ON THE USE OF JEHOVAH AND ELOHIM IN THE PENTATEUCH, AS CONSISTENT WITH AND CONFIRMATORY OF ITS MOSAIC AUTHORSHIP

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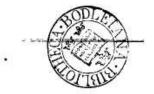
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LONDON ;

LONGMANS, GREEN, READER, AND DYER.

1869.

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MR. ALDERMAN DAVID SALOMONS, M.P.,

LATE LORD MAYOR OF LONDON,

EMINENT AMONOST THE MERCHANT PRINCES OF THE CITY

FOR

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HIS HONOUR AND LIBERALITY ;

This Tittle Book,

WRITTEN IN DEFENCE OF THE MOST VENERABLE AND VALUABLE OFFT FROM THE HEBREW RACE TO ALL NATIONS,

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RESPECTFULLY DEDICATED BY

THE AUTHOR.

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London, Jung., 1869.

- 1. State of the controversy.
- 2. Where is the solution of the controversy to be found ?
- For the sake of argument, the Mosaic authorship of the Pentateuch will be assumed.
- 4. But not its inspiration.
- 5. The investigation embraces three points.
- Preliminary consideration that the Pentateuch is not History, but a Lawbook.
- 7. The causes of its peculiarities as a Law-book.
- 8. In it narratives of past events are recorded as supplying reasons for the giving of Laws or motives for their observance.
- An illustration from the Law of the weekly rest from labour, with an explanation of the numerous differences between the two Decalogues.
- The FIRST point to be investigated is the origin and use of the Divine name Jehovah.
- 11. Abraham possessed two Divine promises; one relating to all his posterity and the land of Canaan, and the other relating to one special descendant or seed and the whole world. The first was originally given to Abraham, but the second he had inherited from an earlier period.
- Reply to the objection that, in the communication of the two promises to Abraham, the earlier is put last.
- References to the promise as to the one special seed of Abraham are found in the New Testament. (Acts iii, 19--25; Rom. iii. 9.)

- 14. The origin of the name Jehovah was with Eve. (Gen. iv. 1.)
- 15. Its recognition by her in Seth. (Gen. iv. 25.)
- 16. Its probable recognition by Seth. (Gen. iv. 26.)
- 17. Its further recognition by Lamech. (Gen. v. 28, 29.)
- 18. Its further recognition by Noah (Gen. vi. 8, 9; viii. 20; ix. 26.)
- 19. The vesting of the promised seed in Abraham.
- 20. Abraham recognized both Jehovah and Elohim. (Gen. xxi. 21; xiv. 19, 20.)
- From Abraham both the Divine promises passed on to Isaac. (Gen. xxvi. 25; xxvi. 26-31; xxvi. 3-12; xxvi. 21.)
- And from Isaac to Jacob, who was remarkable for his want of faith and sincerity, and its results in his neglect of Jebovah. (Gon. xxvii. 30; xxv. 21---23; xxviii. 10---22; [his vow] xxxi. 3; xxxi. 53; xlviii. 16; xlix. 18; xlvii. 9.)

(Contrasted with Leah, who had faith in Jehovah. Gen. xxix. 15.)

- 23. Later recognition, by the Israelites, of the name Jehovah.
- Development of the meaning of the Name Jehovah made to Moses, explanation of Ex. iii. 13-15, and conclusions to be drawn from it.
- Explanation of Ex. vi. 2—5, on a misunderstanding of which was first based the notion that the Pentatouch was not composed by Moses.
- The meaning of Jehovah seems to be settled by the triumphant, historical, and prophetic song of Miriam. (Ex. xv.)
- Reply to objection that Jehovah was to be the Deliverer, not of the Israelites only, but of all nations, and an explanation of. Gen. iii. 15.
- Confirmation as to the origin and use of the name Jehovah by later writers of the Old Testament. Ps. xxv. 8, 11, 17; Hosen xiii.; Is. lxii. and lxiii., and by the New Testament, John viii. 58; Hebrews i. 12; ii. 9, 14, and 15.
- The second inquiry concerns the origin and use of the Divine appellation Elohim.
- 30. Its origin, and its general use by eastern nations.
- The use of Jehovah and Elohim did not destroy the idea of Unity in the Godhead. Notice of Christian controversies.

- 32. The THERD inquiry is, whether an analysis of the Pentateuch will confirm the hypothesis, that the use of Jehovah and Elohim therein is consistent with a Mosaic authorship.
- 33. The Pentateuch is composed of Legends, Traditions, and Chronicles.
- 34. Description of the Legends.
- 35. Description of the Traditions.
- 36. Description of the Chronicles.
- 37. Reply to objections to such a Division.
- 38. Why Moses could not have invented the Legends and Traditions,
- 39. Distinction between Moses and Herodotus.
- The original sources of the Legends and Traditions were through Shem or through Ham, which united in Moses in Egypt.
- 41. The character of the religion of the Egyptians.
- 42. Explanation of the phenomens that a Legend, as recorded by Mosea, might be partly Jchovistic and partly Elohistic, and that two Legends might run over the same ground.
- Explanation of the phenomenon that the Traditions appear, at first sight, to be both Jehovistic and Elohistic.
- 44. For the sake of argument, it will be assumed that the original Traditions were Elohistic, which assumption is supported by three probabilities.
- 45. The probable effect of such assumption, if true, on the style of the Traditions.
- An application of such principles to all the Legends, and to part of the Traditions.
- 47. (Gen. i.; 2 i. 3.) Elohistic.
- 48. (Gen. ii, 3 to iii. 24.) Jehovah-Elohim is here used, and the reason.
- 49. (Gen. iv. 1 to 26A.) Jehovistic, with one exception, which was necessary.
- 50. (Gen. iv. 26B.) Jehovistic, and the reason of its being so.
- 51. (Gen. v.) Elohistic, a genealogy from Adam to Noah.

- (Gen. vi. i. to is.) The Deluge, Jehovistic and Elohistic; and with a reason which points to Moses as the compiler.
- 53. (Gen. x. and xi.) Geneslogies, including one from Noah to Abram : neither Jehovah nor Elohim is introduced, except in x. 9, and xi. 1-9, the genuineness of which cannot be relied on.
- 54. An analysis of the Traditions; they are Elohistic.
- 55. (Gen. xii.) Brief Traditions put together by Moses Jehovistically, except a Tradition which is recorded literally as containing promises, and is in parallelisms.
- 56. (Gen. xiii.) Composed on the same principle as chap. xii., and is, therefore, Jehovistic. It also contains a Tradition, probably, in its original form of parallelism, it being a promise to Abram and his postcrity.
- 57. (Gen. xiv.) A complete Tradition, relating Abram's victory over four kings, and his interview with Melchizedek. Neither Jehovah nor Elohim is used, except in the blessing and the oath, which has been explained in Sec. 20.
- (Gen. xvii.) A complete Tradition, purely Elohistic throughout from v. 1, and with a Jehovistic introduction to it by Moses in that verse.
- 59. (Gon. xviii. and xix. to r. 28.) The visit of Jehovah and two messengers to Abraham. A Tradition, in its original form, and not Elohistic, as might have been expected, but Jehovistic. Explanation of this peculiarity.
- (Gen. xix. 29-38.) Tradition concerning Lot and his daughters. It is Elohistic.
- 61. (Gen. xx.) Tradition concerning Abraham's wife and Abimelech. It is Elohistic, except the last verse, which contains an explanation which may have been added by Moses, and is, therefore, Jehovistic.
- (Gen. xxi. 1-21.) Tradition concerning the birth of Isaac. It is Elohistic, except in the introductory verse by Moses, which is, therefore, Jehovistic.
- (Gen. xxi. 22-34.) Tradition concerning a covenant between Abraham and Abimelech. It is Elohistic, with one necessary exception.
- 64. (Gen. xxii. 1-19.) Tradition of Abraham's offering up of Isaac. It is Elohistic. It is also an illustration of the mode in which Moses composed his Law-book.

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- 65. (Gen. xxvi.) A perfect and elegant Tradition concerning Abraham's obtaining a Wife for Isaac. The Introduction by Moses is Jehovistic, but the Tradition itself is Elehistic, except in a few instances in which Jehovah is introduced necessarily.
- 66. (Gen. xxxix.) Traditions concerning Joseph, which were put together by Moses and placed in the midst of Elohistic Traditions. It is intensely Jehovistic, and with a reason.
- 67. An examination of the Chronicles, which are Johovistic.
- 68. The exceptions stated and accounted for.
- 69. (Exodus xiii. 17, 18.) A remarkable exception explained.
- Illustrations from *later Hebrew writers* as to the use of Jehovah and Elohim.
- 71. (Joshua i, 1, 9; i. 11; ii. 11.)

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- 72. (Judges i. 1, 2; i. 7; ii. 1.)
- 73. (Malachi ii. 10; i. 2, 6, 11; ii. 11; ii. 16; iii. 6.)
- 74. Summary of the principles of investigation first deduced from the Pentateuch, and then applied to its contents.
- 75. The results of the analysis of the Pentateuch as to the use of Jehovah and Elohim are in favour of its Mosaic origin.
- 76. Do not the arguments which have been used in support of a Mosaic authorship exclude any opposing hypothesis ?
- There are apparently insuperable difficulties attending the fragmentary hypothesis.
- As to other objections which have been raised against the Mossic authorship of the Pentateuch.
- The fitness of Moses, from his antecedents, to compose the Pentatouch as a Law-book.