

IN THE LIGHT OF THE PRONUNCIATION OF THE DIVINE NAME,- WHAT IS THE
ETYMOLOGICAL UNDERSTANDING OF THE NAME "JUDAH"?.....

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What is the background of the word "jew"? In norwegian we use the word "jøde". The word "jew" comes from the personal name "Judah", descendants of Judah. The people of Israel came to be called the common name "jews".

If we are going back to ancient biblical times, we find the name "Judah" as an attempt to transliterate the Hebrew "YeHUDAH" (**יְהוּדָה**). Why then "Judah"?.....

That's because the first vowel in Hebrew YeHUDAH is a halfvowel, a " mumbling vowel", therefore the edition , the shortname Y(e)HUDAH= YUDAH.

In the Hebrew Bibel, in Gen. 29:35, we find some interesting,- the biblical etymological explanation of the name Judah.:

" And she became pregnant once more and brought a son to birth and said: "This time I shall laud Jehovah: She therefore called his name Judah." (Gen. 29:35 NWT)
(I'm using "New World Translation" by Jehovah's Witnesses here, because this translation is literal and one of the most accurate translations according to the use of the Tetragram, and the rendering of the Hebrew verbalsystem.)

In the Hebrew text above we find the name Yehudah. We may wonder: What is the connection between Jehovah (YeHOWAH) and Judah (YeHUDAH)?.....Let's see.....

Because the sentence " I shall laud (Jehovah) referred to Judah, in speaking about him one would say "he will laud (Jehovah)", which constitutes the biblical etymology of this name. "I shall laud " is said in Hebrew "odeh" (**אֵדָה** , imperfect, hiphil, 1. person, singular), from which obtained "he will laud", in Hebrew "yodeh" (**יֵדָה** , imperfect,hiphil, 3. person, singular) or yehodeh (**יְהוֹדָה** , in Neh. 11:17) In Hebrew we find the special verb "yehodeh" in the above scripture. The form yehodeh and yodeh differ from the Masoretical vocalization Yehudah.

In view of this slight disagreement, some linguistics rectify this etymology. They assume that at first the form had to be yodeh (**יִדָּה** , imperfect of hophal, 3. person, sing) meaning " he will be lauded". This corrections seems to have two inconveniences: In the first place, the supposed verbal form of the verb "to laud" (hophal) does not exist in Hebrew, and the biblical message which was "he will laud" is modified to "he will be lauded", which is a mild but undeniable deviation from the truth.

The biblical explanation is much subtler. In the previous explanation, an important word of the definition "he will laud (Jehovah)", the Tetragram itself, is ignored!.....A rigorous translation of this expression into Hebrew should be "yehodeh YeHOWAH".

The biblical writer would have then integrated the Tetragram, by assonance, into the word yehodeh, so,- "yehodeh (YeHOWAH)" became "YeHUDAH".

With this above background, we have to say that the etymological meaning of the name

Judah, jew, in Hebrew: "YeHUDAH, yehudim", should be freely translated as " those who are lauding YeHOWAH". From ancient times , it was said about the jews:

" And all the peoples of the earth will have to see that Jehovah`s name has been called upon you, and they will indeed be afraid of you"(Deuter. 28:9,10) Later on, the Apostle Paul had an interesting argumentation about "Who is a jew?" in Rom. 2: 17-24. (most of the chapt.)

As a point, the above discussion is in fact strengthening the pronunciation of the Tetragram, as YeHOWAH!.....