

**JEHOVAH THE REDEEMER
GOD: THE SCRIPTURAL
INTERPRETATION OF THE
DIVINE NAME JEHOVAH**

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Jehovah the Redeemer God: The Scriptural Interpretation of the Divine Name Jehovah by
Thomas Tyler

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THOMAS TYLER

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By THOMAS TYLER, B.A. LOND.

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P R E F A C E.

THE interpretation of the Divine name contained in the following pages, was proposed, in part, in a paper entitled, "The Antediluvian Theocracy," contributed by the writer to the *Journal of Sacred Literature*, January, 1854. The idea of republishing this article, which the writer had entertained, was relinquished, in order that the subject of the Divine name might be treated with somewhat greater fulness than the design of the article allowed. This course was rendered desirable both by the importance of the subject, and in order that certain objections might be met, which had been urged against the view of the Divine name given in the *Journal of Sacred Literature*, as modified by Mr. Alexander Mac Whorter, and reproduced by him in the *American Bibliotheca Sacra*, January, 1857, in an article entitled, "Jehovah considered as a Memorial Name," and in a volume entitled, *Yahveh Christ, or the Memorial Name*, Boston, 1857, (but with the omission, in both of these productions, of an acknowledgment of the source whence the ideas on which they were based were derived. The

volume contains no reference to the paper in the *Journal of Sacred Literature* mentioned above; and, in the article in the *Bibliotheca Sacra*, it is only with regard to the grammatical construction of the words recorded in Gen. iv. 1, as uttered by Eve after the birth of Cain, that "those curious to ascertain the opinions of English critics" are referred to Dr. Pye Smith's *Scripture Testimony*, and the article by T. T., in the *Journal of Sacred Literature*, Jan., 1854.)

To the volume *Yahveh Christ* was prefixed an Introductory Letter by Dr. Nathaniel W. Taylor, Dwight Professor of Didactic Theology, Yale Theological Seminary, in which he states that, if the view of the Divine name given in it is erroneous, "it is too plausible to be passed over with indifference by the friends of truth; if true, it is of unmeasured importance to the Church and to the world." What this view is, may be stated in the words of the Preface:—"The name 'Jehovah' is the grand central fact upon which the discussion turns. It will be shown that this Name, having been deprived of its true vowels through a superstition of the Jews, is not 'Jehovah,' but YAHVEH; that it is not properly rendered 'I am,' but HE WHO WILL BE; that it is the Great Messianic name of the Old Testament, and there represents the same Divine Person who afterward appeared in the world's history under the name of CHRIST."

To Mr. Mac Whorter's view of the Divine name, objection was made in the (London) *Evangelical Maga-*

sine, March, 1858, and in the *Bibliotheca Sacra*, October, 1859, on account of the fact that, in certain Messianic prophecies, Jehovah is distinguished from the Messiah. It is unnecessary to anticipate what will be found in Sect. XVI., by stating more fully the difficulties which are connected with the view of the Divine name in question, or to show how, avoiding them, it may yet be maintained that there is an essential connexion between the Divine name and redemption.*

While the pages of this book have been passing through the press, Mr. Macdonald's *Introduction to the Pentateuch* has come into the writer's hands. On examination of the sections on the "Origin and Import of the Name Jehovah" (vol. i. p. 165), the "Relation of the two Names Elohim and Jehovah" (vol. i. p. 171), and "The Seed of the Woman" (vol. ii. p. 182), the writer regrets to find that Mr. Macdonald has made use of the views expressed in the article on "The Antediluvian Theocracy," concerning the origin of the name Jehovah, the change from Jehovah Elohim to Elohim in the narrative of the Fall, and the transference of the name Jehovah to God, without, in either of these sections, acknowledging that the views in question had been previously proposed in the *Journal of Sacred Literature*. The article appears, also, to have been made

* A not unimportant fact, to which the writer had not referred, in connexion with the early history of the Divine name, was mentioned by Mr. Mac Whorter, that, when, *after* Gen. iv. 26, an antediluvian is introduced, as speaking of God, he uses *Jehovah*.

available with respect to other subjects besides the important questions mentioned above, but the writer has nowhere detected a reference to it, notwithstanding the abundance of citations in Mr. Macdonald's volumes. A word of explanation on this matter seemed necessary, lest the writer should appear to have borrowed, without acknowledgment, what he had, in fact, previously published.

The subject discussed in the following pages is not one in which the learned exclusively are interested. It has been attempted, therefore, to render the argument generally intelligible to persons who may not be acquainted with the original languages of the Old Testament.

The writer would only add, that, at the present time of questioning and doubt, the publication of this essay may not be altogether unseasonable, if it should point out any previously disregarded traces of the Divine hand, as discernible in the history of redemption.

T. T.

LONDON, *April*, 1861.

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