old Greek and the Alpha text. These Greek versions both contain six additional chapters (A–F) interspersed throughout Esther, but not found in the Hebrew version. These additions are nearly

646 Eusebius, P. E., 8.10.8.
identical in the Old Greek and Alpha text, where other material differs, and so scholars consider the additions not to be original to the Greek translation, but inserted later into both versions, perhaps one copied from another. The OG version of Esther contains a postscript (F 11.1) that seems to place the date of translation sometime between the late second century and the mid-first century BCE, and by this time to have already contained the additional material. χυριος is used about 25x in the additions, but not once in the material paralleled in the Hebrew version. A high concentration of χυριος (10x) is found in Mordecai’s prayer: “Then he petitioned the Lord, remembering all the works of the Lord. And he said, ‘Lord, Lord, king of all powers (Κύριε κύριε βασιλευ πάντων κρατῶν)…” (C1–2). The absence of χυριος in the Greek portions of Esther that parallel the Hebrew are easily explained by the fact that the Tetragrammaton does not occur in Hebrew version either, but its frequent use in the Greek additions to the Greek translations, OG and Alpha, would place the use of χυριος sometime early in the first century BCE. Lastly, using χυριος at this time, in these additions, does not imply that the Tetragrammaton is behind it.

4.4.3.3 Books of Maccabees

The author of 1 Maccabees rarely includes God in his Hasmonean story, but when he does, the author obliquely refers to God as οὐρανός “Heaven.” The author does use χυριος three

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650 The opening of the postscript reads: “In the fourth year of the reign of Ptolemy…” which could refer to a number of Ptolemies who ruled at 114 BCE, 78 BCE, or 48 BCE. The content of the postscript concerns the authenticity of the “Letter about Purim” and that it was translated “by Lysimachus son of Ptolemy, one of the residents of Jerusalem.” The earliest extant copy of Esther is P. Oxy 4443 (E + 8–9), which contains a fragment of E (but does not contain material where χυριος would occur) dates to the late first or early second century CE. See Kraft, “The ‘Textual Mechanics’,” 59.

651 Thus using χυριος in this time does not necessarily imply that the Tetragrammaton is behind it.

times, but never with reference to God. After a brief introduction mentioning the conquest of Alexander of Macedon, 1 Macc narrates the events from the revolt up to the accession of John Hyrcanus to the high priesthood (134 BCE). The book was probably completed sometime after this point, in the late second century BCE. The language and style of 1 Macc has led many to believe that it was original in a semitic language, which in retroversion would suggest the non-use of the Tetragrammaton.

A striking contrast emerges when comparing the terms for God in 1 Macc with 2 Macc, the latter most likely composed originally in Greek, around the same time as 1 Macc, and reflecting Hellenistic rhetorical and literary conventions. In 2 Macc, *κύριος* is used 45 times. This book opens with the well-known reference to the two letters from the Jews in Jerusalem to those in Egypt, encouraging them to keep the “festival of booths.” The first letter is dated to 143 BCE, and the second is 124 BCE; the latter may be the time when 2 Macc was completed. As far as these dates are accurate, the use of *κύριος* in 2 Macc can be situated in the late second century BCE.

4 Maccabees is original in Greek, and contains rhetorical and philosophical conventions aimed to persuade Jews to observe the Torah in light of their persecutions. The faithful models of Eleazer, the seven brothers, and their mother are rehearsed as three examples in support of the author’s premise that “devout reason is sovereign over emotions” (4 Macc 1:7–8, 6:31). Most

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653 1 Macc 2:53; 8:30; 9:25.
scholars date the work between the mid-first to early second century CE. Intriguingly, 4 Macc avoids using κύριος with reference to God. This is clear when comparing passages where the author of 4 Macc relies on 2 Macc. For example, in 2 Macc 3:22 the priests and women pray to the “Almighty Lord” (τὸν παγκρατῆ κύριον) for the safeguarding of the temple treasury, but in 4 Macc 4:9 the priests and women implore “God” (τὸν θεόν). Even more pointedly, as righteous Eleazer is “burned to his very bones” he lifted up his eyes and said:

4 Macc 6:27  
“You know, O God (θεός) that though I might have saved myself, I am dying in burning torments for the sake of the law…”

2 Macc 6:30  
“It is clear to the Lord (τῷ κυρίῳ) in his holy knowledge that, though I might have been saved from death, I am enduring terrible sufferings in my body under this beating, but in my soul I am glad…”

These examples show that the choice of θεός by the author of 4 Macc involved a deliberate decision, in light of his source 2 Macc, to avoid κύριος. A comparison of 1, 2, and 4 Maccabees shows that even works originally composed in Greek diverge in their choice of term for Jewish deity.

4.4.3.4 Josephus

Josephus, writing around the same time as the author of 4 Macc, prefers θεός and δεσποτῆς for God. He makes considerable use of the Septuagint in *Antiquities*, often following it

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658 3 Macc also uses κύριος. Because this work shows dependence on the Greek additions to Esther and Daniel, but also growing tensions between Alexandrians and Jews, it is often taken as an early Roman composition (30 BCE–70 CE). In 3 Macc 2:2 we find an intriguing use of the double vocative in a prayer introducing a long epithet phrase (Κύριε κύριε, βασιλεὺ τῶν οὐρανῶν καὶ δέσποτα πάσης κτίσεως…). This is similar to the prayer in 2 Macc 1:24 (Κύριε κύριε ὁ θεός, ὁ πάντων κτίστης…) and Mordecai’s prayer in the addition to Esther (C1–2; Κύριε κύριε βασιλεὺ πάντων κρατῶν…).
closely, but we do not find κύριος in his paraphrase/rewriting of biblical events. Concerning the command not to eat from the tree of knowledge of good and evil, Josephus writes,

Gen 2:16  LXX  καὶ ἐνετέλατο κύριος ὁ θεὸς τῷ Ἀδαμ,
Ant. 1:40  Ὅ δ’ τοίνυν θεὸς τὸν Ἀδαμὸν...ἐκέλευε...

When Melchizedek meets Abram in Gen 14 (LXX) the deity is ὁ θεὸς ὁ ὑψιστος, but Josephus renders this important encounter with ὁ θεὸς. In the description of the event involving the destruction of Sodom and Gomorra, for Josephus, the deity is much more Zeus-like, casting fire bolts,

Gen 19:24  LXX  κύριος ἔβρεξεν ἐπὶ Σοδομα καὶ Γομορρα
Ant. 1:203  ὁ θεὸς ἐνσκήπτει βέλος εἰς τὴν πόλιν

Even in the often cited passage where Josephus provides a gloss of “ἀδωνι” as “κύριος” he says nothing about the Jewish deity:

At that time the Chananaians were at the height of their power. They took their stand for battle with a large army at Zebeke, having entrusted the leadership to the king of the Zebekeni, Adonizebek (whose name means “lord of the Zebekeni,” for “adoni” is “lord” in the Hebrew language) (ὁ δὲ ὄνομα τούτο σημαίνει Ζεβεκηνῶν κύριος ἄδωνι γὰρ τῇ Ἑβραίων διαλέκτῳ κύριος γίνεται)...(Ant. 5:121)

This shows that by the end of the first century Josephus understood these terms as formal equivalents, but there is no suggestion by Josephus that κύριος should refer to the Jewish deity. Josephus does use κύριος, some 50 times, but it always accords with the standard Hellenistic idiom of referring to gods and kings.

There are two exceptions to Josephus’ avoidance of κύριος for God. As with the quotations of the early Jewish-Hellenistic authors, however, the originality of these occurrences is unclear. In Ant. 13:68 (Isa 19:19), Josephus states that the prophet Isaiah foretold, “there should be an altar in Egypt to the Lord God,’…”

Isa 19:19  LXX  ἔσται θυσιαστήριον τῶν κυρίω ἐν χώρᾳ Αἰγύπτων
The biblical quote, as preserved in Josephus has a unique plus, τῷ θεῷ, not attested in any other Septuagint witness. If this reflects Josephus’ Vorlage, then he rearranged the syntax and added τῷ θεῷ. But if he went to this measure to add τῷ θεῷ it would seem natural, given his consistent avoidance of κύριος elsewhere, to omit κυρίῳ here. The unique plus more likely reflects Josephus’ consistent replacement κύριος with θεος. The text even mirrors the pattern of articulation with τῷ θεῷ paralleling the LXX τῷ κυρίῳ. It seems more likely that κυρίῳ was added in the transmission history of Josephus in order to harmonize it more closely with the LXX reading.⁶⁵⁹

The only other uses of κύριος for God in Josephus are found in Ant. 20.89–90. Josephus records the supplication of Izates—a client king of the Parthians—to the God of Israel: “Then he called upon God, and said, ‘O Master Lord (ὦ δέσποτα κύριε), if I have not in vain committed myself to thy goodness, but have justly determined that thou only art the Lord and principal of all beings (τῶν πάντων δὲ δικαίως μόνον καὶ πρῶτον ἣγημαι κύριον), come…to my assistance, and defend me…” Following the entreaty of Izates, according to Josephus, God vindicates him and he rules in peace for the rest of his life. Here, κυριος is used twice by the Parthian client king, who professes faith in the God of Israel. This use of κύριος, however, fits comfortably within the conventions of Hellenistic political discourse. Even as Josephus writes the title in his text, he

⁶⁵⁹ Fitzmyer, “The Semitic Background,” 121–22, also discusses the evidence in Josephus and considers the rarity of κύριος as evidence for the rarity of the title in the pre-Christian Greek biblical manuscripts, but he also does not think that these instances result from later Christian scribal habits. He asks if this was the case, why are there only two instances, and not many more? He also suggests that Josephus’ Vorlage could constitute a more complex problem than often assumed, stressing the diversity of Greek versions in the first century CE, thus accounting at some level for the stray occurrences of κύριος. For more on Josephus’ Vorlage see below.
puts the term in the mouth of Izates, a non-Jew, who shows deference to foreign deity, in this case the God of Israel. This allows Josephus to use κυριος for God according to Greco-Roman idiom similar to his other uses. Furthermore, there is not a single reference to God as κυριος in *War*. In fact, the Roman commanders interpreted the internal sedition among rival Jewish factions to signify that the “providence of God” had crossed over to their side. The commanders then urged Vespasian, their κυριον τῶν δῆλων, to advance on Jerusalem (*War* 4:366). Vespasian takes the wiser course to let the Jews exhaust their resources in fighting each other, explaining that “God acts as a general of the Romans better than he can.” This is Josephus’ quotation of Vespasian speaking in the third person about himself.

Baudissin, Markus, and Fischer assumed that Josephus used a Hebrew *Vorlage* as a biblical source for his *Antiquities*, and proposed that he avoided κυριος because it signaled the Tetragrammaton, which as a priest, Josephus was careful to avoid. More recently, scholars have doubted to what extent Josephus’ *Vorlage* is recoverable, and even if an analysis of Josephus’ terms for God is questionable, as based on his assumed *Vorlage*, other variables suggest that Joseph chose to avoid κυριος based on his literary goals and his intended audience.

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660 J. B. Fischer, “The Term despotes in Josephus,” *JQR* 49 (1958): 132–38; Ralph Marcus, “Divine Names and Attributes in Hellenistic Literature,” *Proceedings of the American Academy for Jewish Research* 2 (1931–32), 45–120. This is often connected to the view that Josephus did not think the Tetragrammaton should be revealed to Gentiles; cf. *Ant.* 2.276, which scholars have argued was a factor in his use of δεσποτης, e.g., *Ant.* 1.72, 272; 2.270.

661 Paul Spilsbury, “Josephus and the Bible,” in *A Companion to Josephus*, 128, summarizes the situation: “Generally speaking, Josephus implies that he used a Hebrew text throughout (*Ant.* 1.12), and it would be surprising if he did not in fact have recourse to Hebrew biblical texts for his work. Additionally, there is also evidence that he had at his disposal Greek translations of the Bible (e.g., Begg and Spilsbury 2005, 265–266, on the various versions of the Book of Daniel Josephus may have used), and it is likely that he relied heavily on Greek texts throughout his biblical paraphrase…Indeed, while there is nothing intrinsically implausible about the idea of Josephus using Bible texts in each of these languages (Basser 1987, 21; Feldman 1988, 466), his expansive paraphrase is so loosely based on his source texts that determination of the precise character of those texts is now impossible (Rajak 2009, 252–253).”

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In reflection on the view that Josephus equated κύριος with the Tetragrammaton, McDonough writes that “[w]hile there is a remote possibility that this indicates a reluctance on his part to employ even the Greek surrogate for the name YHWH, it is far more likely that Josephus is attempting to use the most generally accepted term for God possible.”

Along similar lines, Morton Smith has claimed that Josephus’ use of θεος was intended as a general reference to the deity, to be understood within the larger context of the Jewish adjustment to the pagan world. In many places, Josephus seems to intend double meanings. Regarding divine designations, then, “Josephus’ works are full of such references, which pagans would read as referring to “a god,” but which Josephus expected his Jewish readers to understand as references to the Jewish god.”

Gohei Hata has related Josephus’ avoidance of κύριος, more specifically to Gentile perceptions of Jewish traditions. Hata examined Josephus’ literary presentaiton of the topic of blasphemy in the context of the simmering antagonistic views of Gentiles towards Jews. As monotheists, the Jews were often accused of atheism, thus threatening the established order of the Greco-Roman pantheon. In Ant 4:202, Josephus changes the object of blasphemy from the “name of the Lord” to “God.” Then, in Ant. 4:407, Josephus presents his version of Exod 22:27 (“You shall not revile God ( אלהים/θεοὺς), or curse a leader of your people), as follows:

\[
\text{Βλασφημεῖτω δὲ μηδεὶς θεοὺς οὐς πόλεις ἄλλαι νομίζωσι.}
\]

For Josephus, this conveniently coheres with what he already said about blasphemy in Ant 4:202, based also in the LXX’s rendering θεοὺς, a Greek command not to revile “gods.” Gata considers Josephus’ presentation of this law “to confirm that the Jews do not dare to blaspheme any god, be it their own god or the gods of

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662 McDonough, YHWH at Patmos, 86.
any other religion; the Jews are not ‘atheists,’ as it was being rumored.”664 Lastly, Louis Feldman has stated that “throughout Antiquities Josephus, while focusing on the achievements of his heroes, de-emphasizes the role of G-d.”665 The natural implication of this literary strategy would be the avoidance of divine designations that might draw unnecessary attention to the role of God in Israel’s history, which would make the designation θεος most appealing. Overall, if the one occurrence of χύριος in Josephus’ quotation of LXX Isa 19:19 (Ant 13:68) can be explained as a later harmonization with the LXX, then there is not a single use of χύριος in Josephus that has a connection to the Septuagint use of χύριος for God. The use by the client king Izates accords with Greco-Roman idiom. The use of terms for God in Josephus must be understood in the larger context of early Jewish authors preferring some divine designations but not others.

In summary of the use and non-use of χύριος, the available epigraphic and literary evidence suggests that Jews began using χύριος in writing approximately during the second and first centuries BCE, but such uses are not uniform or standard. At both ends there are writers for whom χύριος was not significant: the Jewish-Hellenistic authors of the early second century BCE and Josephus and 4 Macc of the late first century CE. But among these, other writers use χύριος, including the Greek additions earlier works (Esther, A–F), original Jewish-Greek compositions (2 Macc), and also epigraphic sources (Ach 70 and Ach 71). Further evidence may be adduced from 4Q126, if the reading is accurate, and the apotropaic prayer of P. Fouad 203.

4.4.4 Comparative Greco-Roman Uses of Κύριος

The picture from the epigraphic and literary sources for the use and non-use of κυριος fits approximately well with other developments in the expected range of uses for χύριος in non-Jewish Greco-Roman sources of the late Hellenistic and early Roman period. I will not elaborate further on this subject, except to call attention to two areas that may provide helpful comparative data for further study. The first concerns the grammatical uses of the κυριος in the first century CE, and the second is the much discussed Greco-Roman attribution of κυριος title to gods and human rulers only in first century BCE/CE, beginning in the eastern Mediterranean, primarily Egypt and Syria, and spreading west.666

Classicist Eleanor Dickey has demonstrated that χύριος does not acquire a vocative until the first century CE.667 An examination of numerous Greek documentary and literary sources shows that χύριος “suddenly acquired a vocative after centuries of being conspicuously unusable in address.”668 This was necessary, she argues, because the need arose for an equivalent to the Latin form of address domine; thus χύριε became the translation of domine, not the other way around, as often assumed. Dickey notes that apart from one use in Pindar the only exception to the vocative χύριε, before the first century CE, is in the Septuagint and Septuagint quotations. When the need arose to address God, the translators rendered χύριε “even though this vocative did not really exist in Greek.”669 Other Jewish-Greek works from the Second Temple period, noted above, use the double vocative “χύριε χύριε,” which appears to be characteristic of some

666 As noted above, for a helpful presentation of secondary scholarship on the origin of χύριος in Jewish usage, see Fitzmyer, “The Semitic Background,” 115–127.
early Jewish prayers, for example, as found in 2 and 3 Macc, and the Greek addition to Esther (C1–2). Dickey views the Septuagint use of the vocative as an innovation, but its emergence across the Mediterranean world was an independent development related domine. With reference to the New Testament, Dickey suggests that the noticeable rise in the use of κύριε between early and late NT books can be explained according to this broader evolution in the Greek language of the first century CE.

For all this research on the late emergence of the vocative, Dickey was not aware of the debate over the earliest rendering of the divine name in the Septuagint and assumed that κύριος went back to the third century BCE, as the translation for both יהוה and ἐδώριον. In light of the present study, I do not mention her work to imply that this theory supports a late emergence of κύριος in Greek biblical texts. To fully engage the questions arising out of the grammatical use of the vocative, recourse should be made to the larger question of the Septuagint’s use and innovation of the Greek language. My purpose in drawing this comparison is simply to show that from the perspective of the extant evidence, a Jewish use of κύριος beginning in the second or first century BCE would be closer to the accepted grammatical usage of the vocative κύριε. The fact is that the majority of evidence for Dickey’s study becomes available in the first century CE; and while this evidence is “considerable” there is still a relative silence from earlier periods that make room for the emergence of the vocative slightly earlier than she proposes.

670 In total, the double vocative is found in the Septuagint (18x), the New Testament (4x), Philo (1x), and Pseudepigrapha (6x).
671 Dickey, “KYRIE,” 6. She situates in this development the use by Philo, in his address of Gaius as κύριε Γαίε, around 40 CE (Leg. 356), and the uses of Epictetus.
672 (personal correspondence via email).
673 For the scope of the evidence, see Dickey, “KYRIE,” 6–7 n. 28.
Another aspect of the accepted Greco-Roman usage of κύριος was evolving during the first century BCE/CE: the designation of gods and human rulers as κύριος. The title is frequently used in classical literature as a divine appellative as early as the seventh century BCE, and later in the poems of Pindar: “Zeus dispenses both good and bad, Zeus the master of all (Zeύς ὁ πάντων κυριος),” which written about 478 BCE. But the use of this title for god and rulers is rare before first century BCE/CE. Augustus (12 BCE) is called θεός καὶ κύριος Καῖσαρ Αὐτοκράτωρ. Herod the Great is called βασιλεὺς Ἡσώδης κύριος, and Agrippa I and II are called κύριος βασιλεὺς Ἀγρίππας, and βασιλεὺς μέγας Ἀγρίππας κύριος. Nero (54–68 CE) becomes ο του παντος κοσμου κυριος. According to Foerster “[f]rom Nero on a steady increase in the use of κύριος may thus be discerned.”

Most scholars agree that the absolute use of κύριος takes on new political and religious meanings in the eastern Mediterranean, but the point of contact between this Hellenistic secular usage and its employment in Jewish texts and/or NT texts has been debated. A crucial aspect of the debate has involved the assumption of whether or not κύριος was the original Septuagint translation. Foerster, for example, has stated:

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674 Isthmian 5, 53.
675 BGU 1197, 1:15.
676 OGI 415; 418; 423; 426; 425.
677 SIG 814, 31.
678 Foerster, “κύριος,” TDNT. These uses are probably connected to philosophical trends in the Hellenistic world. For example, Adolf Deissmann considered the use of κύριος to result from the cultural environment in which a proper name for God was peculiar against the backdrop of universalizing theological trends. See Deissmann, Die Hellenisierung des semitischen Monotheismus (repr. 1903; Analecta Gorgiana 179; Georias Press, 2010), 1–28. Wilkinson summarized this perspective on the emergence of κύριος by saying it was “more suggestive of universality and better suited to rival in the current idiom the claims of emperors and gods of the Greco-Roman world.” Wilkinson, Tetragrammaton, 51.
679 This debate has its origins primarily in the work of Wilhelm Bousset, Kyrios Christos: A History of the Belief in Christ from the Beginnings of Christianity to Irenaeus (trans. John E. Steely; repr. 1913; Waco: Baylor University Press, 2013), 119–52; see important critique in foreward by Larry Hurtado. Other studies espouse similar views: Rudolf Bultmann, Theology of the New Testament (vol. 1; trans. Kendrick Grobel; repr. 1951; Waco: Baylor
There are no instances of Philip of Macedonia, of Alexander the Great, or of any of the early Diadochoi being called κύριοι, just as there are no instances of gods being called κύριοι in this period...The first example of κύριοι used of deity is to be found in the LXX, and in the light of the above exposition it is most unlikely that this is following an accepted usage. 680

Charles Dodd also emphasized the peculiar use of κύριοι in the LXX: “[T]he absolute use of κύριοι in the LXX differs essentially from such uses as κύριοι Σαρᾶπις, or κύριοι βασιλεὺς θεός used of a reigning king.” 681 Conzelmann, drawing on the extant evidence for the use of both ιαω and the Tetragrammaton in Jewish-Greek biblical texts, argued against the pre-Christian use of κύριοι in the LXX: “Christian use of κύριοι cannot be derived from the LXX. The reverse is in fact the case. Once the title began to be used, it was found again in the Bible.” 682 The position of Qumran scholars, primarily Stegemann, Skehan, and Tov, has favored the emergence of κύριοι at a later stage in the Septuagint’s transmission, at least not as early as the Pentateuch’s translation in the mid-third century BCE.

As with the evolving grammatical uses of χυριε in the first century CE, more study is needed on the question of how Jewish texts (and for much of twentieth century scholarship, specifically NT texts) use of κύριοι in light of the comparative developments in the Greco-Roman world. The brief sampling of the use and non-use of κύριοι in Jewish-literary texts above,

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680 Foerster, “κύριοι,” *TDNT*.
681 Charles H. Dodd, *The Bible and the Greeks* (repr. 1935; London: Hodder & Stoughton, 1954), 11: “There is no exact parallel to this in earlier or contemporary Greek. The complete disappearance of any personal name for God from the Greek Bible, and the substitution of the title κύριος, amounted in itself to a manifesto of monotheism.”
beginning in the second century BCE, comes much closer to the accepted time period for when the title κύριος is attributed to gods and kings in the broader Greco-Roman cultural milieu.683

4.5 Conclusion: Historical Developments in the Use of the Divine Name in Greek Texts

We now have at our disposal a wide range of material to assess how scholars have described the use of the divine name in the textual history of Greek biblical texts. As early as 1929, Baudissin argued in his multi-volume study that κύριος was the original translation of the Tetragrammaton in the Septuagint, which then facilitated or influenced the later replacement of the Tetragrammaton with יְהוָה, the formal equivalent of κύριος.684 Baudissin’s work garnered a large following, but his hypothesis was seriously doubted with the flood of new epigraphic, inscriptional, and archaeological evidence in the decades to follow. Beginning with Waddell’s announcement of P. Fouad 266b, such new material cast doubt on Baudissin’s views, especially the relationship between יְהוָה and κύριος. Robert Hanhart summarized the reversal of Baudissin’s position:

The replacement of the sacred name with יְהוָה, undoubtedly first transmitted masoretically, but already presumed in the Damascus Document [15:1], is the precursor and origin of the translation of the name יהוה in the LXX as κύριος, not (contra Graf Baudissin) the consequence drawn from it by the Masoretes.685

683 The arrival and occupation of the Romans in the Near East under Pompey in 63 BCE provides the background to the first century BCE work, Psalms of Solomon. The sovereignty of an earthly ruler, presumably a direct allusion to Pompey, is brought into direct confrontation with God. Pss. Sol. 2:29: “He said, ‘I shall be lord of land and sea (κύριος γῆς καὶ θαλάσσης),’ and he did not understand that it is God who is great (ὁ θεὸς μέγας), powerful in his great strength. He is king over the heavens, judging even kings and rulers…now, official of the earth, see the judgment of the Lord (τὸ κρίμα τοῦ κυρίου)...” This text offers a vignette into the process whereby the secular Hellenistic notions of κύριος are transferred to God. The process is underway by the mid first century BCE.

684 Baudissin, Kyrios, 2:1–17, esp. 15: “Aus dem Gebrauch des κύριος in unserem Septuagintext läßt sich nämlich ersehen, daß in der alexandrinischen Übersetzung von Anfang an nicht nur die Aussprache κύριος für jhwh vorausgesetzt, sondern das κύριος auch geschrieben war.”

But for Hanhart, the original translation of the Tetragrammaton in the mid-third century BCE was still κύριος. For him, this simply moved the time of the spoken replacement of the Tetragrammaton with יְהֹוָה to the third century BCE. Other scholars took the evidence in a different direction. Modifying the earlier proposals of Bousset and Bultman—and with the new pre-Christian Greek biblical discoveries at their disposal—Kahle, Cerfaux, Schulz, and Conzelman advanced the view that the use κύριος for God in the LXX was a Christian scribal innovation that began in NT writings and later spread to their LXX copies. The result was the consistent replacement of early Jewish terms for God with κύριος, as represented in the extant record beginning in the second century CE. 686 Fitzmyer considered the scarcity of evidence for κύριος suggestive for the likelihood that κύριος did not go back to the earliest translation, but he also suggested that some uses of κύριος in biblical quotations in early Jewish-Greek literature are difficult to explain on the assumption that later Christian scribes introduced κύριος in the process of transmission. 687

The work of Stegemann and Skehan can be contrasted with the conclusions of Hanhart. They drew on the evidence from Qumran to argue that the replacement of the Tetragrammaton with יְהֹוָה occurred about a century after Hanhart assumed, namely the second century BCE, thus the use of κύριος as a spoken replacement likely did not go back to the Old Greek translation.


687 Fitzmyer, “The Semitic Background,” 122, mentions the use of κύριος in a citation of Deut 7:18–19 from the Letter of Aristeas 155, but importantly asks, “are we to invoke the habits of Christian scribes in a text-tradition such as this? Similarly, one could here appeal to further pseudepigraphical writings of this period.” He also states that “This evidence for the use of κύριος among Jews in pre-Christian times or among Jews contemporary with early Christians in Palestine does not outweigh the evidence for the preservation of the tetragrammaton in most Jewish copies of the Greek OT. But it is evidence that must be considered in the background of the following data that are to be adduced from the Semitic area in the next section of this paper.” Fitzmyer’s focus was elucidating the origin of the NT title for Jesus, but here he shows the importance of a late Second Temple Jewish use.
Stegemann offered a three-stage scenario of development, which Skehan further fleshed out in four stages.

Under the heading “Development in Greek Manuscripts” Skehan argued that the first stage begins with the rendering of the Tetragrammaton as the transliteration of ἴαω, represented by 4Q120. His primary reason is typological:

The MS which allows for the pronunciation, or at least a pronounceable and normal writing, of the Yhwh name in the same hand employed for the rest of the text, derives from a period of LXX transmission prior to all texts which in written form warn against utterance of the Name.688

Because κύριος is the equivalent of the qere יהוה, and the use of יהוה as a spoken replacement does not emerge until the second century BCE, there was no reason why κύριος should be used.

Skehan’s second stage is the square-Aramaic script Tetragrammaton in P. Fouad 266b. This stage is determined by the paleographic date of the manuscript, but also because its textual character is not as strongly revisionary when compared to other Greek biblical texts. This practice is placed after the use of ἴαω because the square-Aramaic script signals spoken avoidance.689 The third stage is the use of paleo-Hebrew for the Tetragrammaton in Greek biblical manuscripts. These manuscripts date on paleographic grounds later than the earlier texts and show clear evidence of the so-called παγε revision of the Old Greek towards a Hebrew exemplar. Skehan states that “[f]rom Qumran practice we can see the impetus for a spread of this

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688 Skehan, “The Divine Name,” 29. Here he cites as further support Diodorus, Origen, and the onomastic uses of ἴαω, for example, in P. Oxy 2745 “which must be archaic…from an earlier period of Jewish practice.” Skehan also mentions that “Rokeah himself carries the quest farther back and sees the compilation as an anonymous work of the 3d/2d cent. B.C. He makes the point that not merely the names expounded, but also the diction of the interpretation, are clearly drawn from the text of the LXX, and the whole was meant to be a companion to that version.” See D. Rokeah, Oxyrhynchus Papyri XXXVI (ed. R. A. Coles et al.; London: British Academy, 1970), 1–6. For further confirmation and indepth treatment of P. Oxy 2745, see Shaw, Earliest Non-Mystical, 15–17.

689 Skehan, “The Divine Name,” 32: “In Hebrew MSS the paleohebrew Yhwh was used to differentiate the name from the rest of the text; in a Greek MS Aramaic script would do that much.”
usage as a phenomenon of the 2d half of the 1st cent. B.C., continuing through the following century until the fall of the settlement in A.D. 68. Skehan here reflects more broadly on the use of paleo-Hebrew for divine names at Qumran and Nahal Ḥever, positing that the trend to use paleo-Hebrew beginning around 50 BCE characterizes manuscripts from both locations. It is important to keep in mind, though, that there are no Greek manuscripts from Qumran that use paleo-Hebrew. Lastly, the fourth stage of development is the “arrival of Kyrios in at least the Christian copies of LXX as a replacement for IAΩ. Whether this practice had its roots in a corresponding usage in Jewish LXX scrolls continues to be asked; clear indications one way or the other are hard to find.” I return to this observation in my closing statements below.

Skehan concludes his essay by examining the translation practices of LXX versions of Ezekiel, Isaiah, and the Minor Prophets against the background of spoken and written avoidance of the divine name at Qumran and Masada. He first addresses LXX Ezekiel, Papyrus 967, commenting that the use of יהוה אדני in first person speech of the prophet is a “deliberate, comprehensive structure essential to the book.” He states that this “structure makes sense when יהוה אדני is understood as “My Lord, Yahweh,” with “lord” not a title or name, but a personal

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690 Skehan, 33.
691 Skehan, 34.
Importantly, almost all occurrences of יהוה אדני in OG Ezekiel are rendered by the single name κύριος, although a cluster of 15 occurrences use ΚΣ Ο ΘΣ. This Christian copy cannot be far from a Jewish prototype...Whether from the original translator or from later retouchings (such as Ziegler would put in the 1st cent. A.D.), we have in its 15 ΚΣ Ο [ΘΣ] readings evidence of a Jewish source that judged the best reflection of יהוה אדני in a translation to be one that followed the Palestinian qere Adonay Elohim. This presupposes that the same source was satisfied that Kyrios in the text was a proper reflection of Hebrew אדני; and it betokens acceptance also of the practice whereby Kyrios elsewhere in the translation stood (some 217 times in the book) for Yhwh occurring alone—on the basis, clearly, of the same Adonay as qere.

Skehan equates the early rendering of יהוה אדני with the single κύριος in LXX Ezekiel to be “on par” with the similar patterns of rendering in LXX Isaiah. The first two instances apparently do not reflect an established pattern (7:7; 25:28), but he views the remaining 15 uses all to be in line with Ezekiel. Lastly, Skehan considers the evidence from the LXX Minor Prophets, where there are 23 occurrences of יהוה אדני, and 12 read only κύριος, 9 render κύριος ο θεως, and 2 κύριε κύριε.

For the LXX prophetic corpus, excluding Jeremiah, Skehan suggests that in the background of the earliest stage of the Greek text lies the Jewish qere tradition. The spoken אדני

692 Skehan, “The Divine Name,” 35. The origin of the compound יהוה אדני has been debated. Some scholars see it as original to the prophetic utterance, such as Moshe Greenberg, Ezekiel 1–20 (AB; Garden City, NY: Doubleday, 1983), 64–65, and Friedrich Baumgärtel, “Zu den Gottesnamen in den Büchern Jeremia und Ezechiel,” in Verbannung und Heimkehr. Beiträge zur Geschichte und Theologie Israels im 6. und 5. Jahrhundert v. Chr. Festschrift Wilhelm Rudolph (ed. Arnulf Kuschke; Tübingen: Mohr, 1961), 27, while other have argued that אדני entered the text as a written qere to avoid pronunciation of the Tetragrammaton; see Schiffman, Sectarian Law, 217, followed by Ben-Dov, “The Elohistic Psalter,” 97–100. Ben-Dov suggests that even if the compound is original to the prophet, other instances outside the book of Ezekiel must be related to scribal activity. In his effort to support the view of Schiffman regarding the secondary insertion of אדני as a gloss that found its way into subsequent editions of prophetic books, Ben-Dov drew on the scribal activity of the 1QI saiah scrolls. But these do not seem to support the hypothesis of the secondary nature of אדני in Ezekiel when viewed in light of the larger situation of divine name variants in the biblical scrolls explored in Chapter 3. Thus I find Skehan’s assessment plausible.

693 The patterns of divine names renderings in Papyrus 967 are extensively debated in the discussion of the origin of nomina sacra, which has some relevance for the present discussion, although I find Skehan’s outline sufficient for the present discussion. For recent bibliography, see Ingrid E. Lilly, Two Books of Ezekiel: Papyrus 967 and the Masoretic Text as Variant Literary Editions (VTSup 150; Leiden and Boston: Brill, 2012), 52–54.

694 Skehan wrote ΚΣ Ο ΚΣ, but this is clearly a typo; Cf. Skehan, “The Divine Name,” 36.

stands for both the written יְהֹוָה and אֲדֹנִי יהוה separately, and parallels the use of κύριος for both terms separately or combined אֲדֹנִי יהוה. The qere tradition also influenced the rendering of κύριος o θεος as אֲדֹנִי יהוה. Skehan concludes that “this cannot have come about as exclusively the work of Christian scribes.” His view is based on the assumption that Christian scribes would not have implemented the Palestinian qere, making the practice Jewish. Overall, Skehan holds that יְהֹוָה was the original rendering of the Tetragrammaton, but for some books the use of κύριος seems to have developed among Jewish writers.

Albert Pietersma published a widely influential essay in support of the view that κύριος was the original rendering of the Tetragrammaton in the LXX. He dismissed the arguments of previous scholarship in favor of the Hebrew Tetragrammaton based on the recensional character of pre-Christian Greek biblical manuscripts in which they occur. He notes the evidence for יְהֹוָה, but does not elaborate on its significance. In support of κύριος he furnished grammatical evidence, internal to the LXX, for the articulation/non-articulation of the title, suggesting that these patterns could not have come about unless κύριος was original. Several scholars have continued to follow Pietersma’s proposal, with some modifications.

696 Skehan, “The Divine Name,” 38.
697 In short, a simple assessment of the extant material, bearing no witness to the use of κύριος, has led scholars to conclude that translators used some form of the Tetragrammaton in the original manuscripts. But the main critique of this view is its naivety in historical method—the lack of evidence cannot be taken as proof of the absence of something. On the other hand, the grammatical and exegetical arguments in favor of an early use of κύριος appear more methodologically sophisticated, but they often produce a historical picture that marginalizes the extant material.
698 Most notable are the studies of Wevers, Rösel, Perkins, and Smith. Wevers noted an important qualification to Pietersma’s study. Based on the system of articulation that Pietersma finds in the Greek Pentateuch, Wevers showed that this cannot be universally true. For example, one would expect to find in the Greek Psalter, which is an “isolate type of translation,” the rendering of the proper noun יהוה by an unarticulated κύριος. This is the case for many occurrences, but there are also many exceptions, thus Pietersma’s arguments cannot be applied to the Greek Psalter. See Wevers, “The Rendering of the Tetragram,” 33–34; cf. also Perkins, “ΚΥΡΙΟΣ,” 17–33.
Emanuel Tov, in various studies on textual criticism and early Jewish scribal practices, continues to find the hypothesis of Stegemann and Skehan the most compelling, though he observes that the evidence is not decisive. Recently, there is a trend to push against an either/or solution to the original rendering of the Tetragrammaton in Greek biblical text. For example, this tendency is evident in Shaw, Hong, and Wilkinson, each of whom suggests that diversity was probably characteristic of divine name practices from the earliest attempts at translating the Hebrew scriptures into Greek.⁶⁹⁹

Skehan and Fitzmyer have both given indications that the originality of Ιαω has the strongest support, but also that the written use of χύριος seems to have some role in early Jewish pre-Christian Greek texts.⁷⁰⁰ For Skehan, this was discerned through the Jewish qere tradition in the background of LXX Ezekiel, Isaiah, and the Minor Prophets, and Fitzmyer gave the example of the use of χύριος in a citation of Deut 7:18–19 from the Letter of Aristeas 155, which is unlikely to be explained by the later Christian scribal insertion of χύριος. The survey of evidence in the current chapter confirms the intuition of these scholars, but offers a more specific proposal.

The evidence for Ιαω, from nearly every angle, and given the available options, suggests that this designation is the most plausible rendering of the Tetragrammaton in the mid-third century BCE translation of the Pentateuch. The logical scenarios provide the strongest theoretical backing for this position. Supposing χύριος was earlier, as scholars invariably argue is connected to the replacement of the Tetragrammaton with the qere יתא, there is no precedent for a scribe to

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⁶⁹⁹ See Koog Hong, “The Euphemism for the Ineffable Name of God,” 478–79; Shaw, The Earliest Non-Mystical Jewish Use of Iaω. Robert Wilkinson also settles on the position that “different conventions were held by different groups—perhaps at the same time.” See Wilkinson, Tetragrammaton, 63.

⁷⁰⁰ Skehan, “The Divine Name,” 34; Fitzmyer, “The Semitic Background,” 122.
subsequently replace κύριος with a pronounceable form like ιαω. With our limited evidence, however, it is simply impossible to know what translation choices were followed for each book. Our uncertainty about the earliest rendering of the divine name is underscored by how little we actually know about the origins and purpose of the Septuagint more broadly, and its purpose must have influenced the rendering of the Tetragrammaton. As argued convincingly by Frank Shaw, an either/or answer to the question of the original rendering is likely to be a drastic oversimplification. In this regard, he offers an insightful observation that some passages call for individual explanations, as may be required for Gen 4:26; Exod 3:15; 8:22; 28:32; 32:5; and 33:19. This leads Shaw to suppose that diversity must have been characteristic of the earliest stages of the LXX’s translation: “there was no one ‘original’ form but different translators had different feelings, theological beliefs, motivations, and practices when it came to their handling of the name.”

701 The most we can know, empirically, must be drawn from a careful description of the extant sources.

From the analysis of the procedure for writing the divine name in Greek biblical texts, we know that the use of ιαω in 4Q120 is probably not a replacement of an earlier designation. The slight spaces around ιαω, in a manuscript otherwise written in scriptio continua, reflect similar spacing conventions to 4Q127 and P. Fouad 266a, c. In P. Fouad 266b, large spaces may have been measured for κύριος, initially, but these spaces were then filled in with the square-Aramaic script Tetragrammaton. This practice suggests that both κύριος and the square script Tetragrammaton, at least in P. Fouad 266b, were probably not original. The purpose of the Tetragrammaton within the Greek text was likely intended to avoid its pronunciation. This means

701 Shaw, Earliest, 262, 271.
that a pronounceable form of the divine name would have a logical warrant for occupying this space previously. The most fitting hypothesis, in light of available options, would be that ιαω was the earliest divine name in manuscript tradition of P. Fouad 266b. In summary, during the first century BCE, we have evidence of contrasting Greek practices: 4Q120 reflects both the spoken and written use of the divine name, while end product of P. Fouad 266b reflects its use in writing, but avoidance in speech.

The purpose of the paleo-Hebrew script Tetragrammaton in 8ḤevXIIgr, P. Oxy 3522, and P. Oxy 5101 was also to avoid pronunciation of the divine name. These manuscripts are dated from the mid first century BCE to the end of the first century CE. The interpretation of the Tetragrammaton as a sign of Hebraization or revision towards a Hebrew exemplar is based on other features involving revision that are found in these manuscripts; the same explanation need hardly apply to the use of the Tetragrammaton. The procedure for writing the divine name is more difficult to understand. The paleo-Hebrew Tetragrammaton, at least in 8ḤevXIIgr and P. Oxy 3522, is written left-to-right in sequence with the Greek text, apparently by the same scribe. The paleo-Hebrew yod in P. Oxy 5101 seems to be inaccurately assimilated with the shape of the heh, which may suggest the scribe did not have genuine knowledge of the Tetragrammaton. In these cases, the scribes would not be spelling the divine name, but instead drawing it, as a symbol they encountered in the texts they were copying. If this is correct, the basic implication of the procedure would mean that the scribe is copying from a Vorlage that also contained the Tetragrammaton in paleo-Hebrew, which was simply replicated in the extant copies.

Overall, the extant Second Temple Greek biblical manuscripts show the avoidance of the divine name in speech, but not in writing, the latter continued well into the first century CE, until Christian scribes largely took over the transmission of Jewish Greek biblical texts and worked to
standardize terms for God with κύριος in the nomina sacra, a convention which seems to have been in force since earliest Christian transmission. Yet, it is improbable that κύριος entered Greek biblical manuscripts only in the first century CE. Apart from the widely held view that κύριος was used in reading Greek biblical texts that show evidence for avoiding the Tetragrammaton, Jewish religious uses of κύριος, as indicated by epigraphic and literary sources that are implausible to explain as the result of later Christian scribal habits—Greek additions to Esther, 2–3 Macc, Ach 70 and 71, 4Q126 (?), P. Fouad 203, and others—show that Jews began using κύριος in writing around the second century BCE. I would tentatively submit that the emergence of κύριος happened among Jewish-Greek writers of original Greek compositions as they experimented with the Greek language in effort to articulate the most fitting terms for God in light of their literary goals and audiences. At some later point, these rendering began to work their way into pre-Christian Greek biblical texts. That some divine name translation patterns are best explained as having the qere system in the background, suggested by Skehan through the rendering of יהוה אדני as the singular κύριος in LXX Ezekiel, Isaiah, and the Minor Prophets, likely shows that κύριος somehow made its way into Jewish scribal circles before the first century CE, but this probably does not go back to the translation of the Pentateuch. At the same time, the use of κύριος among Jews never became standard to the same extent that we find in Christian copies of the LXX. This much is suggested by the avoidance of κύριος in Josephus and 4 Macc writing at the end of the first century CE. Finally, in order to judge how accurately the notion of development represents the extant evidence, we need now to integrate the evidence for the use and non-use of the divine name from the Greek biblical texts with the Aramaic and Hebrew evidence of the previous chapters.
5 CHAPTER 5: CONCLUSION

The current study has brought together for the first time a complete collection of extant evidence for the use and non-use of the divine name in Aramaic, Hebrew, and Greek sources from the Second Temple period. This provides scholars and students with an accessible reference work on the Tetragrammaton during the formative stages of early Judaism. In my presentation of the evidence, I have aimed to strike balance between offering enough description, intended to acquaint the reader with the historical context and key issues of interpretation, without getting lost in the extensive debates on various aspects of the divine name. In addition, with the available sources now at hand, we are in a better position to describe the divine name’s history during the Second Temple period.

In the following section, I briefly review the traditional perspective on divine name avoidance in the second century BCE. I then offer a modified chronology for the divine name’s history based on the current collection of evidence. In the end, this study sheds light on the origin and reasons for avoidance practices in the Persian period, raises important questions about the representative value of the most often cited sources, and lastly, shows that overlap in both the use and non-use of the divine name is more characteristic of the Second Temple period than previous scholarship has suggested.

5.1 Avoidance in the Second Century BCE and the Paradigm of Linear Development: From Use to Non-Use

Scholars have generally depicted the second century BCE as a time of transformation in divine name practices. But only a handful of sources, mostly references in antiquity to various restrictions on the use of the Tetragrammaton, are quoted in support of this notion. Traced back to Geiger and affirmed by most scholars since, the death of the high priest “Simon the Just” (ca.
200 BCE) marked the beginning of changes in the Temple liturgy. This led to a reticence in the use of the divine name. Urbach and Stegemann have qualified the significance of this event. Importantly, without the commentary of t. Sotah 13.8, a much later rabbinic passage, we would only know that Simon the Just “raised his hands over the whole congregation of Israelites, to pronounce the blessing of the Lord with his lips, and to glory in his name” (Sir 50:20). The later rabbinic passage associates the death of Simon with the cessation of the divine name in Israel. Skehan’s suggestion that Sir 50:20 “seems to make not only the blessing, but also the pronouncing of the Name, a special privilege of the high priest” is inferred from later Qumran and rabbinic sources. This view cannot be derived from the evidence of Sirach itself. It has been demonstrated, moreover, especially by Marmorstein, that rabbinic literature attests to a range of views on the use and non-use of the Tetragrammaton; these result from diverging halakhic positions and theological perspectives.

In addition to the famous remark on Simon the Just in t. Sotah 13.8 (=b. Menah 109b; b. Yoma 39b), rabbinic sources contain evidence not only for prohibitions in speech and hints at prohibition in writing, but also continued use in speech alongside various restrictions or concealment. The rabbinic sources are clearly important to keep in mind, but given their late date and concerns with the social and political worlds of Tannaitic and Amoraic periods, the extant sources from the Second Temple period should now take precedence in our understanding of the Tetragrammaton’s early history.
Apart from Ben Sira and the rabbinic sources, the traditional view that the divine name was avoided by the end of the second century BCE has been supported by reference to Qumran literature, most frequently 1QS 6.27–7.2, CD 15:1–4, and 1QIsa\(^a\). This evidence is typically dated beginning around 100 BCE. According to 1QS, a member is expelled from the yahad if he pronounces the holy name, and in CD it is prohibited in oaths. Spoken avoidance lies behind the copy of the biblical scroll 1QIsa\(^a\), which is often cited along with the Qumran evidence. The evidence of 1QIsa\(^a\), in particular, is often assumed to be broadly representative.

Jumping forward to the first century CE, the next major sources for the traditional view are Philo and Josephus. In describing the divine name on the head plate of the high priest, Philo writes that “only those whose ears and tongues are purified may hear or speak [it] in the holy place, and no other person, nor in any other place at all” (Mos. 2.114–15). Josephus describes the revelation of the divine name at the burning bush (Ant. 2.275–276) and claims that it is not lawful for him to say (περὶ ἡς οὔ μοι θεματὸν εἰπεῖν). In summary, this skeleton of sources—Sir 50:20 (200 BCE), Qumran/Masada material (100–50 BCE), and Philo and Josephus (first century CE)—has been taken to represent a decisive linear development, from use to non-use, beginning in the second century BCE. Scholars have filled in some gaps with rabbinic sources, but disagree on where and how these sources affect the larger picture.

### 5.2 The Representative Value of Frequently Cited Evidence?

In the earliest stage of Qumran scholarship, Trevor assumed that divine name avoidance in the sectarian scrolls reflected “a trend of the times.”\(^{707}\) Stegemann also considered the sectarian avoidance of the Tetragrammaton to be “repräsentativ…für das damalige locale

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Judentum” of the Second Temple period. In light of the current study, as well as the growing appreciation in recent decades for the complexity of Judaism(s) in antiquity, such views need to be reevaluated. I do not consider the sources outlined above to be as representative as often implied. The view that Qumran practices reflect a trend of the times was espoused before all the currently known evidence was available; this was also the time when the rabbinic accounts were leaned on more heavily. In fact, most of the evidence for divine name avoidance comes from the scribes of Qumran. This includes their practice of transmission by dictation (1QIsa\(^a\)), consistent avoidance in original sectarian compositions, and marks of avoidance in copies of works that are non-sectarian in origin. In addition, Qumran scribes employed Tetrapuncta and the use of paleo-Hebrew script for divine designations in some manuscripts from each group of the Dead Sea Scrolls (Aramaic, biblical, sectarian, and scrolls of non-sectarian origin). Furthermore, assuming that the sectarian prohibition on using the divine name was relevant, the fact that a prohibition itself existed underscores the likelihood that some people were accustomed to using the divine name, or at least had the potential to use it. A similar principle lies behind Marmorstein’s suggestion that if b. Sanh. 55b could issue the death penalty for pronouncing the Tetragrammaton, then some knew the pronunciation and used it.

In addition to the Qumran evidence, there is a need to reevaluate the representative value of the evidence from Philo and Josephus as it pertains to the use and non-use of the Tetragrammaton in the Jewish world of the first century CE. This topic cannot be sufficiently addressed here, but I briefly discuss a few examples that illustrate the particularity of their views. A close reading of these sources, as well as greater attention to the socio-literary environments of

Philo and Josephus, suggests that the evidence they contain is best understood as idealistic and tied to their respective social standings.

Philo of Alexandria (25 BCE–50 CE) interprets the Greek version of the revelation of the divine name to Moses (Exod 3:14) according to the principle that God does not have a name. This is a philosophical position. While similar views can be found among contemporary writers, it seems unlikely to have been prevalent among the majority Jewish population of the first century CE. Philo recounts Moses’ question to God, and writes:

God replied: First tell them that I am He Who is (ἐγώ εἰμι ὁ ὄν), that they may learn the difference between what is and what is not, and also the further lesson that no name at all can properly be used of Me (οὐδὲν ὄνομα τὸ παράπαν ἐπ᾿ ἐμοῦ χυριολογεῖται), to whom all existence belongs.\footnote{Philo, Mos., 1.75 (trans. Colson, LCL 261). McDonough suggests that, “[t]he closest one can get to an accurate designation for God in Philo’s thinking is ὁ ὄν (and its counterpart τὸ ὄν). This is indicated by his frequent use of these terms, and also by his statement in Abr. 121 that ὁ ὄν is God’s “proper name” (κυρίω ὄνομα καλεῖται),” with the term κύριος used here as an adjective “fitting, proper.” Still, the use of ὁ ὄν is not technically a name; this passage is anyhow kept in tension with Mut. 12 and Mos. 1.75, where God cannot have a name. For discussion and bibliography, see McDonough, \textit{YHWH at Patmos}, 79–84.}

This reflects Philo’s specific interpretation of the passage according to philosophical principles.

His description of the high-priest’s vestments in \textit{Migr.} 103 can be understood in a similar way:

The other parts of that vesture call for a longer treatment than the present occasion allows, and must be deferred. Let us however examine the parts by the extremities, head and feet. On the head, then, there is “a plate of pure gold, bearing as an engraving of a signet, ‘a holy thing to the Lord’ (πέταλον χρυσοῦν καθαρόν, ἔχον ἐκτύπωμα σφραγῖδος, ἁγίασκυρίῳ)” (Exod 28:36) and at the feet on the end of the skirt, bells and flower patterns. The signet spoken of is the original principle behind all principles, after which God shaped or formed the universe, incorporeal, we know, and discerned by the intellect alone; whereas the flower patterns and bells are symbols of qualities recognized by the senses and tested by sight and hearing.\footnote{Migr. 103. Philo apparently quotes the Septuagint, albeit in paraphrase. He smooths its close equivalency to the Hebrew text by rendering “καὶ ἐκτυπώσεις ἐν αὐτῷ ἐκτύπωμα” with “ἔχον ἐκτύπωμα.” The rest of the quotation is verbatim.}
Philo appears to reference the Tetragrammaton as the “signet” (σφραγίδος) and describes this as the “principle behind all principles.” In other passages, too, even when the namelessness of God is not in the background, Philo advances his interests in allegorical interpretation. In *Mos*. 2.114–116, 132, for example, he gives a more extensive discussion of the priestly vestments. His description differs from the account given in *Migr.* 103, but a tendency to explain the divine name allegorically or symbolically is evident:

A piece of gold plate, too, was wrought into the form of a crown with four incisions, showing a name which only those whose ears and tongues are purified may hear or speak in the holy place, and no other person, nor in any other place at all. That name has four letters, so says that master learned in divine verities (τετραγράμματον δὲ τούνομά φησιν ὁ θεολόγος εἶναι), who, it may be, gives them as symbols of the first numbers, one, two, three and four; since the geometrical categories under which all things fall, point, line, superficies, solid, are all embraced in four. So, too, with the best harmonies in music, the fourth, fifth, octave and double octave intervals, where the ratios are respectively four to three, three to two, two to one and four to one. Four, too, has countless other virtues, most of which I have set forth in detail in my treatise on numbers. Under the crown, to prevent the plate touching the head, was a headband.\(^711\)

…Above the turban is the golden plate on which the graven shapes of four letters, indicating, as we are told, the name of the Self-Existent (ὅν δόμα τοῦ δότος), are impressed, meaning that it is impossible for anything that is to subsist without invocation of Him.

The four-letter name can be none other than the Tetragrammaton. According to this passage, the divine name alone occurred on the πέταλον/טֵץ (“plate”), incised with four letters. But this cannot be drawn directly from the wording of scripture itself, which uses either יהוה קדש or Ἁγίασμα κυρίου (Exod 28:36), and so diverges even from Philo’s earlier account in *Migr.* 103.\(^712\) Yet, another important difference can be discerned in *Moses*. The information Philo gives here appears to have been transmitted to him by another source. The line “so says that master learned

\(^711\) *Mos.* 2.114–116.

in divine verities (ὁ θεολόγος)…who, it may be, gives them as symbols…,” and in the continued quotation “as we are told” seem to point in this direction. After reporting on the divine name, we see Philo’s primary interest. He elaborates on the geometric exegesis of the four letters, an interpretation that is more important to him than a historical-critical investigation of divine name practices in the Temple. Philo presents, not a complete objective picture, but what he considers to be an ideal view of the divine name. It is holy, in keeping with his particular philosophical thoughts about the otherness of God, a deity inexpressible and incomprehensible, but equally important is the symbolic value of the Tetragrammaton’s letters. It is difficult to see how the exegetical concerns of Philo would be representative of Judaism more broadly. There are, no doubt, Jewish sources that corroborate Philo’s claim regarding the drastic spoken restriction of the divine name—only used by priests with purified ears and tongues and only in the Temple—but it leaves much to be filled in regarding the use and non-use of the divine name in Jewish society at large.

That Philo promoted an idealized view of the divine name is also suggested, ironically, by another work of Philo himself, Embassy to Gaius. Philo and others journey to Rome in order to represent the Jews who became the victims of violent outbursts in Alexandria, Egypt (40 CE). The Roman emperor Gaius Caligula appears to have knowledge of the divine name, which indirectly shows that the tradition about its restricted use and concealment, to some extent, must be idealistic. In Embassy 353, Caligula responds to the Jewish delegation, and mocks the Jewish God. Philo reports:

In a sneering, snarling way he said, “Are you the god-haters who do not believe me to be a god, a god acknowledged among all the other nations but not to be named by you? (οἱ

713 Francesca Calabi, “Conoscibilità e inconoscibilità di Dio in Filone di Alessandria,” in Arrhetos Theos, 35–54.
Philo writes that Caligula utters a sinful “invocatory address.” This could be a blasphemous use of the divine name, as many understand it, or more generally mocking slander; the same applies to Philo’s last phrase that it would be a sin to reproduce the “actual words.” The point is that knowledge of the divine name appears to be more wide-spread than conveyed by the other works of Philo. If Caligula does in fact have knowledge of the divine name, perhaps the form ἵαω as Frank Shaw suggests, then the view that only the high priest, in the most holy place, used the divine name is patently an ideal.

Near the end of the first century CE, Josephus wrote a detailed account of the Jewish war with Rome (66–73/4 CE), and later a comprehensive history of the Jewish people. In these works, he discusses the burning bush episode and the priestly vestments. In War 5.235, he mentions that the high priest wore the golden crown inscribed with the divine name, bearing the sacred four-vowels (ἡν στέϕανος ἐκτυπα φέρων τὰ ἱερὰ γράμματα ταύτα δ᾿ ἐστὶ φωνήεντα τέσσαρα). In Ant. 3.178, Josephus’ description is similar: ὃς ἱεροῖς γράμμασι τοῦ θεοῦ τὴν προσηγορίαν ἐπιτετμημένος ἐστί. Both passages underscore that for Josephus the divine name was sacred (ἱερός). This description is natural given that before Josephus reinvented himself as a historian, he was a priest. In Ant. 2.275–276, Josephus recounts the burning bush episode.

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714 Josephus describes the delegation in Ant. 18.257–60.
715 Shaw, Earliest, 93–94, considers it likely that Gaius used ἵαω on this occasion, rather than the Hebrew Tetragrammaton.
716 An even earlier reference to the divine name on the high priest’s tiara goes back to the legendary encounter between high priest Yaddua and Alexander of Macedon. After the siege of Tyre, Alexander continues his campaign south towards Jerusalem. He approaches the high priest and to everyone’s amazement bows before the priest and adores the divine name: “For Alexander, when he saw the multitude at a distance, in white garments, while the priests stood clothed with fine linen, and the high priest in purple and scarlet clothing, with his mitre on his
Here, he claims that he is not permitted to say the divine name (περὶ θεοῦ μοι θεμιτὸν εἰπεῖν). In summary, it appears that Josephus’ views are rather conventional. The divine name is sacred and he is not allowed to say or disclose it. But it is also the case that Josephus focuses almost entirely on the spoken avoidance of the divine name. The lack of attention in Josephus to the actual writing of the divine name is apparent when he discusses the bitter water ritual for the trial of a woman caught in adultery (Ant 3.270–73 // Num 5). The written-ness of the divine name is a major element of the ritual, but Josephus shows no interest in this aspect. Instead, he focuses on the consequences of taking oaths falsely. As shown throughout this study, spoken avoidance of the divine is only one part of the story. This shows Josephus’ selective focus in his discussion of the divine name. In this regard, Philo too focuses primarily on spoken avoidance, and this is in fact characteristic of most ancient writers—from Ben Sira to the yahad, through Philo and Josephus, and into the rabbis—all tended to focus on the spoken avoidance in their explicit statements about the divine name. Taking the bitter water ritual again as an example, this time from the perspective of the rabbis, m. Sot. 9:9 states that the ritual was brought to an end in the head, having the golden plate whereon the name of God was engraved, he approached by himself, and adored that name, and first saluted the high priest.” (Ant. 11.331) This passage probably tells us much more about Josephus’ view of the divine name, during the first century CE, than the dubious encounter in which Alexander adores the name. In fact, Josephus felt the need to justify this claim by having Parmenio question Alexander’s show of obeisance. Alexander says that he is, in fact, not honoring the priest, but the god who appointed the priest. Josephus then quotes Alexander giving Parmenio this explanation based on a dream that he had while in Dios, a place-name derived, of course, from the name Zeus. Josephus gives the reader a little maze of warrants to justify his claim about the divine name. For the Greco-Roman audience, this could easily be read with Zeus in the background, while on the face of it, Josephus enhances the prestige of the Jewish tradition through an encounter with Alexander.

According to Josephus, in the ritual the woman is required to swear an oath of her innocence: “Now when these oaths were over, the priest wiped the name of God out of the parchment (τῆς διφθέρας ἀπαλέιψας τοῦναμα εἰς φίλην), and wrung the water into a vial. He also took some dust out of the temple if any happened to be there, and put a little of it into the vial, and gave it her to drink.” (Ant. 3.272) If the woman was innocence, she would have a healthy birth. Otherwise the bitter water would cause her belly to swell “that she might die.” The divine name, and the dirt of the Temple, function here as an ancient polygraph test. Writing and consuming the divine name is significant to the ritual, and the specifics of these writing practices are later discussed in the Bavli, but in the first century this emphasis is missing.
first century CE “when adulterers became many.”

The discussion of this ritual would provide a convenient occasion for commenting on the divine name, but the issue does not arise. That these sources represent idealized views of the divine name and its avoidance is underscored by the continued and pervasive use of the divine name, at times in speech, but especially in writing throughout the Second Temple period.

To this discussion of the representative value of the most frequently cited sources, the recent study by Nathanael Andrade is helpful to consider. He discusses the motivations behind the use and non-use of Tetragrammaton among the Jewish literary elite of the first century CE. Andrade suggests that Jewish writers like Josephus and Philo benefited from the way that “Jews could treat their divinity as especially preeminent and his name as sacred.” In Andrade’s view, the internal phenomenon of Jewish divine name avoidance “became one among the complex and diverse forms of cultural negotiation that characterized Jews of the Hellenistic and Roman imperial periods.” He summarizes the dynamics of this cultural negotiation as follows:

Josephus ushers his foreign readers into an examination of his society’s history and sacred traditions, but he does not disclose his divinity’s name. By concealing it, he clarifies to foreign readers that he will not communicate it to them and thereby augments the prestige that knowing it confers.

Andrade concludes that Josephus and Philo “represent two articulate expressions of the Tetragrammaton’s status as a secret name that only certain Jews knew or should know…by

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718 m. Sot. 9:9: “When adulterers became many [the rite of] the bitter water ceased; and R. Johanan b. Zakkai brought it to an end, for it is written, ‘I will not punish your daughters… (Hos 4:14).’” Johanan ben Zakkai was a tanna of the first century CE. The rabbinic parallels in b. Sot. 7a, b, are discussed by Feldman, “Introduction,” in *Josephus, Judaism, and Christianity*, 37–42; and David M. Goldenberg, “Antiquities IV: 277 and 288 Compared with Early Rabbinic Law,” in *Josephus, Judaism, and Christianity*, 198–211.


720 Andrade, “Jewish Tetragrammaton,” 205.

721 Ibid., 205.

722 Ibid., 203.
doing so, such Jews sought to enhance the importance of knowing the name and, thereby, their own prestige,” and furthermore, “Jews like Philo and Josephus did not merely preserve the secrecy of the Tetragrammaton, but they sometimes amplified its reputation for secrecy and engaged in ‘the active milling, polishing, and promotion of the reputation’ of their secret.”

Andrade’s study offers a compelling description of another way in which the treatment of the divine name in Philo and Josephus is tied to their specific socio-literary contexts. Their discussions of the divine name cannot be taken as broadly representative. The views espoused by Philo and Josephus clearly resonate with practices of avoidance during the first century CE, namely the sacredness of the name and its restriction among priestly groups, but to extrapolate from these writers that the divine name was unanimously avoided is inaccurate.

5.3 Modified Chronology: The Spoken and Written Evidence for the Divine Name from the Fifth Century BCE to the First Century CE

The value of the extant evidence, presented in previous chapters, should now be evident. It provides hard evidence of primary texts and epigraphic material from the very centuries under discussion. This allows for a more concrete and specific description of the divine name’s Second Temple history. In what follows, I offer a step by step walk through of the evidence, beginning in the Persian period and concluding in the late first century CE.

5.3.1 Fifth to Fourth Centuries BCE

In the post-exilic period, two streams of tradition appear in the evidence. The first shows continuity from the Iron Age: the use of the Tetragrammaton in speech and writing. The

723 Ibid., 203, 218. Andrade here quotes Paul C. Johnson on his theory of “secretism” in Secrets, Gossip, and Gods (Oxford: Oxford University Press, 2002), 3, where the idea of secretism is not just about knowing something secret, but “involves actively disclosing to outsiders that a secret exists and that it is being concealed from them.”
Elephantine papyri and ostraca share commonalities with the evidence from the pre-exilic military posts at Lachish and Arad. Both use the divine name and have military histories. The major difference is the linguistic identity of the communities, the former Aramaic, and the latter Hebrew. We may draw another distinction in the theological outlook of the communities as the Lachish and Arad ostraca are not overtly syncretistic, whereas multiple deities are invoked at Elephantine. A second tradition is discernible in the early post-exilic period of the eastern diaspora in Babylon: the avoidance of the Tetragrammaton. Stegemann proposed that אלהים became the technical replacement for the Tetragrammaton in Babylonian scripture reading, where the Priestly source and Ezekiel reflect the “Kraft und Heiligkeit, also ein Sanktum” of the Tetragrammaton. To this tradition, one could add the trend towards avoidance in the Elohistic Psalter.\footnote{Ben-Dov, “Elohistic Psalter,” 82, 88.}

Stegemann considered the use of אֱלֹהִים in Babylon to have motivated the standard use of אלהא in Jewish Aramaic.\footnote{Stegemann, “Gottesbezeichnungen,” 209: “Wenn man diesen ins Aramäische übertrug, sprach man wahrscheinlich an diesen Stellen אלהא.”} אל would not have been used “Denn diese bezeichnung ist allzu nahe verwandt mit dem akkadischen ilu(m),” under the assumption that writers in Babylon would not associate the God of Israel too closely with the Babylonian pantheon. In other contexts, however, scholars have identified a desire to link the God of Israel with other deities. For example, Jewish authors appear to have intentionally forged links, not with the Babylonian deities, but with the Persian/Zoroastrian god of the sky, Ahura Mazda. This was achieved through the use of the epithet “God of Heaven.” On the surface, this might seem to contradict the principle behind Stegemann’s explanation for why אלהא was not used in Babylonian Judaism, but
there are important differences between the Babylonians and the Persians. In terms of the historical context, Cyrus and the Persians are given an extraordinarily positive appraisal in the post-exilic literature of the Hebrew Bible, especially Second Isaiah. Key figures among the returnees, namely Ezra and Nehemiah, are deeply connected to the administrative apparatus that restored the Judeans to their ancestral land and funded the rebuilding of the Temple. In contrast, the Babylonians were hated for their ruthless devastation of Jerusalem and the Temple’s destruction (e.g., Ps 137:8–9). The preference for אלהים may also be related to the fact that אל was often construed as a proper name, whereas שםיא was used as compound epithet or title. The latter does not make explicit claims about the deity’s identity. Furthermore, “God of Heaven” may have been especially welcomed among Jews because Ahura Mazda is not technically named “God of Heaven” in the Avestan literature, even though conceptually this was Ahura Mazda’s domain.

What seems to develop in the Aramaic literature of Ezra and Daniel is the confluence of multiple trends. On the one hand, the avoidance of the Tetragrammaton and its replacement with אלהים in some Hebrew literature sponsored the use of אלהא in Aramaic. This could explain, for example, the avoidance of the divine name in Ezra. The Aramaic literature of Ezra was influenced by the tradition that developed in the eastern diaspora. On the other hand, the Tetragrammaton seems to become increasingly irrelevant in the Achaemenid context. As shown in Chapter 2, the title “God of Heaven” had political and diplomatic dimensions. The use of divine titles and epithets in Persian period Aramaic literature contributed to an environment that further fostered the non-use of the divine name in Jewish Aramaic literature. Importantly, the

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726 This explains why even the Elephantine community, so accustomed to using the divine name, also needed to employ שםיא in the Jedaniah archive.
impetus or mechanism for the non-use seems to be unrelated to the belief in the sacredness of the Tetragrammaton, and instead non-use was initially a response to the new political environment of the Achaemenid administration. In summary, an inherited tradition of divine name avoidance was set in stone by the political circumstances under which some Jewish Aramaic endeavored to tell their stories.\footnote{727}

In comparing the use and non-use of the divine name, we see that all Jewish Aramaic writers used אֱלֹהָו, but distinct practices developed in different regions. The Aramaic authors at Elephantine introduced vernacular forms of the divine name, יהוה and יְהֹוָה, which continued in later documentary and liturgical sources. A tradition of avoidance began with the Babylonian diaspora’s replacement of the Tetragrammaton with אֱלֹהִים, but for convenient political and diplomatic reasons Ezra and Daniel maintained the custom of divine name avoidance. The Persian and early Hellenistic periods, then, must be understood as a time of overlap in both the use and avoidance of the divine name. There are developments in the use of certain titles and epithets, but a linear development towards avoidance is not attested. The fact that both Ezra and Daniel use the Tetragrammaton in Hebrew passages, but consistently avoid it in Aramaic, also shows that linear development is not characteristic of the divine name’s history.\footnote{728}

5.3.2 Third to Second Centuries BCE

In diaspora communal readings of scripture, there must have been some Jews who struggled to understand Hebrew. To make the Jewish scriptures relevant required translation.

\footnote{727}{The non-use of the divine name in Aramaic could be explained according to the same principle that Martin Hengel famously described for its avoidance among Hellenistic Jews, who made “a virtue of a necessity.” The Greek philosophical tradition required that God was nameless, and Jewish writers appropriated this view theologically in their divine name practices. Hengel, Judaism and Hellenism, 1:266–7.}

\footnote{728}{I mentioned earlier that Dan 9 is a late Second-Temple penitential prayer that uses the Tetragrammaton in Hebrew, while the Aramaic tales are much earlier. This depicts the inverse of a linear development towards avoidance.}
This is the most likely background for the emergence of the Septuagint. Pertaining to the divine name, Stegemann reasoned that it would have been rendered in the regional language. But for the Greek-speaking diaspora, the question arises of what options for the divine name were available during the mid-third century BCE? Based on comparative evidence from the Greco-Roman sources, the use of κύριος for God would have been an innovation in the expected use of the title at the time.\footnote{Hengel believed that theos hypsistos was the common designation of God in Greek, as found in synagogue inscriptions, which in turn was related to the Greek-Jewish “interpretation of “God of Heaven.” He also shared the idea that κύριος was the spoken substitute for the Tetragrammaton in Jewish worship, and that this would have been “quite incomprehensible to the Greeks as a designation for God.” See Hengel, Jews Greeks, and Barbarians, 95; ibid., Judaism and Hellenism, 297.} It is also helpful to ask what stream of tradition from the Persian period may have been most influential for the translators in Egypt? How far would Jews in Egypt have observed the tradition of avoidance that began in the eastern diaspora? The most immediate evidence to answer this question would be the Aramaic literature of Egypt. In these sources, we find the continued use the divine name יהוה. The Greek translators are apparently more conservative than the communities who used יהוה, but they are mostly bound to translate an underlying Hebrew tradition in which syncretistic practices are prohibited. Given the lack of evidence for the avoidance of the divine name in the Egyptian diaspora of the early Hellenistic period, the most natural rendering of the Tetragrammaton would seem to be the transliteration Ι雅ω, reflecting the precedent set by the Aramaic divine name יהוה.

Whether or not κύριος influenced the use of יהוה as a replacement for the Tetragrammaton in Palestine in the second century BCE is difficult to ascertain.\footnote{Stegemann considered κύριος to have this role; cf. “Gottesbezeichnungen,” 198. As mentioned previously, this position was also held by Baudissin and others; cf. Kyrios, 2:1–17.} There is, at least, very little extant written evidence for this scenario. The Greek literary and epigraphic sources, datable on...
paleographic grounds to the Second Temple period, namely Ach 70, 71, 4Q126 (?), and P. Fouad 203, show that κύριος enters the extant record in the first century BCE, but admittedly these are not identified as Greek biblical texts. At the minimum, they show that some Jews were using κύριος, even if this usage was not in Greek biblical texts. At any rate, if ιαω was pronounced as κύριος then one could still see how κύριος may have encouraged the use of אדני. But supposing that κύριος preceded אדני, or vice versa, does not challenge the proposal that ιαω came before both. As I suggested in Chapter 4, it seems unlikely that a qere would have been given for ιαω, because the name itself occurs with vowels.

Considering the inscriptions from Mt. Gerizim (200–168 BCE), we find evidence for a priestly use of the Tetragrammaton in Hebrew, but its avoidance in Aramaic. While the Tetragrammaton occurs in paleo-Hebrew, the entire inscription is written in paleo-Hebrew. In addition, there are two Hebrew inscriptions that use אדני in the square-Aramaic script. Language is one factor for determining the use of divine designations, but the priestly or sacred context appears to determine the use of the Tetragrammaton. This supports the view that the divine name was given distinct treatment by Samarian/Samaritan priests, perhaps connected to ritual purity concerns by this time. As Magen and others have suggested, the evidence from Mt. Gerizim presents a hierarchy of divine name practices in the early second century BCE: אדני and אלהים in common use, and the Tetragrammaton in sacral use. It is difficult to know, however, how far to push this evidence, because we also find the Tetragrammaton in the square-Aramaic script on a silver ring, which disrupts the hierarchy of practices.  

731 It is possible that the ring comes from a later time period, but this is not certain.
Many Hebrew works found among the Dead Sea Scrolls that are non-sectarian in origin likely originated in the third and second centuries BCE. These scrolls provide extensive testimony to the use of the Tetragrammaton. It occurs about 253 times, mostly in the square-Aramaic script, with the exception of 11QPs, which contains the paleo-Hebrew script. Fine tuning the compositional date of these works is needed before pressing the evidence further, but we can be confident that some of these works were composed in the Hellenistic period. The extant copies, most of which date to the first century BCE/CE, show that the Qumran scribes, even as they avoided the divine name in their own works, continued to copy the divine name in the scrolls of non-sectarian origin.

In summary, the consistent avoidance of the divine name in Aramaic, whether at Gerizim or Qumran, is underscored in comparison to its widespread use in Hebrew. For example, it is striking that an Aramaic “rewritten biblical” text, like the Genesis Apocryphon, avoids the divine name, while a very similar work in Hebrew, such as Jubilees uses the Tetragrammaton, even in new material. An even closer comparison might be the use of the Tetragrammaton in the Hebrew apocryphon-type text of Genesis from Masada (Mas 1m), although the evidence is fragmentary. In these cases, the genre of literature is not decisive for the use or avoidance of the Tetragrammaton, but rather language. For the third and second centuries BCE, overall, especially given the Hebrew literature that shows extensive use of the Tetragrammaton, it must be concluded that alongside practices of avoidance, many Jewish writers continued to use the

732 Skehan gives one example in his description of 11Q5 as “a copy, from the 1st half of the 1st cent. A.D., of an instruction book for budding Levite choristers at the Jerusalem temple in the time of the Oniad high priest, c. 200 B.C. It is based on the last third of the canonical Psalter (Pss 101–150) with added materials, of which a limited amount was introduced during its reemployment among the Essenes at Qumran.” Skehan, “The Divine Name,” 42.

733 Talmon, Masada VI, 98.
divine name. As with the Persian period, overlap in the use and non-use of the divine name is also characteristic of the Hellenistic period.

5.3.3 First Century BCE

All original sectarian works avoid the Tetragrammaton, often replacing it with יְהֹוָה, and related compound epithets. Stegemann considered יְהֹוָה as the “technische Ersetzung” for the Tetragrammaton in Hebrew compositions, even in scripture reading. As mentioned above, he suggested that יְהֹוָה was indebted to the use of אלהים in Jewish Aramaic, which in turn developed from the earlier Babylonian substitution of the Tetragrammaton with אלהים.

Sectarian scribes, particularly the scribe of 1QS, used the Tetrapuncta for the divine name in copies of biblical, sectarian, and non-sectarian scrolls. The highest concentration of Tetrapuncta occur between 100–50 CE, although a few manuscripts date earlier than the first century BCE (4QTS and 4QpapPseudEzek), while a few date later (4QHistText A and XHev/Se6). The use of Tetrapuncta gives strong indication that Qumran scribes copied a wide range of works, both biblical and non-sectarian in origin.

Around the same time that the early sectarian works were composed or copied, the Masada copy of Ben Sira was produced. The copyist used אדני as the standard designation for God, replacing the earlier use of the Tetragrammaton in the original, as shown by the more accurate readings in the Cairo Geniza MS B. That the Qumran scribes were responsible for the

734 If one required a social milieu for the type of linguistic transfer that takes place between אלהים, אלהי, and יְהֹוָה, apart from the literary connection of the Aramaic and Hebrew writings at Qumran, then the most immediate connection between Judea and Babylon is Damascus. In Ben-Dov’s monograph, Head of All Years, he describes how the “Aramaic-speaking Syrian milieu mediated the transfer of Mesopotamian lore – both scientific and mythological – to Judea and to Jewish scholars at the time.” See Ben-Dov, Head of All Years: Astronomy and Calendars at Qumran in their Ancient Context (Leiden: Brill, 2008). The connection with the Qumran literature is explicit, though not without some debate, in the Damascus Document, so named after the “New Covenanters in the Land of Damascus,” and “The Well is the Law, and its ‘diggers’ are the captives of Israel who went out of the land of Judah and dwelt in the land of Damascus,” (CD 6:4–5 and 4QD 3 ii); cf Ben-Dov, “Divine Assembly,” 17.
revision of this text is also suggested by the fact that אֱלֹהִים is replaced, a characteristic feature of sectarian scrolls. The use of אדני as the qere for the Tetragrammaton is evident in the transmission of 1QIsa⁹, but this copy was clearly produced by Qumran scribes as well. All of the evidence for divine name avoidance in Hebrew from the first century BCE, whether in copies of biblical scrolls or those of non-sectarian origin, is tied to the Qumran context of transmission. Moreover, regarding the scrolls of non-sectarian origin, most of the copies of these works date to the first century BCE. This does not necessarily point to the active use of the Tetragrammaton in new compositions. It still shows, however, that many scribes did not have a problem copying texts that regularly used the Tetragrammaton, even as such texts were not viewed with the same status by the Qumran scribes as the biblical texts. The following table shows the date range and occurrences of the Tetragrammaton in scrolls of non-sectarian origin during the first century BCE/CE.

5.2.3 Paleographic Date of Scrolls that are Non-Sectarian in Origin

<table>
<thead>
<tr>
<th>Date Range</th>
<th>Number of Documents</th>
<th>Occurrences</th>
</tr>
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<td>50–70 CE</td>
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The highest concentration of the Tetragrammaton is found in the early to mid-Herodian period (40 BCE–30 CE), but generally spans the first century BCE/CE. It is important to stress that these are copies of manuscripts, and not original compositions. In total, the non-sectarian scrolls
that contain the Tetragrammaton comprise roughly 10% of all readable Hebrew scrolls.\textsuperscript{735} This material is in need of further research; the use of the Tetragrammaton cannot be explained according to a unified principle. The reasons for its use and non-use differ between compositions. The occasional non-use of the Tetragrammaton in the Temple scroll, for example, cannot be considered avoidance, since it is regularly used elsewhere. Also, the author’s compositional strategy to use the first person divine voice requires the non-use. In Jubilees, the Tetragrammaton occurs in new material, such as Rebekah’s blessing (4QJub\textsuperscript{8}). The evidence for divine name avoidance in some of these scrolls, as we saw in 4Q408 3, or the use of $^5\text{n}$ where the Tetragrammaton might be expected, as in Mas 11, is further evidence that Qumran scribes are primarily responsible for the avoidance practices of the current copies. These do not provide strong evidence for broader practices of avoidance.

The Greek biblical texts, with evidence for the divine name, enter the extant record in the first century BCE. P. Fouad 266b provides evidence for the continued use of the Tetragrammaton in writing, but given the contrastive scripts, the reader probably avoided the pronunciation. We do not know the qere, but by this time it was likely $\chi\upsilon\rho\iota\sigma\varsigma$. This view is supported, not just with reference to the use of $\chi\upsilon\rho\iota\sigma\varsigma$ in Jewish-Greek literature that originates in the late Second Temple period, but through hints in the extant epigraphic and literary record that $\chi\upsilon\rho\iota\sigma\varsigma$ was used by the first century BCE among Jews (or “Israelites”), as indicated by the epitaphs Ach70 and Ach71 from Rheneia, and possibly 4Q126, though some aspects of these sources are unclear.

While P. Fouad 266b shows evidence for divine name avoidance in speech beyond the confines of Qumran, the evidence should not be pressed too far. This is one manuscript from one

\textsuperscript{735} I refer to Emanuel Tov’s count of “some 600 texts, of which 400–500 are large enough for analysis.” See Tov, \textit{Scribal Practices}, 262–63. I divided the 54 documents by 550 to arrive at the estimate of 10%.
location. Also dated to the first century BCE is 4Q120 with the use of ἴαω. It is intriguing that the only Greek manuscript with a pronounceable form of the divine name comes from the Qumran caves, while all other Greek evidence comes from elsewhere. As discussed above, however, it seems unlikely that the Greek texts were read at Qumran, even if the reasons for there presence in the caves is unclear. The Greek biblical manuscripts at least point to the use and non-use of the divine name in the first century BCE. It is not possible to know for sure what practices were followed in the mid-third century BCE translation of the Pentateuch into Greek, but ἴαω seems to be the least problematic and requires the least amount of justification or explanation. If this is true, then the copy of Leviticus (4Q120) from the first century BCE would show continuity in the use of the divine name, in writing and perhaps also in reading, for the first two hundred years of the Septuagint’s transmission.

The first century BCE witnesses many types of divine name avoidance, especially in speech, including the reading of biblical scrolls at Qumran, as well as the Greek biblical scroll from Egypt (P. Fouad 266b). But this material is paralleled by practices that cannot be interpreted at face value as avoidance, such as the use of ἴαω in 4Q120, and the use of the Tetragrammaton in Hebrew, even if only in copying texts. I suggested in Chapter 4 that ἴαω is likely attested at least once in the fragment 4QpapparaExod gr (4Q127).\(^{736}\) This text has not been identified as “biblical,” and as far as the reading is accurate, it provides an additional point of analogy with the use of the Hebrew Tetragrammaton in works of non-sectarian origin. This would suggest that the Greek and Hebrew forms of the divine name, ἴαω and יהוה, during the third to first centuries BCE, were employed in biblical copies of manuscripts, but also used in a

\(^{736}\) See §4.2.1.
range of compositions that continue to develop themes of earlier literature. Such uses, even if only in writing, show that the divine name was wide-spread, occurring in copies of scrolls of non-sectarian origin, Hebrew biblical texts, Greek biblical, and perhaps also Greek parabiblical texts. In summary of the first century BCE, overlap is the most accurate description for divine name practices.

5.3.4 First Century CE

The Aramaic, Hebrew, and Greek, sources of the first century CE continue to provide evidence for both the use and non-use of the Tetragrammaton. The Qumran scribes maintain their consistent avoidance of the divine name. Philo and Josephus enter the stage, emphasizing the divine name’s sacredness and ineffability. As suggested above, however, their views are most likely idealistic, tied to their respective philosophical and literary worlds, in which most Jews did not participate. That the divine name continued in written and spoken use is suggested by the apotropaic prayers and exorcistic texts. In 11QApocryphal Psalms (11Q11) and 8QHymn, the Tetragrammaton is integral to the function and efficacy of these prayers to guard against evil forces and expel demons. These prayers represent a broader cultural phenomenon, which is illustrated by two different types of texts: the individual songs of 11Q11 that are of non-sectarian origin, which generally cohere with the appended Ps 91, but also the Greek-Jewish apotropaic prayer of P. Fouad 203. Moreover, the compilation of previously individual songs 11Q11 may suggest that priests of the yahad, during the mid-first century CE, wrote the Tetragrammaton, but perhaps even pronounced it in the special context of ritual exorcism.

In Aramaic, the divine name continued to be avoided. For some writers, as may be indicated by the priestly themes of the New Jerusalem text, the divine name was avoided because the author believed that it was sacred, but for others the reasons are not clear. 11QAramaic Job,
for example, uses אֱלֹהִים, not just to replace the Tetragrammaton, but every Hebrew term for God in Job. This shows that the translator was not avoiding the Tetragrammaton per se, but simply aimed for a readable and consistent text. Nevertheless, these positions are not mutually exclusive. The author of 11QArabic Job may have believed in the divine name’s sanctity while also replacing other terms for God. What I have attempted to describe in this study are the specific indicators that result from a close reading of these texts, which could then be used to better understand the use and non-use of the Tetragrammaton.

The use of paleo-Hebrew for the Tetragrammaton and other divine titles and epithets increases in the first century CE, but this does not preclude the continued use of the square-Aramaic script for the Tetragrammaton in many other copies of works. Skehan proposed a linear development in which 4QpPs (4Q171) and 1QpHab “introduce the practice of systematic substitution of paleohebrew characters for all occurrences of certain divine names: at the minimum, for Yhwh; as time goes on, for other divine names as well.” The full collection of evidence shows little development or spreading of the paleo-Hebrew script, apart from the general observation that some of the early pesharim use the square-Aramaic script, while some of the later ones use paleo-Hebrew. In short, chronology is not a decisive factor in the use of paleo-Hebrew, but rather scribal preference, or perhaps as Brooke suggests, the function of various manuscripts. According to paleographic date, the highest concentration of texts that contain the Tetragrammaton in the square-Aramaic script (30 BCE–30 CE) overlap with texts

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737 Skehan, “The Divine Name,” 22.
738 Brooke, “Aspects,” 48–49. Miller also stated that “the use of paleo-Hebrew was indeed a late development in the history of the community but it did not precede or follow the tradition of writing texts in square script and texts wholly in Hebrew, but developed alongside of these traditions.” Miller, “Use of Paleo-Hebrew for the Divine Name,” (MA Thesis; McMaster University), 63. Tov observed the chronological overlap between paleo-Hebrew and square script practices, and suggested that “different scribal habits rather than a different chronological background must be assumed.” See Tov, “The Paleo-Hebrew Biblical Texts Found at Qumran,” 356. Stegemann also noted the overlapping practices, “Gottesbezeichnungen,” 206.
that contain the Tetragrammaton in paleo-Hebrew.

Beyond Qumran, we also find evidence for the use of the paleo-Hebrew script for the Tetragrammaton, namely in three Greek biblical texts from the first century CE: *Greek Twelve Minor Prophets Scroll* (8HevXIIgr), a fragment from Job (P. Oxy 3522), and some parts of Psalms (P. Oxy 5101). Each of these contains the Tetragrammaton in paleo-Hebrew, which suggests that it was avoided in reading. χύριος seems to be the *qere*. Lastly, the diversity of divine name practices during the first century CE is well illustrated by the fact that 11Q11, a Hebrew apotropaic prayer that uses the Tetragrammaton, dates to around the same time as the Greek-Jewish prayer, P. Fouad 203, which uses χύριος, for presumably the same purposes.

5.4 Conclusion: Overlap in the Use and Non-Use of the Tetragrammaton During the Second Temple Period

The discoveries of the Judean desert in the mid-twentieth century have provided much evidence for the avoidance of the Tetragrammaton in antiquity. This has confirmed the accounts of the rabbis and early Jewish writers such as Philo and Josephus. However, a careful evaluation of all extant evidence for the use and non-use of the divine name in Aramaic, Hebrew, and Greek shows that the striking claims of avoidance, even from antiquity, have overshadowed the basic fact that the Tetragrammaton continued to be written in many texts, and probably read aloud in the reading of some. The evidence also shows that the story of the Tetragrammaton is not just about its continued use in the first century CE, but also about its earlier avoidance in the Aramaic literature of Achaemenid Judaism. Instead of a linear development from the use to avoidance of the Tetragrammaton during the second century BCE, the extant evidence points towards overlap throughout the Second Temple period.
6 APPENDICES FOR EVIDENCE OF USE AND NON-USE OF THE TETRAGRAMMATON

6.1 Hebrew Evidence

The data set for the sectarian scrolls comprises 122 documents drawn from works listed as “sectarian nature” by Emanuel Tov, *Scribal Practices*, Appendix 1:

1Q14, 1QpHab, 1Q15, 1QS, 1QSa, 1QSb, IQM, CD, 1QH* ̈, 1Q35, 1Q36, 4Q159, 4Q161, 4Q162, 4Q163, 4Q164, 4Q165, 4Q166, 4Q167, 4Q168, 4Q169, 4Q170, 4Q171, 4Q172, 4Q173, 4Q174, 4Q177, 4Q180, 4Q181, 4Q186, 4Q252, 4Q254, 4Q255, 4Q256, 4Q257, 4Q258, 4Q259, 4Q260, 4Q261, 4Q262, 4Q263, 4Q264, 4Q264a, 4Q265, 4Q266, 4Q267, 4Q268, 4Q269, 4Q270, 4Q271, 4Q272, 4Q273, 4Q280, 4Q285, 4Q286, 4Q287, 4Q289, 4Q290, 4Q291, 4Q292, 4Q293, 4Q298, 4Q301, 4Q319, 4Q320, 4Q321, 4Q321a, 4Q322, 4Q326, 4Q394, 4Q395, 4Q396, 4Q397, 4Q398, 4Q399, 4Q410, 4Q420, 4Q421, 4Q427, 4Q428, 4Q429, 4Q430, 4Q431, 4Q432, 4Q433a, 4Q434, 4Q435, 4Q436, 4Q437, 4Q438, 4Q439, 4Q440, 4Q440a, 4Q464, 4Q471, 4Q473, 4Q477, 4Q491, 4Q492, 4Q493, 4Q494, 4Q495, 4Q496, 4Q497, 4Q501, 4Q502, 4Q503, 4Q507, 4Q508, 4Q509, 4Q512, 4Q513, 4Q514, 5Q11, 5Q12, 5Q13, 6Q15, 6Q18, 11Q13, 11Q14, 11Q16.

Some documented listed in his appendix are not considered sectarian here. I exclude the following from Tov’s list:

4QTest (4Q175), 4QTanh (4Q176), 4QHistWork (4Q183), 4QCommunal Confession (4Q393), 4QShirShabbah (4Q400–407), 4QDibHamah (4Q504–506), and 4QShirah (4Q510–511). The evidence from these scrolls is collected in the “non-sectarian” section.

6.1.1 The Tetragrammaton in Sectarian Biblical Quotations: 46x (15 documents)

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<tr>
<td>4QpMic? (4Q168) 1 4</td>
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<td>4QpZeph (4Q170) 1–2 1</td>
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6.1.2 Divine Name Variants and Replacements

This document contains divine name variations in biblical, sectarian, and non-sectarian scrolls. The variations in the biblical manuscripts are drawn from comparison of the Qumran biblical scrolls with the Massoretic version of the Hebrew Bible. The sectarian and non-sectarian variations derive from occasions where these scrolls quote, paraphrase, or allude to biblical passages. The referencing system to the Dead Sea Scroll manuscripts are provided in the format given by the QUMRAN module of Accordance Bible Software.

6.1.3 Divine Name Variant Patterns in Qumran Biblical Manuscripts

null for יהוה

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<td>11Q5 14:10</td>
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11Q5 14:11 Ps 135:4\(^{339}\)  
4Q87 f26i:8 Ps 126:2  
4Q98 1:8 Ps 33:12\(^{440}\)  
1QIsa\(^a\) 2:10 Isa 2:3  
1QIsa\(^a\) 38:14 Isa 45:8  
1QIsa\(^a\) 43:19 Isa 52:5  
1QIsa\(^a\) 46:18 Isa 56:6  
1QIsa\(^a\) 49:5 Isa 59:21  
1Q8 26:29 Isa 60:20  
1QIsa\(^a\) 54:4 Isa 66:16\(^{441}\)

יהוה for null

| 4Q27 fl_4:12 | Num 12:6 |
| 4Q30 f9:3  | Deut 10:2 |
| 1QIsa\(^a\) 24:31 | Isa 30:19 |
| 1QIsa\(^a\) 32:12–13 | Isa 38:20 |
| 1QIsa\(^a\) 43:19 | Isa 52:5 |
| 1QIsa\(^a\) 49:25 | Isa 60:21 |
| 11Q5 21:2 | Ps 138:1 |
| 8Q4 fl:18 | Deut 11:4 |
| 4Q44 f2_5i:1 | Deut 32:37 |
| 4Q51 6a:10 | 1 Sam 6:3 |
| 11Q5 16:8–17:17 | Ps 145 (16x)\(^{442}\) |
| 1QIsa\(^a\) 46:18 | Isa 56:6 |
| 4Q111 3:8 | Lam 1:17 |

יהוה סֶפֶר יהוה אֱלֹהִים

| 4Q16 fl:5 | Exod 13:5 |
| 4Q37 10:12 | Exod 13:5 |
| 4Q140 fl:11 | Exod 13:5 |
| 4Q145 fl:5 | Exod 13:5 |
| 4Q134 fl:27 | Exod 13:11 |
| 4Q40 fl_3:3 | Deut 3:20 |
| 4Q41 2:10-11 | Deut 5:5 |
| 4Q30 f4:2 | Deut 7:4 |
| 4Q128 fl:21 | Deut 10:13 |
| 4Q138 fl:2 | Deut 10:13 |
| 8Q3 fl7_25:5 | Deut 10:13 |

\(^{339}\) Scroll reads יְהֹוָה, MT reads יְהֹוה.

\(^{440}\) Perhaps visual confusion was at play: Scroll reads יהוה אלהים, while MT reads, יהוה אלהים.

\(^{441}\) Scroll reads יהוה אלהים, MT reads יהוה אלהים.

\(^{442}\) 11Q5 contains the formula יְהֹוה בָּרָכֵך...sixteen times where it is missing in MT.
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<td>1QIsa a 41:22</td>
<td>Isa 49:22</td>
</tr>
<tr>
<td>1QIsa a 43:17</td>
<td>Isa 52:4</td>
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<tr>
<td>1QIsa a 49:26</td>
<td>Isa 61:1</td>
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</table>

יְהוָה for אוֹדוֹנִי יְהוָה

<table>
<thead>
<tr>
<th>Reference</th>
<th>Scripture Reference</th>
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<tbody>
<tr>
<td>1QIsa a 41:5</td>
<td>Isa 49:7</td>
</tr>
<tr>
<td>1Q 21:17</td>
<td>Isa 49:7</td>
</tr>
<tr>
<td>4Q82 f52b_54b+56b+59_64:1</td>
<td>Amos 7:8</td>
</tr>
<tr>
<td>4Q82 f52b_54b+56b+59_64:14</td>
<td>Amos 7:17</td>
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יְהוָה for יְהוָה יְבָאָת

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<thead>
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<th>Reference</th>
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<tbody>
<tr>
<td>4Q56 f10_13:27</td>
<td>Isa 19:19</td>
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<tr>
<td>4Q78 f18_20:2</td>
<td>Joel 4:8</td>
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<tr>
<td>4Q72 f4_5:8</td>
<td>Jer 9:2</td>
</tr>
<tr>
<td>4Q56 f3ii:11</td>
<td>Isa 5:25</td>
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</table>
יהוה צבאות for יהוה

1QIsa$^a$ 15:2    Isa 18:7

יהוה אלהים צבאות for יהוה צבאות

4Q51 f61ii+63_64a_b+65_67:21    2 Sam 5:10

יהוה צבאות for אדני יהוה

4Q60 f18:1    Isa 22:25

יהוה אלהים for null

4Q14 2:39    Exod 9:30
4Q82 f88_91i:2    Jonah 4:6

אדני יהוה for יהוה אלהים

1Q8 26:33    Isa 61:1
1QIsa$^a$ 50:10    Isa 61:11

יהוה אלהים for null

4Q134 f1:5–7    Deut 5:1
4Q134 f1:24    Deut 5:16

null for יהוה אלהים

4Q134 f1:18    Deut 5:12
8Q3 f1_25:24    Deut 5:12
4Q137 f1:23    Deut 5:16
4Q137 f1:59    Deut 6:2
XHev/Se5 f1:8    Deut 6:4

יהוה אלהים for null

4Q44 f5ii:6–7    Deut 32:43
11Q5 5:9    Ps 129:8$^{743}$

$^{743}$ Text-critical, 11Q5 mistake for אלהים for אלהים.
6.1.4 Replacements and Substitutions in Sectarian Scrolls

יוהו for אלהים

<table>
<thead>
<tr>
<th>Text</th>
<th>Verse</th>
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<tbody>
<tr>
<td>CD 3:8</td>
<td>Exod 4:14</td>
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<tr>
<td>CD 20:4</td>
<td>Isa 54:13</td>
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<tr>
<td>CD 20:19</td>
<td>Mal 3:16</td>
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<tr>
<td>1QS 2:15</td>
<td>Deut 29:19</td>
</tr>
<tr>
<td>1QS 2:16</td>
<td>Deut 29:20</td>
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<tr>
<td>1QS 11:15</td>
<td>Ps 119:12; 1 Chr 29:10</td>
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</table>

1Q5 9:10 Ps 119:68
null for אלהי

null for אלהי

1QIsa 1:42:22 Isa 49:22
1QIsa 1:49:26 Isa 61:1

אלהי for יהוה

1Q5 14:12 Ps 135:5

יה for יהוה

1Q5 14:10 Ps 135:3

יהוה אלהי for אלהי אלהים

1Q5 f5:1 Deut 15:14

almöת מות for מות יהוה

4Q51 _6a_b:4 1 Sam 5:11

יווהל for יהוה

4Q111 2:2 Lam 1:7
The phrase most is extant 50 times at Qumran (mostly sectarian scrolls), while it occurs only once in the Hebrew Bible (Ps 68:36). This contrasts with the 198 occurrences of אֶלֶּה יְשָׁרֵיָּא לָאֵלֶּה יָשָׁרֵיָּא in the Hebrew Bible, while the same phrase is found only twice in the Qumran scrolls (4Q379 22 ii 5 and 4Q387 3 5).
<table>
<thead>
<tr>
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<tbody>
<tr>
<td>4Q504 f1_2Rv:9</td>
<td>Lev 26:44</td>
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<tr>
<td>4Q266 f11:5</td>
<td>Joel 2:12 (.... שומם ערב כל)</td>
</tr>
<tr>
<td>4Q162 2:7</td>
<td>Isa 5:24</td>
</tr>
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<td>4Q177 f10_11:2</td>
<td>Zech 3:9</td>
</tr>
<tr>
<td>4Q163 f23ii:3</td>
<td>Isa 30:15</td>
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<tr>
<td>4Q171 f1_2ii:12</td>
<td>Ps 37:13</td>
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<table>
<thead>
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<th>Verse</th>
</tr>
</thead>
<tbody>
<tr>
<td>1QM 10:4</td>
<td>Deut 20:4</td>
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<tr>
<td>1QM 10:7</td>
<td>Num 10:9</td>
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<table>
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<tr>
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<th>Verse</th>
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<tr>
<td>4Q252 11</td>
<td>Gen 6:3</td>
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<table>
<thead>
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<th>Reference</th>
<th>Verse</th>
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</thead>
</table>
| 1Q14 f1_5:1 | Mic 1:2

<table>
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<th>Verse</th>
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</table>
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| 1Q14 f1_5:1 | Mic 1:2

<table>
<thead>
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<th>Verse</th>
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</table>
| 1Q14 f1_5:1 | Mic 1:2

<table>
<thead>
<tr>
<th>Reference</th>
<th>Verse</th>
</tr>
</thead>
</table>
| 1Q14 f1_5:1 | Mic 1:2


745 In 1Q14 אדני is reconstructed, but probable given the spacing of the Tetragrammaton.
null for יהוה

CD 7:11  Isa 7:17
CD 9:1  Lev 27:28
1QS 2:2  Num 6:24
1QS 2:3  Num 6:24
1QS 2:4  Num 6:25
1QS 5:11  Zeph 1:6 (2x)
1QM 13:7  allusion
11Q14 f1ii:7  Num 6:25

null for יהוה ה

CD 8:15  Deut 7:8
CD 19:28  Deut 7:8
1QM 3:9  Zeph 2:2–3 (?)

null for יהוה א

CD 9:5  Nah 1:2
4Q270 f6iii:19  Nah 1:2
1QS 8:13  Isa 40:3

null for יהוה אStroke

1QM 10:1  Deut 7:21

null for יהוה ב

1QM 11:1  1 Sam 17:47b
1QM 11:2  1 Sam 17:47b
1QM 11:4  1 Sam 17:47b

null for יהוה אStroke

4Q259 3:4  Isa 40:3

null for יהוה מ

.null for יהוה צדיק

314
11Q13 2:9  
Isa 61:2

יהוה for יבג הוה

4Q266 f11:9  
Ps 119:12; 1 Chr 29:10

יהוה for יהוה

1QS 8:13  
Isa 40:3 (allusion)

•••• for יהוה

1QS 8:14  
Isa 40:3

יהוה forشع

1QHa 10:32  
Ps 26:12

6.1.5 Variants in Scrolls of Non-Sectarian Origin

Tetrapuncta for יהוה

<table>
<thead>
<tr>
<th>Scroll Reference</th>
<th>Reference</th>
<th>Notes</th>
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</thead>
<tbody>
<tr>
<td>4Q175 1:1</td>
<td>Exod 20:18 (SP?)</td>
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<td>4Q175 1:19</td>
<td>Deut 33:11</td>
<td></td>
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<tr>
<td>4Q176 f1_2i:6</td>
<td>Isa 40:2</td>
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<td>4Q176 f1_2i:7</td>
<td>Isa 40:3</td>
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<td>4Q176 f1_2i:9</td>
<td>Isa 40:5</td>
<td></td>
</tr>
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<td>4Q176 f1_2ii:3</td>
<td>Isa 49:14</td>
<td></td>
</tr>
<tr>
<td>4Q176 f8_1i:6</td>
<td>Isa 54:5</td>
<td></td>
</tr>
<tr>
<td>4Q176 f8_1i:8 (2x)</td>
<td>Isa 54:6 (אלים) for אלים</td>
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<tr>
<td>4Q176 f8_1i:10</td>
<td>Isa 54:8</td>
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<tr>
<td>4Q248 f1:5</td>
<td>frg.</td>
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<tr>
<td>4Q306 f3:5</td>
<td>frg.</td>
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</tr>
<tr>
<td>4Q382 f9:5</td>
<td>2 Kgs 2:3</td>
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<tr>
<td>4Q382 f78:2</td>
<td>frg.</td>
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</tr>
<tr>
<td>4Q391 f36:1</td>
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<td>4Q391 f36:3</td>
<td>frg.</td>
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<td>4Q391 f36:4</td>
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<td>4Q391 f52:5</td>
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<td>4Q391 f58:3</td>
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<td>4Q391 f65:5</td>
<td>frg.</td>
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<td>4Q462 f1:7</td>
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<td>4Q462 f1:12</td>
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<td>Scripture</td>
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<tr>
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<tr>
<td>4Q524 f6_13:4</td>
<td>Deut 18:1</td>
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<tr>
<td>4Q524 f6_13:5</td>
<td>Deut 18:2</td>
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יוהו for (unparalleled)

<table>
<thead>
<tr>
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<th>Scripture</th>
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<tbody>
<tr>
<td>4Q364 f14:3</td>
<td>Exod 24:12</td>
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<tr>
<td>4Q364 f23ii:15</td>
<td>Num 14:20</td>
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<tr>
<td>4Q364 f24a_c:3</td>
<td>Deut 2:31</td>
</tr>
<tr>
<td>4Q364 f24a_c:13</td>
<td>Deut 3:20</td>
</tr>
<tr>
<td>4Q364 f25a_c:8</td>
<td>Deut 3:21</td>
</tr>
<tr>
<td>4Q364 f26ai:4</td>
<td>Deut 9:12</td>
</tr>
<tr>
<td>4Q364 f26a:2</td>
<td>Deut 9:22</td>
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<td>4Q364 f26a:5</td>
<td>Deut 9:24</td>
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<tr>
<td>4Q364 f26bii+e:2</td>
<td>Deut 9:25</td>
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<tr>
<td>4Q364 f26bii+e:3</td>
<td>Deut 10:1</td>
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<td>4Q364 f26bii+e:9</td>
<td>Deut 10:4</td>
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<tr>
<td>4Q364 f28a_b:3</td>
<td>Deut 10:11</td>
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<td>4Q364 f28a_b:7</td>
<td>Deut 10:13</td>
</tr>
<tr>
<td>4Q364 fK:2</td>
<td>frg.</td>
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<tr>
<td>4Q364 fR:2</td>
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<tr>
<td>4Q364 fT:1</td>
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יוהו for (unparalleled)

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<tbody>
<tr>
<td>4Q158 f1_2:7</td>
<td>+ Gen 32:30 (Jacob blessing)</td>
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<td>4Q158 f4:8</td>
<td>+ between Gen 24:6–12</td>
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יוהו for (unparalleled)

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<tbody>
<tr>
<td>4Q511 f10:12</td>
<td>Isa 24:18; Jer 31:37; Mic 6:2</td>
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<td>4Q408 f3+3a:6</td>
<td>Ps 45:17</td>
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<td>Mas1l a 8</td>
<td>Josh 23–24 (allusion)</td>
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יוהו for (unparalleled)

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<td>4Q225 2 i 3</td>
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<tr>
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<td>Josh 23–24 (allusion)</td>
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<tr>
<td>4Q422 2 5</td>
<td>Gen 7:16</td>
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<tr>
<td>4Q422 3 11</td>
<td>Exod 11:9–10 (stock expression)</td>
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<td>Hebrew</td>
<td>English</td>
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<tr>
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<td>---------</td>
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<td>野生动物</td>
<td>עליון</td>
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<td>אלוהים</td>
<td>יהוה</td>
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<tr>
<td>4Q176 f1_2ii:2</td>
<td>4Q381 f15:3</td>
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<td>Isa 49:13</td>
<td>Ps 86:17</td>
<td>Ps 89:7</td>
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<td>4Q381 f17:3</td>
<td>Ps 21:10</td>
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<td>4Q381 f79:6</td>
<td>Ps 38:22 (?)</td>
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possible variant if syntax is inverted. 

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<td>Deut 13:18</td>
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<td>Deut 12:5</td>
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<td>1Q22 f1iii:6</td>
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<tr>
<td>Deut 27:9</td>
<td>Deut 27:9</td>
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<td>11Q5 28:10</td>
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<td>1 Sam 16:9–10</td>
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<td>Exod 22:8</td>
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null for יהוה | | English |

<table>
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<tbody>
<tr>
<td>11Q19 48.9</td>
<td>Lev 19:28</td>
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<td>Scripture</td>
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<tr>
<td>11Q19 52.8-9</td>
<td>Deut 15.20</td>
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<td>Deut 23:22; 2x</td>
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<td>11Q19 53.13-14a</td>
<td>Deut 23.24</td>
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<td>Deut 13:6</td>
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<tr>
<td>11Q19 55.10b-12</td>
<td>Deut 13:18</td>
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<td>11Q19 56.3-8a</td>
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<td>11Q19 56.14-15</td>
<td>Deut 17:15</td>
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<td>11Q19 60.10b-11</td>
<td>Deut 18:5</td>
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<td>11Q19 60.12-14</td>
<td>Deut 18:6-7</td>
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<td>11Q19 61.2b-5a</td>
<td>Deut 18:21-22</td>
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<td>11Q19 62.14b-16</td>
<td>Deut 20:17</td>
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<td>11Q19 63.3-4a</td>
<td>Deut 21:5</td>
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יהוה ו for יהוה

4Q434 fli:12 Ps 34:8

יהוה והוא for יהוה

4Q299 f3aii_b:12 Exod 15:3

יהוה אנכי for יהוה

11Q19 51.15-16b Deut 16:20
11Q19 53.20 Num 30:6
11Q19 54.3 Num 30:13b
11Q19 54.12 Deut 13:4
11Q19 55.2 Deut 13:13
11Q19 55.13 Deut 13:19
11Q19 56.12-13 Deut 17:14
11Q19 56.15c–18a Deut 17:16
11Q19 60.16-17b Deut 18:9
11Q19 60.19b-20 Deut 18:12
11Q19 61.12c-14a Deut 20:1
11Q19 62.10-11 Deut 20.14
11Q19 62.11b-14a Deut 20:15-16

לָפֶז for יהוה (often with preposition ל)

11Q19 52.10 Deut 15:21
11Q19 52.3b-5 Deut 17:1, 2x
11Q19 52.7b-8a Deut 15:19
11Q19 53.14 Num. 30:3
6.1.6 Use of Tetrapuncta

35x (14 documents) (bold = mss w/ multiple writing practices)

Sectarian Scrolls
1QS 100-50 BCE) 1

Scrolls of Non-Sectarian Origin
4QTestimonia (4Q175; 125–75 BCE) 2
4QHistorical Text A (4Q248; 30–1 BCE) 1
4QMen of People Who Err (4Q306; 150–50 BCE) 1
4QPersonal Prayer (4Q443; 100–75 BCE) 1
4QNarrative C (4Q462; 50–25 BCE) 2
Eschatological Hymn (XHev/Se6; 30 BCE–68 CE) 1
4QTanhumim (4Q176; 150–30 BCE (hand A), 30 BCE–68 CE (hand B) 8
4QParaphrase of Kings (4Q382; 75 BCE) 2
4QPseudo Ezekiel (4Q391; 150–100 BCE) 7
4QTemple Scroll (4Q524; 150–125 BCE) 2

Aramaic Scrolls
4QpapTob² (4Q196; 50 BCE) 2

Biblical Scrolls
1QIsa² (100–75 BCE; supralinear insertions) 2
4QSam² (4Q53; 100–75 BCE, main text) 3
6.2 Greek Evidence

P. Rylands 458 contains eight fragments in total that span parts of Deut 23–28. The debated “gap” where a divine name would occur is found at frg. D lines 27-28 (Deut 26:18):

[τῆς φωνῆς αυτοῦ] καὶ κυρίος εἰλατο
[σε σημερ]ον γενεσθαι αυτ[ω λαον περι-]
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