

**NEW YORK UNIVERSITY. ELIJAH  
AND ELISHA AND THEIR PART IN  
THE POLITICO-RELIGIOUS CRISIS  
IN ISRAEL IN THE NINTH CENTURY  
B. C.. THESIS FOR THE DOCTORATE**

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**LINDSAY B. LONGACRE**

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NEW YORK UNIVERSITY

*Elijah and Elisha*

And their part in the politico-religious crisis  
in Israel in the ninth century B. C. . . . .



*Thesis for the Doctorate*

Submitted in partial fulfillment of the requirements  
for the degree of Doctor of Philosophy.

By

LINDSAY B. LONGACRE

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## Elijah and Elisha

The 9th century B. C. falls between two significant periods in the history of Israel. In the century preceding, under Saul, David, and Solomon, the national life had crystalized into a kingdom which not only was established, but was expanded to an extent, and exalted to a magnificence which it never surpassed. In the century following the ninth, the appearance of Amos, Hosea, Isalah, and Micah, marks the definite emergence of a factor in the national life, viz, that of the prophets, which is now seen to have been not only more vital but also more enduring, than that of the kings and of the kingdom. Between these two centuries, each of such exceptional significance, the ninth seems, at first, insignificant by comparison. Many of its years are given over to civil wars, ensuing upon the revolt of the main body of the people from the Davidic dynasty. Foreign wars also occur frequently and are carried on with varied fortune. In one respect, however, this century is conspicuous. It witnesses the beginning of a movement whose place in the religious history of Israel, is of the utmost importance. This movement is based upon the principle that worship of any other

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God than JHVH' was disloyalty to JHVH. This idea was by no means taken for granted by a people accustomed from time immemorial, to the recognition and worship of more gods than one. The ninth century was the period in which this issue was definitely raised, and launched on a course which led eventually to the enduring monotheism of the later prophets. This achievement was especially the work of prophets and this century can show no more splendid name than that of the prophet Elijah. Associated with him, and equal in importance, is the less prominent Elisha. The present study is concerned with the character and work of these two men, especially with reference to the religious crisis which characterizes this century of Hebrew history.

This symbol of the divine name is used in this study, as the most satisfactory reproduction of the Hebrew record and usage. The four English letters correspond to the four Hebrew letters of the Hebrew word. As these letters stand, they cannot be pronounced because no vowels appear. In the Hebrew, the word cannot be pronounced for the same reason. Wherever this Name occurs in the Hebrew text, a different word is always pronounced, viz: ADONAI, the Lord; the Hebrew consonants, when pointed, always being pointed with the vowels of the word ADONAI. In 1518 A. D. Petrus Galatinus, Confessor of Leo X, proposed to read these vowels and consonants as though they belonged to each other. From this contrivance arose the word, JEHOVAH; but this is no more a real word than the result one might obtain by combining the consonants of the word GERMANY with the vowels of the word PORTUGAL, viz: GORMUNA, which is no word at all. The reverent reluctance to pronounce the divine name is of such an early date that the correct pronunciation has long been forgotten. There are good reasons for supposing that JAHVEH approaches the truth, and this pronunciation has found wide acceptance; but the reasons are not final, and the original pronunciation will probably never be recovered. Cf. Moore: Notes on the name יהוה; Amer. Jour. Theol. Jan. 1908.