



Believe in Yahweh's Name as God Without Eternal Limitations, God Appears and God Almighty Great

Rudy Budiarmaja*

Master in Theology-Bethel College of Theology The Way, Indonesia

Email: rudybudiarmajasttbtheway@gmail.com

Abstract

This research aims to provide instructions or guidance from spiritual mentors who believe in Jesus Christ related to how to call, mention the person of God with respect to Jesus Christ (Yahweh) and be worshiped as Savior, which consists of 3 (three) characteristics, namely: (1) the name YHWH is called the Eternal God ('ēl 'ōlam), (2) the name YHWH is referred to as the visible God ('ēl rō'î), (3) the name YHWH is referred to as God as the Shepherd for His people ('El shadday) as a giver of life, protection and blessing. The method used is to draw conclusions that are explanatory (explanatory) and confirmatory as well as qualitative in the form of library research using content analysis methods. The results showed that the mention of Yahweh's name is known as the eternal God ('ēl 'ōlam), the God who appears to be always present ('ēl rō'î) and the almighty/powerful God ('El shadday). Finally, it can be concluded that the three names Yahweh or EL are suitable and in accordance with the Hebrew phrases in the Bible and can be trusted for Christians to use them in daily life in facing all challenges or problems of life.

Keywords: 'ēl 'ōlam; 'ēl rō'î; 'El shadday; El; Yahweh.

Abstrak

Penelitian ini bertujuan untuk memberikan petunjuk atau pembinaan dari pembimbing rohani yang beriman kepada Yesus Kristus terkait dengan cara memanggil, menyebut pribadi Tuhan yang dilakukan dengan penuh hormat kepada Yesus Kristus (Yahweh) dan disembah sebagai Juruselamat, yang terdiri dari 3 (tiga) ciri, yakni: (1) nama YHWH disebut Allah Yang kekal ('ēl 'ōlam), (2) nama YHWH disebut sebagai Allah Yang Nampak ('ēl rō'î), (3) nama YHWH disebut sebagai Allah sebagai Gembala bagi umatNya ('El shadday) sebagai pemberi kehidupan, perlindungan dan berkat. Metode yang digunakan menarik kesimpulan yang bersifat eksplanatori (eksplanasi) dan konfirmatori serta bersifat kualitatif berupa riset kepustakaan ini menggunakan metode analisis isi (content analysis). Hasil penelitian menunjukkan bahwa penyebutan nama Yahweh dikenal sebagai Allah yang kekal ('ēl 'ōlam), Allah yang nampak selalu hadir ('ēl rō'î) dan Allah yang mahabesar/kuasa ('El shadday). Akhirnya bisa disimpulkan bahwa ketiga nama Yahweh atau EL itu cocok dan sesuai dengan frasa bahasa Ibrannya dalam Alkitab dan dapat dipercaya bagi kalangan orang kristen untuk menggunakannya dalam kehidupan sehari-hari dalam menghadapi segala tantangan atau permasalahan hidup.

Kata Kunci: 'ēl 'ōlam; 'ēl rō'î; 'El shadday; El; Yahweh.

INTRODUCTION

Ancient Israel lived and shared many things with the surrounding nations. Whoever the god they claim to be their god, does not deny that the god is also claimed by other nations around them. Yahweh became Israel's main God through the mouth of Moses when he met Yahweh on Mount Sinai. Yahweh is said to have come from Sinai. Other texts state that Yahweh came from Paran, Seir, Edom and Somron. All of these locations are in the South of the Palestinian Territories. Although there are indications of the name Yahweh being detected in Ugarit, it is not yet certain by experts whether the Yahweh referred to is the same as Yahweh in the story of Moses.

In Canaan, it is possible that Yahweh was also known to the nations who lived around Canaan. That they claimed Yahweh as their God before Israel used them is not the concern of this paper. What concerns this paper is whether Yahweh is the same as El allah of Canaan and Ugarit? El is revealed to be the God who dwells in the Mesopotamian world. In the Ugaritic text, he is stated to be the head of the Pantheon, as well as the creator of humans and the gods represented in the divine congregation he leads.

The Patriarchal Tradition links the God of Israel (Elohim) with the Canaanite God 'Ēl, who is also associated with the 'Ēl of Ugarit. The Book of Genesis distinguishes between the two types of patriarchal gods. There is a God who is simply referred to as "the God of the fathers" who is associated with Israel's often unknown predecessors. Examples of the God of ancestors in Hebrews are found in the text of Genesis 31:5, 29, 42; 46:3; 50:17; Exodus 15:2 and 18:4, where the term *elohei* is used to refer to the title God of ancestors. The term *elohei* is used together with the term *el* which is also found in the text of Genesis 50:17. All mentions of the two Gods above are only addressed to the God of Israel's predecessors without giving the name of God. While the mention of the Patriarchal God of the second type, uses a complete formula such as "God of Abraham or God of Jacob". This formula indicates that the God is worshiped by a certain figure or clan wherein the name 'Ēl attached to that particular person or tribal group indicates their identification with the God. The Patriarchs are also said to have various names for their gods. The Genesis narrative describes the God of the Patriarchs as 'Ēl known as 'ēlōhē Abraham (Gen. 31:42), 'ēlōhē Isaac (Gen.28:13), 'ēlōhē Jacob (Gen.49:24), 'ēlōhē Nahor (Gen.31:53) and 'ēl 'ēlōhē yīserāēl (Gen.33:20) (Eichrodt, 2018).

In the broad reconstruction accepted by ANET experts, 'Ēl is considered to be the first to establish a relationship with the Patriarchs, and through these Patriarchs, the relationship is continued to the *mizpaha* while still using the phrase 'God the Ancestral Father' namely the God of Abraham, the God of Isaac and the God of Jacob (Heureux, 2019). This identification can occur because the book of Hebrews itself gives an indication of the inconsistent mention of 'Ēl and Yahweh, even according to Priest sources, the Patriarchs only knew God by the name El-Shadday. While the Yahwist source in Genesis 4:26, confirms that the name Yahweh has been known for a long time by the Patriarchs. The question that arises then is: were Yahweh and 'Ēl separate Gods from the start? Or are the two of them identical God who can be fused in the future?

The name 'Ēl itself is often associated with Israel as a people; for example in the designation 'ēl 'ēlōhē yīserāēl ('ēl Allah of Israel). Not to mention the emergence of several epithets of 'Ēl which are associated with the religion of the Patriarchs such as 'ēl 'ōlam and 'ēl bêt-'ēl which are associated with certain cults in Canaan and Israel as quoted above, this figure is later related to Yahweh. regarding how and in what way Yahweh's terminology is related to the 'Ēl tradition in biblical texts has been a hot and controversial topic of debate by ANET scholars to date. However, the majority of ANET scholars agree that Yahweh and 'Ēl were originally separate gods and over time, the worshipers of Yahweh mixed with one or two groups of worshipers of 'Ēl which later formed Israel as one large group.

Jullius Wellhausen once stated 'Ēl and Yahweh were identical gods from the start (Wellhausen, 2018). However, the above argument is considered irrelevant by most modern ANET experts such as Alt and Smith. According to F.M Cross, the characteristics of 'Ēl and Yahweh were different from the start. In the Ugarit account, 'Ēl is described as a long-suffering God, while Yahweh is often depicted as a jealous God who often throws a tantrum. In addition, the name Yahweh is not known to appear in Ugaritic records which in fact speak of the religious system of the Syro-Palestinian (Western Semitic; Canaanite, Phoenician, and Israelite people) during the late Bronze Age II and Iron Age I. Especially if it is connected with the Hebrew narrative which contains the tradition of Yahweh as a deity who came from Midian, Paran, Seir, Shomron and Teiman in the Kuntillet Ajrud inscription (Deut. 32:3, Judg. 5:4, and Hab. 3:3), then the description of Yahweh and 'Ēl as God is identical become irrelevant.

According to the Ugaritic account, 'Ēl is described as the wise head of the pantheon (it seems that the writer of Ezekiel 28 understood this idea because the king of tire is described as having that wisdom). Similarly, the figure of 'Ēl who is described as the creator of the universe in Ugarit which in later writings, this idea is also shared by Yahweh who appears in the form of 'ēl" ēlyōn who is described as the creator of the universe in Genesis 14:19, 22 and in the text of the Psalms. 102:26-27 where the declaration of 'ēl"ēlyōn as creator of the universe is attached to Yahweh. As previously discussed by the authors, the Ugaritic terms dt and dm which mean “assemblies of gods” especially the term dt, seem to appear with high frequency in the Hebrew Bible. The majority of this terminology occurs with the sense of “congregation/assembly of Israel.” (Ex. 12:3; Num. 16:9) or the term “congregation of the children of Israel” (Ex. 16:1,9; Lev. 16:5; Num. 14:5),(Mullen, 2020). This term also appears to designate “the tribes of Israel as the congregation of Yahweh” (Ps. 7:8). Next there is the concept of 'Ēl with yoseb the cherubim (El who reigns over the Cherubim) (CAT: 4.IV.20-24;3.V.13-16; 5.VI.3-2; 6.I.132-136), which, according to F.M Cross, parallels the term Yahweh sb'wt ysb(h) krbym” Yahweh who reigns over the Cherubim in I Samuel 4:4; 2 Samuel 6:20 (Cross, 1973).

This plurality of elohe shows that each tribe of Israel has its own God. In addition, the Divinity of 'Ēl according to Cross, can and is usually associated with certain special (holy?) places such as: 'ēl rō'ī at Berlahai Roi (Gen. 16:13), 'ēl 'ōlam at Beersheba (Gen. 21:33), 'ēl 'ēlōhê yīserāel at Shechem (Gen.33:20), 'ēl bêth-'ēl at Bethel (Gen.31:13; 35:7), 'ēl"ēlyōn in Jerusalem (Gen. 14:19,22) and 'ēl adday (Gen.17:1-20), (Alt, 2014).

Previous Research

No	Name of Researcher, Name of Research Journal/Name of Reference Book	Research Results (Combination of characteristics (explanation) that are considered the same)	Research Novelty (New (other) Name for Merged Traits)
1	Naipospos (2016). Introduction to the Old Testament. Jakarta: Mr. Gunung Mulia.	Yahweh in Seth's time that Yahweh was God (EL) for the descendants of Seth who were the descendants of the righteous (Gen. 4:26).	The name Yahweh is called the Eternal God (El Olam) which refers to the God of the Covenant and the God Who Appears (EL Ro'i).
2	Wen (2018). Logos, Memra, and Jesus: A Study of Influence	Yahweh as God (EL) with the promise of salvation and	The name Yahweh is called the Eternal God

	The Logos Concept of Hellenistic Judaism, Memra of Palestinian Judaism against the Logos Concept of the New Testament. Galilee Press.	protection for His people through a pillar of cloud by day and a pillar of fire by night (Ex. 3:13-14).	(El Olam) and God Who Appears (EL Ro'i).
3	Subowo(2021).Shepherd of All Sheep: Interpreting Sheep from Another Sheep in John 10:16 in Efforts to Embrace “the Other.”	Yahweh sebagai Allah (EL)Perjanjian (Kel.6:6-7).	The name Yahweh is called Allah the Almighty/Powerful (El Shadday) and Allah Who Appears (EL Ro'i).
4	Sitorus(2019).Penguakuan Identitas Kesatuan'Bangsa' Israel (Studi Sosio-Politik Terhadap Kisah Penciptaan Sumber Y .	Yahweh is called the Lord of the nomadic tribe (soshu) (Gen. 2:4b-25).	The name Yahweh is called the Eternal God (El Olam) and Allah the Almighty (EL Shadday).
5	Laibahas (2015). Verbal Analysis About GOD is a Shepherd According to Psalm 23:1-6 in the Journal of Apocalypse, Volume 7 Number 2, ISSN: 2087-619X. Tangerang: Harvest International Theological College.	Yahweh is called Life's Guide (Psalm 23:3b-4), Soul Refresher (Psalm 23:1-3a) and Provider of Life's Necessities (Psalm 23:5-6).	The name Yahweh is called Allah the Most Great/Powerful (EL Shadday).
6	Hannas (2021). Temisien: Journal of Theology of Mission and Entrepreneurship: Teaching Church Leaders About Pronouncing the Name Yahweh in Indonesia.	Yahweh is called Sacred in holy places, One who accompanies, God of Israel and is in worship.	The name Yahweh is called the Eternal God (El Olam) and the Appearing God (EL Ro'i), Allah is Great/Powerful (El Shadday).

Based on the background that states that EL and Yahweh are separate Gods and the previous studies above which discuss Yahweh as God (EL) for the descendants of Seth who are the descendants of the righteous, Yahweh as God (EL) with the promise of salvation and protection for His people through a pillar of cloud by day and a pillar of fire by night, Yahweh as the God of the Covenant, Yahweh as Lord of the nomadic tribes, Yahweh as the Guide of Life and Refreshment of Souls and Provider of the Necessities of Life and Yahweh as Sacred in holy places and the God of Israel in worship so the current study explains that the name EL or Yahweh are both names of Allah. In the third century BC, Eliezer, High Priest of the Temple in Jerusalem, sent Israelite scribes to Egypt at the invitation of king Ptolemy Philadelphus to translate the Hebrew OT Bible into Greek, known as the Septuagint (LXX or 70). In the Septuagint the term El/Elohim is translated as Theos, and Yahweh/Adonai as Kurios (or Kyrios). The renaming in the translation was not a problem for the Jews and would address Yahweh as 'el 'olam (God without time limit) , 'el rō'i (God appears) , 'El shadday (God is Great/Powerful) accompanied by Lexical analysis, grammatical analysis and homiletical theological analysis are new in current research so that the research gap does not only consider Yahweh only as God for the descendants of Set, namely the descendants of the righteous, Yahweh as the God of the Covenant only and Yahweh as God as a sacred place only. Thus, the writer formulates the problem as follows: How is the study of the Old Testament bible regarding the three names of Yahweh? How can these analyzes support the three names of Yahweh?

RESEARCH METHODS

The right method to be used in this research is to draw conclusions that are explanatory (explanatory) and confirmatory. It is called explanatory because this research uses representative variables to draw conclusions from the research object (Sasmoko, 2018). It is called confirmatory because it reflects in depth the results of exploration (study of content /hermeneutics /deconstruction) in the form of a model. (Sasmoko, 2021). This research is qualitative in the form of library research using content analysis methods. The contents of each material in the form of books, journals, or articles that are relevant to the topic that have been collected are reviewed, analyzed, and synthesized in order to form a complete concept in answering research questions. For this reason, a brief discussion of 'Ēl which is related to certain cults/places in Israel gets the author's attention in the next section below by looking descriptively at the meaning of the term mentioning the name Yahweh itself, descriptions of El Olam, El Roi and El Shadday from the point of lexical, grammatical analysis by using Hebrew phrases.

RESULTS AND DISCUSSION

The Definition of the Terminology of the Mention of the Name Yahweh Begins in Exodus 20:7

The term YHWH is used in the OT, meaning LORD or YHWH is a consonant used in Hebrew. To mention the name YHWH is to say or say the title that must be actively worshiped. Exodus 20:7 says, "You shall not take the name of the LORD your God in vain, for the LORD will hold those who take His name in vain." The name Yahweh or LORD first appears when Moses asks the name of LORD. The LORD answered Moses ('ehyè| ášer'ehyè) meaning I AM WHO I AM (Ex. 3:14). In Hebrew this name is written with the four consonant letters YHWH which is called the Tetragrammaton (Indra & Ichwei, 2017). When the Creator explains the meaning of the name I AM I AM (Ex. 3:14), it must be associated with the act of revealing His identity through His work of deliverance and subsequent care for the people of Israel. I AM I AM also showing His transcendent nature, if it is correlated with His coming, then based on Luke 1:31-35 it is known that He is Jesus Christ as Savior (Sitohang, 2019). BibleWorks8. Norfolk (2018), The term GOD in Deuteronomy 6:4 translated from the Hebrew word states that morphologically yhwh is a noun proper no gender no number no state, which can be interpreted as the main thing, not gender, which cannot be limited by place and time, meaning that God can be anywhere at the same time. Deuteronomy 6:4, 5 quoted by Jesus in Mark 12:29-30 is one Yahweh (one God or one God)" (Owens, 2018).

Bible Study on Pronouncing YHWH's Name as El Olam (God of the Covenant). According to Genesis 26:24-25, YHWH's name is called El'Olam explained in Genesis 26:24-25, that God renewed the covenant covenants by following the translation of the majority of ANET experts, the construction of 'ēl 'ōlam might be more accurately read as "Allah Agreement"; this means Allah is the God of the covenant, the God who made a covenant with Isaac by saying I am the God of your father Abraham who will be with you (Gen.26:24) and Isaac called the name of the LORD in special worship in a sacred place (Gen.26:25). Bible Study on Pronouncing YHWH's Name As El 'Olam (God without time/eternal). According to Exodus 3:14-15, YHWH's name is called El'Olam explained in Exodus 3:14-15 that God's ability to be with His people is eternal because He is an eternal GOD where the phrase "I AM I AM" is found in Exodus 3:14. In Exodus 3:15 it says this is my name for ever, and that is what I call it from generation to generation.

Bible Study on Pronouncing YHWH's Name as El Ro'i (God Appears and Presents). According to Genesis 26:24-25, YHWH's name is called El Ro'i explained in Genesis 26:24, that God appeared to Isaac and would be with Isaac. In Genesis 26:25 it is said that Isaac called on the name of God, meaning that God

was present at that time and appeared to Isaac by proclaiming I am the God of your father Abraham. Bible Study on Pronouncing YHWH's Name as El Ro'i (God Appears and Presents). According to Exodus 3:16, YHWH's name is called El Ro'i explained in Exodus 3:16 that God appeared to Moses...., The Lord, the God of your fathers, the God of Abraham, Isaac and Jacob, appeared to me. Bible Study on Mentioning YHWH's Name as El Shadday (God is Great/Powerful) According to Psalm 23:3-5, YHWH's name is called 'El Shadday it is explained in Psalm 23:3 that God Almighty/Great as a leader (shepherd) is able to restore our souls, God who is able to guide and protect us in times of danger (Ps.23:4-5).

Eissfeldt(2014) states the type of name 'El which is associated with a certain place has a double meaning. First, this name can be interpreted as the name of the head of the Canaanite pantheon for example: 'el'ōlam (eternal God). Second, this type can also be interpreted as a designation of "Gods" in general. For example: 'el 'ōlam(God of olam)." The name 'el 'ōlam appears in Genesis 21:33. In addition, the term 'ōlam also appears in Deuteronomy 33:27 attached to Yahweh, as well as in Isaiah 40:28 and Jeremiah 10:10. The texts above have most likely received additions or changes from the Jahwist editors given that there is some kind of interest placed in the Sinai creed which is considered to have many pre-historic Israeli records to convey and should be included in the texts.

In Genesis 21:33, Abraham is reported to have planted a Tamarisk tree at Bersheba and there he called Yahweh by the name 'el 'ōlam. Here we see Yahweh identified with the title El. Yahweh associated with 'el'ōlam is seen quite a lot in the Hebrew text, although it remains to be seen whether this is directly related to God olam. Although we see there is a phrase לַיְהוָה לְעוֹלָם in Jeremiah 10:10 and the phrase "God reigns/insides" (LAI) לַיְהוָה לְעוֹלָם whose basic idea is "he/God reigns forever." In addition, there is also the phrase "reign forever" yimlok le olam in Exodus 15:18.

Determining the identity of 'el 'ōlam turned out to be quite difficult; in this case we see that there are ANET scholars like FM. Cross, which defines 'el 'ōlam as synonymous with rāpī'u ([hl]n yšt rpu mlk lmyšt, "Here, may rāpī'u, king of eternity [or "eternal king"], drink—yes, drink"), "may/let rāpī'u raja kekalan (eternal king), drink – yes, drink (Eissfeldt, 2014). Cross attributes lam to the epithet EL in the Serabit el Khadem inscription where he vocalizes the phrase il 'ōlami ("El, the Ancient One," or "El, lord of Eternity") "El of antiquity or El, God of the eternal", who thought that this sentence could stand behind the idea of 'el 'ōlam, was challenged by Anson Rainey who stated that the reconstruction of lam should be d[n] lm, "lord/father of eternity" or "eternal lord/father, where this vocalization is assumes the notion of 'lm to be olami "eternal father."

Most likely the term lam simply means "Eternal God", or He may be one of the gods of the sky; in this case the sun (shemesh?) which also shines eternally. Even W.F. Albright reads lam in the feminine form "eternal goddess." However, following the translation of the majority of ANET experts, the construction of 'el 'ōlam may be more accurately read as "God of the Covenant"; meaning that this God is the God of the covenant, and not the eternal God; God who made a covenant with his people in this case with Israel (W. F. Albright, 1939).

The oldest evidence of the Patriarch's divine concept is found in texts such as Genesis 31:5, 29, 42; 46:3; 50:17; 49:24-25, Exodus 15:2, 32:6 and 18:4. According to Albrecht Alt, a number of the tribes of Israel, each with its god named after its ancestor, as well as each area of Canaan; with each district having a God called El, which later merged into the system of one god – Yahweh gods in the future (Hess, 2016). At first the Patriarchs worshiped the God of their ancestors with the name 'Pahad Yitzak', 'the strong Jacob', or known as 'God of Isaac', there was also the phrase "God of Abraham", and in the end often found the phrase "your God (or their God).)". These different gods were worshiped by three different tribes in the nomadic period before they entered the land of Canaan (May, 2015).

As previously explained, these different tribes then entered Canaan at different times with different gods. The tribe of Jacob who worshiped 'Abir Jacob' was believed to be the largest tribe and lived in northern Canaan. The tribe of Isak who worshiped 'Pahad Yitzak' lived around Beersheba, while the tribe of Abraham with 'El Elohe Abraham' lived around Mamre. Over time, the El God of Canaan slowly began to be identified with the God of the Patriarchs mentioned above. As a result, a new name emerged from the God they worshiped, not only the God of Jacob or the God of Isaac alone, but other names such as 'El Elohe Jezrael' as the God of Israel were found which were found with a name intended for the group of these tribes. The title "God your father" reflects the idea ancient about "God of ancestors" which is a generic form of family god commonly found in the ancient world of the ANE; which emphasizes the idea of fertility and growth. If you look at the context of Genesis 49:24-25 "but the arrow remained firm and the arm remained sticky, with the help of the All-powerful protector (Buffalo) Jacob, because of the shepherd (Shepherd) the Rock (Karan) Israel, by God your father who will help you, and by Allah Almighty (Shadday), who will bless you with blessings from the heavens above, with blessings on the deep sea below, with blessings on the breasts and wombs" (which is in bold is a change from the LAI text) by the author). The two verses above seem to support shadday's procreative ideas; especially in relation to the 'blessing of the breasts and the womb'.

The Patriarch God is described here as the Shepherd, the Rock, and the Bull, which symbolizes the agrarian world. However, in the narration of Jacob and Laban (Gen. 31:53), this Patriarch God adds to his title as 'Judge and King', which continues to be used until the era of the monarchy. Out of the context of Genesis above, Deuteronomy 32:6b gives an illustration of this divinity model that was widespread in the Syro-Palestinian world at that time. Sentences אֲבִי יְהוָה קִנְיָהּ הוּא עֲשָׂה לִּי יְהוָה הַלֹּהֵא-הוּא "Is not he your father who created you, who made and established you", has the equivalent of the Ugaritic text tr'il abh 'il mlk d yknnh "The buffalo El is the father of King El, who created him (KTU 1.3.v.35-36). Later in the Genesis 14:18-22 narrative we find Melchizedek the king of Canaan in Salem and the priest of אל עליון (God Most High), blessing Abram through his main God Elyon. This epithet appears four times in the text which is then connected with the phrase וארץקנה שמים "Creator of Heaven and Earth." This image was later used by Yahwistic writers and changed to "Former of Heaven and Earth"; which can be seen in texts such as: Ps.115:15; 131:12; 134:3 and 124:8. The epithets and contexts that are manifested in the description of the Patriarchal God above provide an indication that these Gods are the supreme God of the ancestors who took care of; both the universe and the procreator(creation), he is both the creator and the father since the phrase וארץקנה שמים can mean "the creator of Heaven and Earth." This concept may be derived from the concept of family religion commonly found in the Syro-Palestinian region, where the God of the Patriarchs is seen to have a pattern from the Canaanite god 'ilu.

The above patriarchal God can be concluded to follow the Canaanite God 'ilu, which is also a continuation of the religious system described in the Ugaritic texts where El is the head of the Pantheon. Israel may not have taken all of the images of the Canaanite or Ugaritic gods, but the common thread between the religious systems of the Patriarchs and those of the world around them cannot be ignored. Their case made modifications here and there by adding or subtracting the Canaanite color in their religious system, not eliminating the necessity that the Patriarchal religious system was a large part of the religious model operating in the Ancient Middle East world at that time.'

Ēl Rō'î

Then there is the term God who sees or 'ēl rō'î in Berlahai Roi in the Genesis 16:13 narrative. In BDB the term rō'î in the text above is in the form of a noun, however, the term rō'î is also seen appearing repeatedly in the Old Testament in the form of a verb when it is associated with God who is the subject of

the sentence. For example, seen in the text of 1 Samuel 16:7 which describes "God has the ability to see hidden motivations," as well as giving continuous moral judgments as implied in the text of Jeremiah 23:24 "can anyone hide in secret, so that I cannot 'see ' him...didn't I fill the heavens and the earth?" This term God sees may come from the ancient idea of 'shining' in the context of the God of Abraham's ancestors; namely Terah who is a worshiper of the moon god. The moon that shines on the earth can be interpreted as the light that stares at humans. This thought is then reflected in the idea of 'ēl rō'î 'God who sees.' Psalm 14:2 describes God looking down on the earth to see if any of them have reason and seek God. This text kind of gives reinforcement to the basic doctrine of the moon god who always 'pays attention to the things below him.' Even Hagar's narrative in the text of Genesis 16:13 above, if we look closely, we find that it has the nuances and colors of the moon mythology (outside the demythology in modern text).

In Hagar's narration of meeting the angel of the Lord in Genesis 16:7-12, we see him calling out Yahweh's name as אֱלֹהֵי רַעְיָא because he said: "Have I not seen Him here who has seen me?" and finally the place/well is called לַחַי רֹאִי בְּאֵר "Berlahai Roi" (Gen. 16:13-14). 'ēl rō'î in this case can also be understood as "El/ Allah who sees (Suud, 2020). But what is interesting is not the question of Hagar calling Yahweh, but the appearance of the name Yahweh which is connected with 'ēl rō'î in the Genesis 14 narrative, this text becomes important to be discussed in relation to the term Yahweh which appears in the dialogue of Genesis above because 'ēl rō'î suddenly associated with Yahweh appearing in the mouths of Ishmael and Hagar. The most likely function of the two gods in this text is the attempt by the narrator to replace the name 'ēl with Yahweh. This shift or identification must have occurred in the later era of Israel when Yahweh grew stronger in Israel's religious order.

El Shadday

The name or epithet el shadday (The Almighty), appears about 48 times in the Masoretic Text. This controversial term appears in the tradition of the Priests (Ex. 6:3) worshiped by the pre-Moses. This term seems to appear more often in ancient and poetic texts which is the standard term used by Priests to refer to God who 'revealed himself' to the Patriarchs. William F. Albright believes the name shadday comes from the Akkadian word shadu meaning mountain which comes from the saddaiu form "mountain person or breast". Albright's thinking was widely accepted by Cross, May, and J Lewy (William F. Albright, 1935).

Albright's thesis is that shadday is the God of the Amorites who was later brought to Syria and became Ba'al Hadad, the God of thunder who turned into the God of the Mountain. According to Albright, the Patriarchs who came from Amorites worshiped shadday. The Patriarchs even identified this god with 'Ēl Canaan and over time this epithet was transferred to Yahweh. Consequently, we then see the presence of the thought of shadday as a mountain god which is in line with the status of 'Ēl and Yahweh who are often depicted as God who is enthroned on a sacred mountain in later Ugaritic and Israelite traditions.

However, other scholars such as Biale and Canney, see the term shadday should be understood not only as a mere mountain; except breasts. This understanding has brought significant changes in the effort to understand the term el shadday. The main driver of this change in understanding and giving meaning to breasts is: that the ilah is understood as a feminine gender. The feminine aspect attached to the name shadday is what then opens up a new hypothesis space – that ilah shadday is a female god (mother goddesses) who may be identical with the goddess Athena. who has many breasts. David Biale is seen as a pioneer of modern ANET interpreters who connect breasts with el shadday, or what he usually calls "God with breasts" (Biale, 1982). Biale sees Shadday as a fertility goddess who works parallel to Asherah. The opposite characteristics that el shadday has for Biale are purely the result of Priest theology that places this deity as a universal God. Shadday is considered an ancient name-bearing god in Israeli literature

because his name only appears in early poetry such as in the covenant of Jacob (Gen. 49:25), in Billeam's narrative, as well as in the text of Psalm 68, and other texts. These narratives are believed to have emerged no later than the 10th century BC.

According to Biale, the problematic name shadday also appears in the form of a combination of names known as el shadday which can mean "the god of shadday or god shadday or 'ēl which is also known as shadday. The book of Genesis and the book of Exodus and Ezekiel, seen often using the term el shadday, but this term appears elsewhere it is proven to only use the term shadday. (Biale, 2014). If you pay attention to texts such as Psalm 68, shadday is described as a God who scatters kings. If this description is correct, then this god is a god of war heroes similar to 'ēl who was called a war hero in Ugarit. Yahweh is also described as a war hero when he is called 'traversing the sky' (which is also El Ugarit's nickname). In the end the warlike el shadday can be fully described as "the mighty God of war."

However, when we pay attention to the appearance of the name shadday in the texts of Genesis and Exodus and the Psalms that connect this god with the phrase "multiply, bear fruit, give fertility and bless", then shadday can be categorized as a fertility god who blesses agricultural produce and increases the number of family members when he blesses the wombs of women (Biale, 1982). The choice to protect, bless, give fertility and grow crops made by Shadday, places this God as the God of fertility who has breasts or breasts of 'ēl. We further see that the God of breasts is a natural interpretation of the God of fertility in Genesis, Exodus and Psalms.

Thus, el shadday would be more accurately translated as the God of fertility, rather than the term 'God almighty' which is the post-Exilic Priest interpretation. The concept of the God of fertility as symbolized by the breasts worn on the God of Israel seems to get a lot of support from biblical and extra-biblical sources. God is often described as conceiving and giving birth in Deuteronomy 32:18 and Isaiah 49:15. This fertility tradition is believed to have originated from the Canaanite matrix attached to figures of Canaanite goddesses such as Anat and Asherah; who is known as the goddess of death and love, also known as the goddess of fertility with the symbol of the breast.

The disappearance of the breast image that el shadday had in later writings of the Hebrew text was more because the Priestly writers had to establish monotheism and because it was in their great interest to combine all the Patriarchal Gods and their epithets; including the Canaanite God El, into the figure of Yahweh, then, they must first eliminate the idea of a God of fertility with el shadday's breasts, and replace it with the epithet "God is almighty." The background of el shadday's fertility which also comes from Canaan is suppressed by the idea of an almighty God. The transformation from the god of breasts to the almighty God and the war God who later became Yahweh God in the future, was carried out in the Deuteronomic reform which was continued by the Priests of Judah. El shadday has transformed from the feminine God with her breasts like Asherah's, to the Almighty God leaving behind the traces of fertility she once had.

From all the above discussion, we find that the name 'Ēl can be referred to as an epithet of the name of a certain Allah or it can also be attached as the names of local Allah related to certain locations such as: 'ēl rō'î in Berlahai Roi, 'ēl 'ōlam in Beersheba, 'ēl 'ēlōhê yīserā'el in Shechem, 'ēl bêth-'ēl at Bethel and 'ēl"ēlyōn in Jerusalem, worshiped by the Canaanites as well as by the Israelites. So it can be concluded that the Patriarchs only know El as God, and not Yahweh. This analysis can be seen from the name El which, although it appears in Hebrews only about 300 times, compared to the name Yahweh more than 6,000 times, the use of the epithet El in the Ugaritic text; such as El the creator, El the mighty hero, and El the wise, apparently possessed at a later date by Yahweh.

Lexical Analysis

The term lexical means related to the dictionary. Lexical analysis that will be discussed by the researcher includes terms: Eternal ('ōlam) refers to the word I ('e|hyè), Allah appears (sees) my shepherd (rō'î), The Almighty/Leader (shepherd) for His people ('el shadday).

- a) 'El (or 'Il, written aleph-lamed in Hebrew: אֱלֹהִים which means "divine" or "God". The meaning of the word eternal in the Big Indonesian Dictionary (KBBI) is: eternal/ke•kal/ from the adjective meaning permanent (unchanging, unchanging, and so on) forever; everlasting.
- b) Eternal Term ('ōlam). The term Eternal in Exodus 3:14 translated by LAI from OT Hebrew refers to the word I am I, אֲנִי - 'AD, 'ayin – dalet, noun meaning "eternal", "forever" (Ex. 3:16)".
- c) In Ancient Hebrew (proto-Sinaitic c. 3000 BC), the word was composed of two pictographic symbols, namely the image of "eye" (GAN or GAYIN, modern Hebrew: עַיִן - 'AYIN) and image of "door" (DAL, Hebrew; modern: DALET). The eye is used to see, then it is used to witness something, experience, observe, know. The door is the entrance to the tent, meaning to move, move, hang, enter and leave. The combination of the two letters forms a root word which means to experience repeatedly, repetition; a certain place, time, or event that is repeated. The Hebrew Tanakh uses the words אֲנִי - 'AD ('ayin-dalet), and אֲנִי - 'ōlam ('ayin-vav-lamed-mem), to express the eternal meaning.
- d) The term I ('e|hyè). The term I AM in Exodus 3:14 translated by LAI from OT Hebrew ('e|hyè) comes from the root word (hayah) by Green, Sr. interpreted I am, by biblehub.com interpreted I am, and by Owens also interpreted I am. So the term('e|hyè) lexically means I am (I AM).
- e) The meaning of the word manifest itself from the word visible in the Big Indonesian Dictionary (KBBI) is:
 - Visible from the word verb means it can be seen; look, show oneself; appear; come (present).
 - To show from the verb means to make visible; show; self appears (present).
- f) The term God who sees or 'ēl rō'î. God appears in the narrative of Genesis 26:24 and Exodus 3:16 translated by LAI from Hebrew OT. In BDB the term rō'î in the text above is a noun, however, the term rō'î is also seen appearing repeatedly in the Testament. Lama is in the form of a verb when it is associated with Allah who is the subject of the sentence.
- g) The meaning of the word Maha Besar in the Big Indonesian Dictionary (KBBI) is:
 - The greatness of the adjective means nothing is greater than its greatness; infinitely large.
 - The almighty of the word adjective means very powerful; very great power (God).
- h) The term the Almighty ('el shadday). The term Sang almighty shows the meaning of God in the Universe who rules and maintains the universe, including humans as His creation. The term says God Himself is also referred to as the Shepherd of His people, which Israel could call upon Him when it needed protection and guidance.
- i) The term my shepherd in translation of the Hebrew word "ro'eh" as the qal participle of the noun 'shepherd'. In the Old Testament Psalm 23:1 is translated by LAI from Hebrew (rō'î) derived from the root word רָאָה (ra'ah) by James Strong which means to tend which means to maintain; pasture which means feeding fresh grass, providing/feeding, grazing and is defined as shepherd, by biblehub.com. So the term רָאָה (ra'ah) is lexically interpreted to maintain and provide food as a shepherd's duty.

Grammatical Analysis

The term Eternal in Exodus 3:14 translated by LAI from OT Hebrew refers to the word I am I, אֲנִי - 'AD, 'ayin – dalet, noun meaning "eternal", "forever" (Exodus 3:16)". The Hebrew Tanakh uses the words אֲנִי

- 'AD ('ayin-dalet), and עולם - 'ōlam ('ayin-vav-lamed-mem), to express the eternal meaning. The phrase "God reigns/resides" (LAI) לְעוֹלָם לְעוֹלָם whose basic idea is "he/God reigns forever."

ANET Bachelor like FM. Cross, who defines 'ēl 'ōlam as synonymous with rāpī'u ([hl]n yšt rpu mlk lmyšt, "Here, may rāpī'u, king of eternity [or "eternal king"], drink—yes, drink", "may it be neat 'u kekelan king (eternal king), drink – yes, drink. Cross attributes lam to the epithet EL in the Serabit el Khadem inscription where he vocalizes the phrase il 'ōlami ("El, the Ancient One," or "El, lord of Eternity") "El of antiquity or El, Lord of the eternal", who predicts that this sentence can stand behind the idea of 'ēl 'ōlam, was challenged by Anson Rainey who stated that the reconstruction of lam should be d[n] lm, "lord/father of eternity" or "eternal lord/father, where this vocalization assumes the notion of 'lm becomes olami "eternal father.

The term I ('e|hyè) in Exodus 3:14,16 translated by LAI from Hebrew OT ('e|hyè) is a qal imperfect 1st person common singular verb derived from the root word (hayah). Verb qal imperfect 1st person common singular means 1st person common singular is interpreted as I. So the term ('e|hyè) can be grammatically translated I will/be (I am/to be). If you pay attention to the text of Exodus 3:14,16 writings ('e|hyè ásher e|hyè), translated I am who I am, showing I (LORD) is I (LORD) who is always there (sees and accompanies) refers to 'ēl rō'î.

The term God who sees (appears) or 'ēl rō'î in the narratives of Genesis 26:24 and Exodus 3:16. In BDB the term rō'î in the text above is in the form of a noun, however, the term rō'î is also seen appearing repeatedly in the Old Testament in the form of a verb when it is associated with God who is the subject of the sentence. The term Almighty God ('el shadday) indicates that God Himself is also called the Shepherd of His people, whom Israel could call upon Him when it needed protection and guidance. The term my shepherd in translation of the Hebrew word "ro'eh" as the qal participle of the noun 'shepherd'. In the Old Testament Psalm 23:1 is translated by LAI from Hebrew (rō'î) derived from the root word רָאָה (ra'ah) by James Strong which means to tend which means to maintain; pasture which means feeding fresh grass, providing/feeding, grazing.

Theological – Homiletical Analysis of the Mention of the Name Yahweh

Theological analysis explains that the mention of the name Yahweh. Theological analysis that will be discussed by researchers includes the terms: 'ēl 'ōlam refers to the word I ('e|hyè), my shepherd (rō'î), el shadday. Based on biblical studies along with historical analysis, lexical analysis and grammatical analysis, it is stated that Yahweh is God is Eternal ('ēl 'ōlam), God is Visible ('ēl rō'î) and God is Almighty (Shepherd for His people) (el shadday).

Eissfeldt sees the type of name 'Ēl associated with a particular place as having a double meaning. First, this name can be interpreted as the name of the head of the Canaanite pantheon for example: 'ēl'ōlam (eternal God) in Exodus 3:14 and Exodus 3:16. Second, this type can also be interpreted as a general term for "Gods". For example: 'ēl 'ōlam (God of olam)." The name 'ēl 'ōlam appears in Genesis 21:33. In addition, the term 'ōlam also appears in Deuteronomy 33:27 attached to Yahweh, as well as in Isaiah 40:28 and Jeremiah 10:10.

In Genesis 21:33, Abraham is reported to have planted a Tamarisk tree at Bersheba and there he called Yahweh by the name 'ēl 'ōlam. Here we see Yahweh identified with the title El. Yahweh associated with 'ēl'ōlam is seen quite a lot in the Hebrew text, although it remains to be seen whether this is directly related to God olam. Although we see there is a phrase לְעוֹלָם לְעוֹלָם in Jeremiah 10:10 and the phrase "God reigns/insides" (LAI) לְעוֹלָם לְעוֹלָם whose basic idea is "he/God reigns forever." In addition, there is also the phrase "reign forever" yimlok le olam in Exodus 15:18.

Anson Rainey who states that the reconstruction of lam should be d[n] lm, "lord/father of eternity" or "eternal lord/father, where this vocalization assumes the notion of 'lm to be olami "eternal father." Most likely the term lam only has the meaning "Eternal God", or He may be one of the gods of the sky; in this case the sun (shemesh) is also eternally shining. Even W.F. Albright reads *ōlam* in the feminine form "eternal goddess."

This research is supported by:

- Sitohang & Samin (2019) which mentions that Yahweh in David's time (2 Sam.7:8) that Yahweh is Lord of the Universe Forever,(2 Sam.7:9) that God is with everywhere.
- Indra & Ichwei (2017) mentions that Yahweh is called Yehovah Shammah (God is present) (Jer.23:6).
- Hadiwijono (2015) mentions that Yahweh is called Lord God is eternal, unchanging and one.

The term God who sees or 'ēl rō'î. God appears in the narrative of Genesis 26:24 and Exodus 3:16 translated by LAI from the Hebrew OT. In BDB the term rō'î in the text above is in the form of a noun, however, the term rō'î is also seen appearing repeatedly in the Old Testament in the form of a verb when it is associated with God who is the subject of the sentence.

In the text of 1 Samuel 16:7 which describes "God has the ability to see hidden motives," as well as giving continuous moral judgment as implied in the text of Jeremiah 23:24 "can a person hide in secret, so that I cannot 'see' him...do I not fulfill heaven and earth?" The term God sees this probably comes from the ancient idea of 'shining' – in the context of the God of Abraham's forefathers; namely Terah who is a worshiper of the moon god. The moon that shines on the earth can be interpreted as the light that stares at humans. This thought is then reflected in the idea of 'ēl rō'î 'God who sees.' Psalm 14:2 describes God looking down on the earth to see if any of them have reason and seek God. In Hagar's narration of meeting the angel of the Lord in Genesis 16:7-12, we see him calling out Yahweh's name as רֹאֵי אֱל because he said: "Have I not seen Him here who has seen me?" and finally the place/well is called לְחַי רֹאֵי בְּאֵר "Berlahai Roi" (Gen. 16:13-14). 'ēl rō'î in it can also be understood as "El/ Allah sees.

This research is supported by:

- Sitohang & Samin (2019) which mentions that Yahweh in David's time (2 Sam. 7:8) that Yahweh is God is with everywhere.
- Indra & Ichwei (2017) mentions that Yahweh is called Yehovah Shammah (God is present) (Jer.23:6).
- Hannas (2021) which mentions the accompanying Person.

According to Biale, the problematic name shadday also appears in the form of a combination of names known as el shadday which can mean "the god of shadday or god shadday or 'ēl which is also known as shadday. The book of Genesis and the book of Exodus and Ezekiel, is seen often using the term el shadday.

If you pay attention to texts such as Psalm 23, shadday is described as an almighty God capable of providing protection, able to provide all the necessities of human life, as a guide/shepherd in times of loss which in the end el shadday can often be fully explained as "a powerful God of war." but when we pay attention to the appearance of the name shadday in the texts of Genesis and Exodus and the Psalms linking this god with the phrase "multiply, bear fruit, give fertility and bless", then shadday can be categorized as a fertility god who blesses agricultural produce and increases the number of family members when he blesses the wombs of the women.

The disappearance of the breast image that el shadday had in later writings of the Hebrew text was more because the Priestly writers had to establish monotheism and because they were so concerned with

incorporating all the Patriarchal Gods and their epithets including the Canaanite God El, into the figure of Yahweh, they must first eliminate the idea of a god of fertility with el shadday's breasts, and was replaced by the nickname "God is almighty." The background of el shadday's fertility which also comes from Canaan is suppressed by the idea of an almighty God. The transformation from the god of breasts to the almighty God and the war God who later became Yahweh God in the future, was carried out in the Deuteronomic reform which was continued by the Priests of Judah. El shadday has transformed from the feminine God with her breasts like Asherah's, to the Almighty God leaving behind the traces of fertility she once had.

This research is supported by:

- Sitohang & Samin (2019) which states that Yahweh is Lord of the Universe Forever, (2 Sam.7:9) that God is with everywhere.
- Indra & Ichwei (2017) mentions that Yahweh is called Yahweh called Yehovah Sabaoth (Lord of the Universe) (Isa.6: 1-3) and Yehovah Shammah (God is present there) (Jer.23:6).
- Brown, Francis, S. R. & Driver, Charles (2014) mentions that Yahweh is called The one bringing into being, lifegiver and I shall be with thee.
- Hadiwijono (2015) mentions that Yahweh is called Lord God is Most High.
- Laibahas (2015) mentions that Yahweh is called the Guide of Life (Ps. 23:3b-4), the Refresher of the Soul (Ps. 23:1-3a) and the Provider of the Necessities of Life (Ps.23:5-6).

CONCLUSION

The researcher pays attention to the theoretical study starting from the understanding of the terms explained both etymologically and according to experts and Bible studies, then concluding that what is meant by teaching church leaders about the mention of the name Yahweh is guidance or guidance from spiritual guides who believe in Jesus Christ related to how to call, refers to the person of God who is done respectfully to Jesus Christ (Yahweh) and is worshiped as Savior, which consists of 3 (three) characteristics, namely: (1) the name YHWH is called the eternal God ('ēl 'ōlam), (2) the name YHWH is referred to as the visible God ('ēl rō'ī), (3) the name YHWH is referred to as God as the Shepherd for His people ('El shadday) as the giver of life, protection and blessing.

REFERENCES

- Albright, W. F. (1939). An Aramaean Magical Text in Hebrew from the Seventh Century B. C. *Bulletin of the American Schools of Oriental Research*, 76(1), 5–11.
<https://doi.org/10.2307/1354868>
- Albright, William F. (1935). The Names Shaddai and Abram. *Journal of Biblical Literature*, 54(5), 173–204.
- Alt, A. (2014). *Essay on Old Testament History and Religion*. Oxford: Basic Blackwell.
- Biale, D. (1982). The God with Breasts: El Shaddai in the Bible. *History of Religions*, 21(3), 240–256.
<https://doi.org/10.1086/462899>
- BibleWorks. (2018). *Word Analysis "יְהוָה (yhwh)" in WTT (Leningrad Hebrew Old Testament)*. Virginia: BibleWorks.
- Brown, Francis, S. R., & Driver, Charles, A. B. (2014). *The Brown-Driver-Briggs Hebrew and English Lexicon With an appendix containing the Biblical Aramaic*. Peabody, Massachusetts: Hendrickson Publishers, Inc.
- Cross, F. M. (1973). *Canaanite Myth and Hebrew Epic*. Harvard: Harvard University Press.
<https://doi.org/10.4159/9780674030084>
- Eichrodt, W. (2018). *Religion of Israel*. Bern-Munich: HebrewVerlag.

- Eissfeldt. (2014). *El in Ugaritic Pantheon*. Berlin: Adamic-Verlac.
- Hadiwijono, H. (2015). *Iman Kristen*. Jakarta: BPK Gunung Mulia.
- Hannas, R. (2021). Pengajaran Pemimpin Gereja Tentang Penyebutan Nama Yahweh Di Indonesia. *Temisien: Jurnal Teologi Misi Dan Entrepreneurship*, 1(2), 159–172. <https://doi.org/10.9876/tme.v1i2.16>
- Hess, R. S. (2016). *Israelite Religions: An Archaeological and Biblical Survey*. Grand Rapids: Baker Academic.
- Heureux, C. E. L. (2019). *Rank Among the Canaanites Gods: EL, Ba 'al, and the Repha 'im*. Montana: Scholar Press.
- Indra & Ichwei, G. (2017). *Teologi Sistematis*. Bandung: Lembaga Literatur Baptis.
- Laibahas, J. (2015). Analisis Verbal Tentang TUHAN adalah Gembala Menurut Mazmur 23:1-6. *Jurnal Apokalupsis*, 7(2).
- May, H. G. (2015). The Patriarchal Idea of God. *Journal of Biblical Literature*, 60(2), 113–128.
- Mullen, E. T. (2020). *The Divine Council in Canaanite and Early Hebrew Literature*. Chico.
- Naipospos, P. S. (2016). *Pengantar Kepada Perjanjian Lama*. Jakarta: BPK Gunung Mulia.
- Owens, J. J. (2018). *Analytical Key to the Old Testament vol. 1 Genesis – Joshua*. Grand Rapids, Michigan: Baker Book.
- Sasmoko. (2018). *Metode Penelitian*. Jakarta: Harvest International Theological Seminary.
- Sasmoko. (2021). *Penelitian Eksplanatori dan Konfirmatori (neuroresearch)*. Sorong: UKIP.
- Sitohang, S. (2019). *Siapakah Nama Sang Pencipta?* (R. Sutedja, Ed.). Bandung: Kalam Hidup.
- Sitorus, H. P. (2019). Penguatan Identitas Kesatuan “Bangsa” Israel (Studi Sosio-politik terhadap Kisah Penciptaan Sumber Y Kejadian 2:4b-25). *Jurnal Teologi Cultivation*, 3(1), 53–65. <https://doi.org/10.46965/jtc.v3i1.253>
- Subowo, A. T. (2021). Gembala bagi Semua Domba: Memaknai Domba dari Kandang yang Lain dalam Yohanes 10:16 dalam Upaya Merangkul “Sang Liyan”. *Aradha: Journal of Divinity, Peace and Conflict Studies*, 1(2), 165–180. <https://doi.org/10.21460/aradha.2021.12.651>
- Suud, G. (2020). *LXX yang diikuti NIV menterjemahkan יָרָא sebagai partisipel, sedangkan ESV, RSV dan NASB mengikuti pola MT. pembacaan MT mungkin agak sulit, sebaliknya LXX terlihat melakukan harmonisasi dengan bentuk partisipel yang muncul pada akhir ayat*.
- Wellhausen, J. (2018). *Prolegomena to the History of Israel*, trans. J.S. Black and A. Mazies. Edinburgh: Cambridge University Press.
- Wen, W. (2018). *Logos, Memra, dan Yesus: Sebuah Studi tentang Pengaruh Konsep Logos Yudaisme Helenisme, Memra Yudaisme Palestina terhadap Konsep Logos Perjanjian Baru*. Jakarta: Galilee Press.