

## **The Tetragrammaton**

### **1) We recommend that the HCSB translate the Tetragrammaton consistently as “the LORD.”**

The Holman Christian Standard Bible’s (HCSB) rendering of יהוה (or the abbreviated form יה) 654 times as “Yahweh” is without question one of its most striking features. We know the translators were fully aware of the very strong tradition of substituting something else, whether orally or in writing, for this divine name—a tradition that stretches back through the overwhelming majority of English translations through the Masoretes to the Septuagint (at least in the Christian era); the practice is also in evidence at Qumran and is in a sense ratified by the New Testament. For this reason, we are certain that the HCSB’s decision could not have been made lightly; therefore, we believe that our rather strong disagreement with the HCSB’s decision deserves a substantial rationale.

According to materials generated by the HCSB project, four criteria were to be decisive in determining when translators should use the form “Yahweh”:

- 1) “The *HCSB OT* uses Yahweh, the personal name of God in Hebrew, when a biblical text emphasizes Yahweh as a name: ‘His name is Yahweh’ (Ps 68:4)” (“Introduction”).
- 2) “Yahweh is also used in places of His self-identification as in ‘I am Yahweh’ (Is 42:8)” (“Introduction”).
- 3) “‘Yahweh’ is found where Yahweh the God of Israel is being distinguished from any other god” (*Navigating the Horizons*, p. 98).
- 4) “Other passages using ‘Yahweh’ are those ... that deal with God’s covenant with Israel” (*Navigating the Horizons*, p. 99).

Our misgivings concern both the soundness of these criteria in principle and the results of their implementation in the HCSB.

#### **1a. יהוה/יה as God’s “Personal Name”**

We will grant that there is a certain consensus among scholars that something like “Yahweh” approximates the way this divine name would have been pronounced. To suggest that this view is unanimous, however, would overstate the case. At any rate, the point is really moot, since we believe it is neither possible nor necessary to recapture exactly the way an ancient Israelite would have pronounced the name of God. We disagree with any suggestion that, if only we could pronounce the Tetragrammaton more in keeping with the way an ancient Israelite did, the result would somehow be a more “accurate” presentation of God’s Word, or a deeper relationship with God for a modern Bible reader. Yet at times, we find HCSB-related materials making what sounds like just such a suggestion: “The word LORD in English is a title of God and does not accurately convey to modern readers the emphasis on God’s personal name in the original Hebrew” (“Introduction”).

Furthermore, we question the assertion that “Yahweh” is “*the* personal name of God (emphasis ours)—as if God has only one personal name, which can be separated categorically from God’s titles or epithets. On one hand, there is the long-standing debate over the etymology of “Yahweh” and what exactly the word connotes (cf. God’s own etymology in Exodus 3:14). On the other hand, we wonder whether it is really true that when used in Scripture, אֱלֹהִים, אֱל, אֱלֹהִים, etc., cannot be considered “personal names” for God in any sense at all. Couldn’t it be argued that these are names that in similar fashion should be rendered “Adonai,” “El,” “Shaddai,” and “Elyon?”

## **1b. Problems in the implementation of the criteria**

### ***1.b.1. An interpretive decision***

A more serious question is this: doesn't a determination that a text "emphasizes Yahweh as a name" (or that it doesn't) entail an interpretive decision by the translator—and not necessarily an obvious one? The applicability of the HCSB's criterion to Exodus 6:3 or Isaiah 42:8 seems clear enough. But in a number of other passages the opposite is true: a strong case could be made that the nature of יהוה as a personal name is exactly the point, but in the HCSB "Yahweh" doesn't appear (cf. Exod 20:1, Deut 6:4ff, Ps 118:25f, Appendix 1.a).

The same problem surfaces with regard to the matter of God's distinguishing himself from false gods. There are places where this seems to be the point, but the HCSB uses another divine name (cf. 2 Kgs 17:33, Pss 96:4-5, 97:9). God's covenant with Israel is an identical case. If this is a major criterion, places where a perceptive reader will wonder why there is no mention of "Yahweh" include 2 Chronicles 28:9, Ezra 8:28, Psalm 89:3, and Psalm 111:4-5. The problem is that the contrast between Israel's God and other gods, and the faithfulness of Israel's God to his covenants, are key themes that run throughout the Old Testament. We cannot agree with the practice of changing the way a divine name is translated based on an interpreter's subjective decision about whether these themes are the point of a given passage.

Moreover, we are confused by the frequent use of "Yahweh" in contexts that, to us, do not seem to fit any of the stated criteria (cf. Appendix 1.e). The HCSB translators were apparently given a lot of latitude in deciding when to use "Yahweh." In fact, in some contexts it seems to us as if translators purposely sought to alternate "Yahweh" and "LORD."

In this issue, we see the fundamental problem as this: The HCSB has made it a matter of policy to translate יהוה/יהוה in different ways according to certain criteria, thereby taking upon itself the task of deciding when the criteria apply and when they don't. To a reader, this will imply that sometimes the original author used יהוה/יהוה for the reasons stipulated in the criteria, and other times he didn't—and that the translator has done the reader a service by deciding for him when those criteria are present and when they aren't. All of this we find questionable, to say the least.

### ***1.b.2. Coherence***

An additional problem is the impact of this policy on the coherence, on all levels, of the finished product. The HCSB's occasionally inconsistent renderings within immediate contexts is particularly hard to understand in view of a statement in *Navigating the Horizons*—with which we agree—that "inconsistency in translation interferes with a student's ability to follow the flow of thought in the passage" (p. 78). There are many instances in the HCSB where "Yahweh" and "LORD" appear together in the same passage or in the very near context (cf. Appendix 2), suggesting that a translator decided that markedness as a name, distinction from false gods, or connection with the covenant was the point in one occurrence; but a few words later it wasn't. The upshot is that a reader is given the impression that there is a switch in names for God in the original when in fact there is none. In Job 1:21, an additional casualty is the beautiful poetry of the original, which in the HCSB becomes something less ("The LORD gives, and the LORD takes away. Praise the name of Yahweh").

Then, there is the level of coherence across Scripture's intertexts—which, again, is difficult to understand after reading this assertion in *Navigating the Horizons*: "An advantage of consistency is that it enables Bible students and readers to make connections from one passage to another—making these connections the same way a native reader would have, which is presumably what the Holy Spirit

intended” (p. 76). In a translation that apparently values “these connections,” we would have expected the same translation of יהוה in a pair of passages like Isaiah 2:5 and Micah 4:5, which are obviously related. We would have expected similar consistency between synoptic passages in Kings and Chronicles and in other places—and often we are similarly disappointed (cf. Appendix 3).

Resonances between the Old Testament and New Testament are an especially regrettable casualty of the HCSB’s approach (cf. Appendix 4). We grant that the majority of Old Testament quotations in the New represent the Septuagint or something like it. We certainly would not suggest that a New Testament translator should render something other than the κύριος that he had in his Greek text, simply to make a connection to an Old Testament passage plain. Our concern is that the HCSB’s policy often results in a diminished resonance between a New Testament citation or allusion and the passage in its native Old Testament setting, and we don’t see that the loss is compensated for by an enhanced understanding of either passage.

### ***1.b.3. The New Testament and the early Church***

The way that the New Testament handles quotations from the Old Testament provides a powerful argument for us today. Can we not say that the divinely inspired apostles and evangelists, by citing Old Testament passages from the Septuagint and retaining the translation κύριος, and by occasionally using κύριος to translate יהוה themselves, have sanctioned the practice of consistently substituting the equivalent of “lord” for יהוה? Doesn’t apostolic practice rule out-of-bounds any suggestion that a translation is less “accurate” or less spiritually enriching if it uses “LORD”?

We certainly do not consider the Septuagint a divinely inspired translation. And yet, for us the HCSB’s approach to translating יהוה simply does not take sufficient account of the Septuagint’s profound effect on the way the inspired apostles and evangelists—and following them, the early Church—talked to and about God. We believe that a first-century believer heard ΧΡΙΣΤΟΣ ΚΥΡΙΟΣ (Rom 10:9, 1 Cor 12:3, Phil 2:9-11, etc.) as a clear identification of Jesus Christ with the God of the Old Testament. Does the HCSB equip its readers to hear this phrase the same way?

### **1.c. Reception**

In 2008, the Congregation for Divine Worship and the Discipline of the Sacraments of the Roman Catholic Church issued directives that included these:

1. In liturgical celebrations, in songs and prayers the name of God in the form of the Tetragrammaton YHWH is neither to be used nor pronounced.
2. For the translation of the biblical text in modern languages, destined for the liturgical usage of the church, what is already prescribed by No. 41 of the instruction *Liturgiam Authenticam* is to be followed; that is, the divine Tetragrammaton is to be rendered by the equivalent of *Adonai/Kyrios: Lord, Signore, Seigneur, Herr, Señor, etc.*

We do not let the Holy See dictate our practice in Bible translating, of course. At the same time, surely we ought to be concerned with what is done in the wider Christian world. It is evident that the Roman Catholic Church—which in 1966 welcomed the *New Jerusalem Bible*’s consistent use of “Yahweh” throughout the Old Testament—has been distancing itself from “Yahweh” in recent years. The same movement can be seen in Spanish Bible translations (cf. *Reina-Valera* 1960 vs. *Reina-Valera Contemporanea* on “Jeová”). One reason for this movement may be that observant Jews will find

“Yahweh” immediately off-putting when they encounter it in a Bible or in materials that we have managed to put into their hands.

We certainly hope that the HCSB’s practice on יהוה does not mean that it is unconcerned about isolating itself—especially in view of the fact that occurrences of “Yahweh” seem to be increasing over HCSB editions. We wonder: will this distinctive feature end up being a liability? Will it cause the HCSB to be viewed more as a niche Bible? One remembers that the American Standard Version (ASV) of 1900 never received widespread use in America, perhaps in part because of its decision to use “Jehovah” uniformly throughout the Old Testament. We feel the need to frankly state that we believe most WELS pastors and members will find 600 or more usages of “Yahweh” to be a stumbling block.

But we are also concerned about the effect of the HCSB’s practice on the spiritual lives of our own Bible-reading people. *Navigating the Horizons* claims that “using His name Yahweh in Bible reading and worship should draw us closer to the God of our salvation and should deepen our enjoyment of Him” (p. 102). Will the HCSB’s use of “Yahweh” have an impact on a Bible reader’s life of faith? Perhaps, but we see no reason to think the impact will be positive in every case. For every reader who views the use of “Yahweh” as positive, we believe many more readers will find the change to “Yahweh” confusing. Some may have scruples of conscience about pronouncing “Yahweh.” Others may find themselves wondering whether they and their church have been calling God by the wrong name for centuries. There is a place for innovation in biblical scholarship and Bible translating, but pastoral considerations lead us to conclude that this isn’t it.

Hence our strong preference, mentioned above, that the HCSB continue to translate יהוה the same way that Christians have for centuries.

**2) If the HCSB decides it simply must use “Yahweh,” our urgent request is that the suggestion that this makes the HCSB more “accurate,” or that other Bibles are less “accurate” if their practice is different, be removed from the HCSB “Introduction” and other paratextual materials.**

**3) If “Yahweh” must be used, we further ask that there be additional study of the criteria for where and when, and of how these criteria have been applied. No Bible translation that we know of applies any feature of its translation policy with 100% consistency. In the HCSB, however, these criteria are currently applied so inconsistently that to the average reader they appear arbitrary.**

**4) In addition, if “Yahweh” must be used, our preference is that it be limited as much as possible. Perhaps translators would be extricated from the interpretive difficulties they seem to be having, and an average reader would be better able to understand the reason for “Yahweh” in a particular passage, if it occurred only in passages where the Lord, in direct speech, says “I am Yahweh.” Another suggestion worth considering is that “Yahweh” not appear at all in the Psalms, regardless of the practice adopted elsewhere; this might mitigate somewhat the pastoral concerns mentioned above.**

## **Appendix -- Confusing use of “Yahweh” in the HCSB**

### **1) Passages where the stated criteria don’t seem to be used consistently.**

- a) Passages with “name” in the immediate context that do not have “Yahweh.”
- Exod 20:7 (Deut 5:11) – Do not misuse the name of the LORD your God, because the LORD will not leave anyone unpunished who misuses His name.
  - Deut 26:2 – Then go to the place where the LORD your God chooses to have His name dwell.
  - 2 Sam 20: 42 – Go in the assurance the two of us pledged in the name of the LORD
  - 2 Kgs 2:24 – he cursed them in the name of the LORD
  - Ps 118:26 – He who comes in the name of the LORD is blessed.
  - Others: 1 Chr 13:6; 21:19;
- b) Self-identification passages that do not have “Yahweh.”
- Exod 20:2 (Deut 5:6) – I am the LORD your God, who brought you out of the land of Egypt
  - 1 Kgs 20:28 – Then you will know that I am the LORD
  - Ezek 6:10 – they will know that I am the LORD
- c) Passages where God is distinguished from other gods that do not have “Yahweh.”
- 2 Kgs 17:33 – They feared the LORD, but they also worshiped their own gods
  - Ps 96:4-5 – For the LORD is great and is highly praised; He is feared above all gods. For all the gods of the peoples are idols, but the LORD made the heavens.
  - Ps 97:9 – For You, LORD, are the Most High over all the earth; You are exalted above all the gods.
- d) Passages dealing with God’s covenant with Israel or “ancestors/fathers” that do not have “Yahweh.”
- 2 Chr 28:9 – The LORD God of your ancestors handed them over to you
  - Ezra 8:28 – a freewill offering to the LORD God of your fathers
  - Ps 89:3 -- The LORD said, “I have made a covenant with My chosen one;
  - Ps 111:4-5 – The LORD is gracious and compassionate. He has provided food for those who fear Him; He remembers His covenant forever.
- e) Passages that have “Yahweh” although none of the stated criteria seem evident in the context.
- Lev 21:6 – For they present the fire offerings to Yahweh
  - Ruth 1:17 – May Yahweh punish me, and do so severely, if anything but death separates you and me.
  - Ps 80:5 – How long, Yahweh? Will You be angry forever?
  - Ps 103:22 – My soul, praise Yahweh!
  - Ps 130:1-5 – Out of the depths I call to You, Yahweh! ... Yahweh, if you considered sins, Lord, who could stand? ... I wait for Yahweh; I wait
  - Ps 149:4 – For Yahweh takes pleasure in His people
  - Isa 42:5 – this is what God Yahweh says—who created the heavens
  - Lam 5:1 – Yahweh, remember what has happened to us.
  - Dan 9:20 – While I was ... presenting my petition before Yahweh my God
  - Hos 2:20 – I will take you to be My wife in faithfulness, and you will know Yahweh.
  - Amos 5:6 – Seek Yahweh and live,
  - Amos 5:16 – Therefore Yahweh, the God of Hosts, the Lord, says:

- Amos 9:15 – I will plant them on their land, and they will never again be uprooted from the land I have given them. Yahweh your God has spoken.
- Jonah 2:7 – As my life was fading away, I remembered Yahweh.
- Nah 1:11 – One has gone out from you, who plots evil against Yahweh.
- Hab 3:18-19 – yet I will triumph in Yahweh ... Yahweh my Lord is my strength.
- Zeph 3:20 – Yahweh has spoken.
- Hag 1:14 – They began work on the house of Yahweh of Hosts, their God
- Zech 10:7 – their hearts will rejoice in Yahweh
- Zech 11:4 – Yahweh, my God says this:

**2) Passages where “LORD” and “Yahweh” are used side-by-side although the immediate context is very similar. The alternation is confusing to the average reader, and coherence is lost.**

a) Passages where the word “name” shifts one or more of the occurrences.

- Judg 17:45-46 – I come against you in the name of Yahweh of Hosts ... Today, the LORD will hand you over to me
- 1 Chr 16:28-29 (Ps 96:7-8) – Ascribe to the LORD, families of the peoples, ascribe to the LORD glory and strength. Ascribe to Yahweh the glory of His name; ... Worship the LORD in the splendor of His holiness.
- Ps 96:1-2 – Sing a new song to the LORD; sing to the LORD, all the earth, Sing to Yahweh, praise His name.
- Ps 103:1-2 – My soul, praise Yahweh ... My soul, praise the LORD
- Ps 116:12-14 – How can I repay the LORD ... I will ... call on the name of Yahweh. I will fulfill my vows to the LORD
- Isa 24:15 – in the east honor the LORD! In the islands of the west honor the name of Yahweh,
- Jer 33:2 – The LORD who made the earth, the LORD who forms it to establish it, Yahweh is His name, says this:

b) Passages where the word “covenant” or “fathers” shifts one of the occurrences.

- Deut 12:1-10 – the land that Yahweh, the God of your fathers, has given you to possess ... the land the LORD your God is giving you to inherit
- Jer 22:8-9 – “Why did the LORD do such a thing to this great city?” ... “Because they abandoned the covenant of Yahweh their God.”

c) Prayers where LORD is the vocative in one part of the prayer, and Yahweh in another.

- 1 Chr 17:26-27 – Yahweh, You indeed are God ... For You, LORD, have blessed it, and it is blessed forever
- Ps 7:1-6 – Yahweh my God, I seek refuge in You ... Yahweh my God ... Rise up, LORD, in your anger
- Others: Ps 9:10-13; 18:1-49; 80:4,19

d) Miscellaneous passages

- Exod 3:16-4:1 – say to them, Yahweh ... has appeared to me ... What if they ... say, “The LORD did not appear to you”
- Exod 4:4-11 – the LORD said to him ... Yahweh said to him
- Deut 12:5-14 – turn to the place Yahweh your God chooses ... only in the place the LORD chooses

- 2 Kgs 17:25-32 – When they first lived there, they did not fear Yahweh ... he began to teach them how they should fear Yahweh ... They feared the LORD,
- 2 Kgs 18:5-6 – Hezekiah trusted in the LORD God of Israel ... He remained faithful to Yahweh
- 2 Chr 14:13-14 – they were crushed before Yahweh and His army ... because the terror of the LORD was on them
- 2 Chr 15:7-8 – Because you ... have not depended on the LORD your God ... When you depended on Yahweh
- 2 Chr 20:20-21 – Believe in Yahweh your God ... Give thanks to the LORD
- 2 Chr 30:1-2 – the Passover of Yahweh ... the Passover of the LORD
- 2 Chr 34:26-27 – This is what Yahweh, the God of Israel says ... this is the LORD's declaration
- Ps 46:7-11 – The LORD of Hosts is with us; the God of Jacob is our stronghold. ... Yahweh of Hosts is with us; the God of Jacob is our stronghold.
- Ps 99:6-8 – They called to Yahweh and he answered them ... LORD our God, You answered them
- Ps 100:2-3 – Serve the LORD with gladness ... Acknowledge that Yahweh is God
- Ps 135:20 – House of Levi, praise Yahweh! You who revere the LORD, praise the LORD!
- Hos 14:1-2 – return to Yahweh, your God ... return to the LORD
- Joel 3:17-21 – you will know that I am Yahweh your God, who dwells in Zion ... for the LORD dwells in Zion.
- Zech 10:12-11:6 – This is Yahweh's declaration ... this is the LORD's declaration
- Mal 1:10-2:4 – says the LORD of Hosts ... says Yahweh of Hosts ... says the LORD of Hosts ... says Yahweh of Hosts ... says Yahweh of Hosts ... says the LORD of Hosts

e) Passages where both names occur in one verse.

- Josh 24:14 – fear the LORD and worship Him ... worship Yahweh.
- Judg 10:6 – The Israelites again did what was evil in the sight of the LORD ... They abandoned Yahweh
- 1 Kgs 10:9 – May Yahweh your God be praised! ... because of the LORD's eternal love
- 1 Kgs 18:37 – Answer me, LORD! Answer me so that this people will know that You, Yahweh, are God
- 2 Kgs 3:11 – Isn't there a prophet of the LORD here? Let's inquire of Yahweh through him.
- 1 Chr 22:19 – Ger started building the LORD God's sanctuary so that you may bring the ark of the LORD's covenant and the holy articles of God to the temple that is to be built for the name of Yahweh.
- 2 Chr 13:10 – But as for us, Yahweh is our God. We have not abandoned Him; the priests ministering to the LORD are descendants of Aaron
- 2 Chr 14:11 -- LORD, there is no one besides You ... Help us, LORD our God, for we depend on You ... Yahweh, You are our God
- 2 Chr 20:17 – stand still, and see the salvation of the LORD. ... go out to face them, for Yahweh is with you.
- 2 Chr 30:1 – he also wrote letters ... to come to the LORD's temple in Jerusalem to observe the Passover of Yahweh
- 2 Chr 30:8 – Give your allegiance to Yahweh ... Serve the LORD your God
- 2 Chr 30:22 – the Levites who performed skillfully before the LORD. ... giving thanks to Yahweh, the God of their ancestors.
- 2 Chr 35:3 – the Levites who taught all Israel the holy things of the LORD, ... now serve Yahweh your God
- 2 Chr 33:4 – He built altars in the LORD's temple, where Yahweh had said
- 2 Chr 33:16 – He built the altar of the LORD ... he told Judah to serve Yahweh

- 2 Chr 34:21 – Go. Ask Yahweh for me ... For great is the LORD's wrath
- Ezra 7:27 – Praise Yahweh the God of our fathers, who has put it into the king's mind to glorify the house of the LORD in Jerusalem
- Job 1:21 – The LORD gives, and the LORD takes away. Praise the name of Yahweh.
- Others: Ps 103:22; Isa 59:19; Jer 44:26; Joel 2:32; Hab 1:12; Zeph 3:15; Hag 1:14; Mal 3:16

f) There are 44 psalms that use both names.

- Pss 7, 9, 16, 18, 20, 22, 30, 33, 34, 41, 46, 47, 48, 68, 69, 80, 81, 86, 89, 92, 96, 97, 99, 100, 102, 103, 104, 105, 106, 109, 115, 116, 118, 119, 122, 124, 129, 130, 135, 143, 144, 145, 148, 149

**3) Parallel passages in the Old Testament where “LORD” is used in one passage and “Yahweh” in the other. The alternation is confusing to the average reader, and intertextual coherence is lost.**

a) There are more occurrences of Yahweh in 1+2 Chronicles than in the parallel passages in 2 Samuel and 1+2 Kings.

<u>2 Samuel</u>	<u>1 Chronicles</u>
7:26 – so that Your name will be exalted forever, when it is said, “The <u>LORD</u> of Hosts is God over Israel,	17:24 – Let Your name be confirmed and magnified forever in the saying, “ <u>Yahweh</u> of Hosts, the God of Israel, is God over Israel.
<u>1 Kings</u>	<u>2 Chronicles</u>
8:16 – But the <u>LORD</u> said to my father David,	6:8 – However, <u>Yahweh</u> said to my father David,
8:20 – The <u>LORD</u> has fulfilled what He promised ... and I sit on the throne of Israel, as the <u>LORD</u> promised	6:10 – So <u>Yahweh</u> has fulfilled what He promised ... and I sit on the throne of Israel, as <u>Yahweh</u> promised
8:21 – I have provided a place there for the ark, where the <u>LORD</u> 's covenant is	6:11 – I have put the ark there, where <u>Yahweh</u> 's covenant is
<u>2 Kings</u>	<u>2 Chronicles</u>
18:30 – Certainly the <u>LORD</u> will deliver us!	32:11 – <u>Yahweh</u> our God will deliver us
21:4 – He built altars in the <u>LORD</u> 's temple, where the <u>LORD</u> had said	33:4 – He built altars in the <u>LORD</u> 's temple, where <u>Yahweh</u> had said
22:15 – This is what the <u>LORD</u> God of Israel says	34:23 – This is what <u>Yahweh</u> the God of Israel says
22:18 – to inquire of the <u>LORD</u> : This is what the <u>LORD</u> God of Israel says	34:26 – to ask <u>Yahweh</u> : “This is what <u>Yahweh</u> , the God of Israel says

b) Other parallel passages with an inconsistent translation of the Tetragrammaton.

Exod 15:2 – The <u>LORD</u> is my strength and my song	Isa 12:2 – for <u>Yah</u> , the <u>LORD</u> , is my strength and my song Ps 118:14 – The <u>LORD</u> is my strength and my song
2 Sam 22:32 – For who is God besides the <u>LORD</u> ?	Ps 18:31 – For who is God besides <u>Yahweh</u> ?
2 Sam 22:50 – Therefore I will praise You, <u>LORD</u> among the nations; I will sing about Your name.	Ps 18:49 – Therefore I will praise You, <u>Yahweh</u> , among the nations; I will sing about Your name.
Ps 79:5 – How long, <u>Yahweh</u> ? Will You be angry	Ps 89:46 – How long, <u>LORD</u> ? Will You hide



forever? Will Your jealousy keep burning like fire?	Yourself forever? Will Your anger keep burning like fire?
Ps 96:4 – For the <u>LORD</u> is great and is highly praised	Ps 145:3 – <u>Yahweh</u> is great and is highly praised.
Ps 134:1 – Now praise the <u>LORD</u> , all you servants of the <u>LORD</u>	Ps 135:1 – Praise the name of <u>Yahweh</u> . Give praise, you servants of <u>Yahweh</u> .
Isa 2:5 – come and let us walk in the <u>LORD</u> 's light	Mic 4:5 – We will walk in the name of <u>Yahweh</u> our God

**4) Quotations in the New Testament where “Lord” is in the New Testament and “Yahweh” in the Old Testament. Again, intertextual coherence is lost.**

<u>Old Testament</u>	<u>New Testament</u>
Deut 6:13 -- Fear <u>Yahweh</u> your God, worship Him, and take your oaths in His name.	Matt 4:10 – Worship the <u>Lord</u> your God, and serve only Him.
Exod 3:15 – <u>Yahweh</u> , the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob	Luke 20:27 – he calls the <u>Lord</u> the God of Abraham and the God of Isaac and the God of Jacob
Joel 2:32 – Everyone who calls on the name of <u>Yahweh</u> will be saved.	Acts 2:21 – Then everyone who call on the name of the <u>Lord</u> will be saved. Romans 10:13 – everyone who calls on the name of the <u>Lord</u> will be saved.