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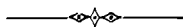
A table of contents for *The Churchman* can be found here:

https://biblicalstudies.org.uk/articles_churchman_os.php

but have raised the fiercest opposition. Such an attempt at public deception is not only incredible, it would have been worthy of infamy.

N. DIMOCK.

(To be continued.)



ART. V.—THE ELOHISTIC AND JEHOVISTIC
HYPOTHESIS.

THERE is an ancient picture of the second General Council held at Constantinople in the year 381. It represents the Emperor Theodosius sitting on a throne, and the Bishops near him. Between the latter there is a vacant throne, upon which lies an open Bible, to intimate that the Bible is the supreme judge and authority in all matters of the Christian faith and life.

But in our days the critics sit in judgment upon the Word of God. The modern schoolmen, who reject the Church view and authority concerning the Scriptures as old-fashioned and traditional, yet adhere tenaciously to the traditional Rationalism of the last century. There is, therefore, at present a solemn call on all earnest Bible-loving people to be on their guard against the pernicious influences of Higher Criticism, which has wrought such havoc in the German Church. "It is time to work for the Lord, for they have made void Thy law" (Ps. cxix. 126).

Now, the root from which the whole work of the critics has grown to such stupendous dimensions, is the so-called Astrucian discovery in the year 1753 that the distinctive use of the two sacred names of God in the Pentateuch, viz., Elohim and Jehovah, indicates that the information is derived from at least two different documents, and that the whole work is of a composite character.

The assertion so confidently made that an Elohistic and Jehovistic writer can be clearly discerned in the Pentateuch has no basis in fact, and is purely imaginary. Consequently, it is no wonder that this discovery has never been made, either by the prophets, or by the compiler of the Old Testament, or by the Apostles and Church Fathers, or by the acute doctors and Rabbis of the Middle Ages, or by the learned reformers and theologians prior to the time of the critics. The solution to the apparent enigma of the use of the two names, either separately or in juxtaposition, must be sought in Scripture itself. I humbly offer this solution. Such use of the Divine names was to the sacred historian a *literary* and *theological necessity*, if he was not to be misunderstood, and if the Pentateuch were not to be a source of manifold

heresies. It will be admitted by every unbiased Hebrew scholar who seeks to understand the etymological meaning of a word, and the rationale of its fixed use in certain places and relations with other words, that the inspired writers were guided by certain linguistic and theological principles in the choice of their vocabulary. Elohim is derived from the root *alah*, denoting "to be powerful," "to inspire with reverence and awe," hence to take an oath with the consciousness of the penalty following perjury. It is the plural or collective form of "El," and signifies in an intensified manner, the all-powerful, the supreme Governor of the universe. Now, when Moses undertakes to write the history of the creation, he cannot select a better word by which to designate the Creator than the word Elohim.

Bear in mind, he writes not merely for the instruction of his people, but for all nations, by whom God is more or less known as the manifestation of power and might. The sentence, "In the beginning Omnipotence (or Elohim) created the heavens, and the earth," declares that God was the supreme Cause of all things. He is to be recognised by the effect of His power. "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and godhead" (Rom. i. 20). But he can not use the word "Elohim" exclusively for the following reasons: (1) Elohim is only an attribute descriptive of power, and not a proper name, consequently it might and actually is applied to supposititious gods of the heathen, to angels, to judges, and adjectively in a sense of divine (as Mal. 2 xv., אלהים זרע "godly seed," R.V.), even to inanimate objects like mountains, river, temple, throne, ark, and staff. (2) Because though the singular of Elohim, viz., "El," was known among the antediluvians, the name Mahalalel and, as we find both a son of Esau and Jethro were called Reuel, and a prince called Magidiel, yet it was liable to be misunderstood which El or Elohim was meant. We see this in the case of Melchizedek, who called God "El Eljon," the highest El, in order to distinguish Him from the gods of the heathen. Moses was therefore obliged to introduce another name for God, in order to make it quite clear that the religion of Israel is monotheistic. Nor could he use the word El Eljon of Melchizedek, for that would have given rise to the Manichean heresy. He uses the word "Jehovah," a name already known before his time, as we know that his own mother Jochebed contained it in her name.¹ On the other

¹ It is interesting to hear the opinion of Abarbanel on this subject. He says that Elohim is composed of "El" and "jah," the abbreviation of Jehovah with the ending of "m," like the name Hushim.

hand, he can not use the word "Jehovah" for Creator, for that means "being," and being does not necessarily imply effect. Omnipresence was, so to speak, under no obligation to create a world to fill it with itself, as omnipotence was, in order to be recognised by its effect. In Gen. ii. he introduces the name Jehovah, the absolute being and eternity of Elohim. Henceforth he joins the two names, or uses them separately as the case may require. He is even sometimes obliged to qualify Elohim by the adjective living, eternal, or true, to guard against misapprehension that He is only one of the strange Elohim. This shows conclusively that Moses was obliged, from literary and theological considerations, to use the name Jehovah also.

But it may be asked, Why did he not use the name Jehovah exclusively ?

1. For the reason above given, that being does not imply the necessity of effect.

2. Because the name Jehovah does not necessarily contain the doctrine of the unity of the Godhead as Elohim does.

3. Because he wants to communicate the relation of God to His chosen people.

It is remarkable that though Jehovah reveals Himself as the covenant God of Israel, the name has its peculiarity that it does not admit either the article or personal pronoun, or of being placed in the construct state, with the exception of Jehovah Zeboath, the Lord of hosts. But that is elliptical for Jehovah the God of hosts. Moses could not write my, thy, your, or their Jehovah. When Abraham or Moses himself wants in earnest entreaty to say "my Jehovah," he uses the word "Adonai" (Gen. xv. 2, Exod. iv. 10). He could not write, *e.g.*, אברהם יהוה, for that would mean "Abraham is Jehovah."¹ He is obliged to use the word "Elohim," thus the Lord (Jehovah) God (Elohai) of Abraham. So when God speaks on Sinai, He says, "I am the Lord thy God" (not thy Jehovah), simply because it cannot be so expressed. Nor could he write the great monotheistic precept (Deut. iv. 4), "Hear, O Israel," etc., without the medium of the word "Elohim." For the name Jehovah does not admit even the thought of possibility of the existence of any Jehovah beside Him. Hence, too, wherever there is a comparison or a contrast between the true God and the gods of the heathen, the word "Elohim," either singly or conjointly with J., and not "Jehovah," alone is used.

To conclude, I finally believe that the diligent student of the Bible will find a good reason in every verse through Genesis till Exod. xxviii., where the two names are either jointly or separately used, why it is so. The literary and theological

¹ I venture to challenge the critics to write in Hebrew this short sentence, Jehovah of Israel.

principles are often on the surface. If there had been two separate writers, then the writer of either would have given rise to insuperable difficulties. But there was but one writer, and that was Moses, who, as a writer, was expert in all wisdom to use all the names as the occasion required, and as the servant of God he wrote by the inspiration of the Holy Ghost.

A. BERNSTEIN.



ART. VI.—THE TRUTH ABOUT THE CHRISTIAN PRIESTHOOD.

1. *Anglo-Catholic Position in 1878.*

A REMARKABLE work was published in the year 1878. It is called "Anglo-Catholic Principles Vindicated." The publishers were James Parker and Co., of Oxford. The principal contributors were Archbishop Longley, Bishop Samuel Wilberforce, Bishop Harold Browne, Bishop Christopher Wordsworth, of Lincoln; Bishop Cleveland Coxe, of Western New York; Dr. Hook, Dean of Chichester; Dr. Goulburn, Dean of Norwich; Archdeacon Freeman, of Exeter; Dr. Sewell, of Exeter and Radley; Dr. Monsell, of Guildford; Canon Trevor; Dr. Biber; Canon Jelf, Principal of King's College; Dr. Scudamore, of Ditchingham; and Canon Isaacson. It was intended to be a defence of the old High Church views against the new Ritualistic teaching. The extent to which a large section of the Church of England, in the mouth of some of its most popular exponents, has wandered in the brief space of eighteen years is illustrated by the following quotation:

These remarks on Absolution seem to lead to the discussion of the question of Sacerdotalism in general . . . I must content myself with pointing out how important in any such discussion is the consideration dwelt upon by the late Dr. Hamilton (Bishop of Salisbury) that priesthood is inherent in every member of Christ.

The question of the special official priesthood of the ordained cannot be profitably considered without bearing in mind the general priesthood of the whole congregation.

The priestly act of absolution is attributed by Christ to the congregation. "The disciples came to Jesus . . . And Jesus said . . . If he shall neglect to hear them, tell it unto the Church, but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican. Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." (It is important to remember that these words were said to the disciples generally.) (St. Matt. xviii. 17, 18.) It is generally called a priestly act, but it seems to me to belong rather to the prophetic office than the priestly. Our Lord was speaking as a prophet rather than as a priest when He said, "Thy sins be forgiven thee." The ministry of reconciliation is given to us as we are prophets, speaking in God's name. "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (2 Cor. v. 20).