

**CONCEPTUALIZING WORDS FOR 'GOD' WITHIN THE
PENTATEUCH: A COGNITIVE-SEMANTIC
INVESTIGATION IN LITERARY CONTEXT**

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ABSTRACT

The present thesis sets out to answer the question “What do the key terms יהוה, אלהים, and אֵל mean within the Masoretic Text of the Pentateuch in the context of translating the Christian canon into minority languages?” In order to answer this question in Part I, representative examples of past comparative philological scholarship are summarized for יהוה, אלהים, and אֵל, and the methodology behind this type of investigation is identified and evaluated. A brief summary of the relevant aspects of cognitive linguistics is provided (profiles-domains/frames, encyclopedic knowledge, centrality and information salience, context and meaning, and dynamic construal and interpretation), which then serves as the foundation for a fresh cognitive investigation into the way ‘God’ is conceptualized within the Pentateuch based upon the contextual use of יהוה, אלהים, and אֵל within the MT. The implications for translation are then identified.

Part II then turns to the issue of literary processes in relation to words for ‘God,’ and discussion is limited to the interchange between יהוה and אלהים in the Pentateuch. The theories of J. Astruc and U. Cassuto are summarized and evaluated. Using the principles of narrative linearity, cumulative reading knowledge, and characterization, a fresh account for the interchange between יהוה and אלהים is then proposed based upon the literary structure of the pentateuchal text. The implications of this interchange for translation are then identified.

What contribution does this thesis make? First, it demonstrates methodologically how traditional comparative philology has identified the meaning of יהוה, אלהים, and אֵל within the text of the Pentateuch, and then proposes a cognitive account, which seems to resonate better with contextual approaches to meaning. Second, this thesis provides a rationale for the interchange between יהוה and אלהים which is based on the literary structure of the Pentateuch itself.

Author's Declaration

I declare that the work in this thesis was carried out in accordance with the regulations of the University of Gloucestershire and is original except where indicated by specific reference in the text. No part of the thesis has been submitted as part of any other academic award. The thesis has not been presented to any other education institution in the United Kingdom or overseas.

Any views expressed in the thesis are those of the author and in no way represent those of the University. /

Signed

..... Date... *15 August, 2006*

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Δόξα ἐν ὑψίστοις θεῷ

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CHAPTER 1

INTRODUCTION

Translating words for ‘God’ in the Bible is a very old problem for Bible translators. Each of the three main translation strategies which has been used in the past, transliterating, translating the meaning, or selecting an indigenous proper name, has its own set of problems. When considering the transliteration of the name יהוה, one is presented with the problem of its pronunciation. If one instead opts to translate its meaning, then one enters a critical minefield which is strewn with scholarly proposals. Likewise, identifying the precise meaning, and in particular the literary function, of אלהים and אל is no easy task. Therefore it is with the aim of evaluating the best in contemporary scholarship in the context of Bible translation that the following investigation seeks an answer to the following question: What do the key terms¹ יהוה, אלהים, and אל mean within the Masoretic Text of the Pentateuch in the context of translating the Christian canon into minority languages?² In order to lay the foundation for addressing this question, we will begin by backtracking and identifying what this present investigation assumes by the word ‘meaning’, present

¹ What is a ‘key term’? One may define a key term as follows:

A key term is a word or phrase which **points to a concept of high cultural or religious significance**. Such key concepts usually have a broad and complex network of relationships with other concepts. Because of cultural differences, these concepts are often difficult to communicate accurately and clearly in translation. (From the unpublished SIL document ‘Orientation: The “Key Terms in Biblical Hebrew” Project (KTBH)’, 8)

Several individual key terms may contribute to the development of a key concept, and examples of other key terms for the Old Testament key concept ‘sacrifice’ include קרבן, עלה, and מזבח. In order to elucidate the meaning of key terms which contribute to the development of the key concept ‘God’ within the Pentateuch, the present investigation seeks to identify with great precision the meaning of Biblical Hebrew words for ‘God’ as their meaning is developed within the Pentateuch. This will be the baseline for comparing the manner and the extent of skewing between Biblical words for ‘God’ and the corresponding possible translation equivalents within a given receptor language during the phase of key term selection, and possibly key term revision during the translation process. As the discussion within Parts I and II will suggest, it is unlikely that a fully equivalent key term will be found within the receptor language since the Pentateuch develops the meaning of these words in a way which is prescriptive (see chapter 3 on ‘entrenchment’, as well as Part II; it is likely that prescriptive Biblical usage does not reflect the original, vernacular usage of these terms). Continued contact with the Biblical text has been intended to correct the reader’s understanding of the meaning of words for ‘God’ since the books were first read and heard in their early religious community or communities.

² For a discussion of the onomastic evidence in Biblical Hebrew, as well as the use and the significance of names in Israel, see Martin Noth, *Die israelitischen Personennamen im Rahmen der gemeinsemitischen Namengebung* (1928; repr. Hildesheim: Georg Olms, 1966); James Barr, ‘The Symbolism of Names in the Old Testament’ *BJRL* 52(1969-70):11-29. The larger issue of the function of names within ancient times resides beyond the scope of the present investigation.

our assumptions regarding the locus of meaning, and then identify the reasons for limiting analysis to the Pentateuch. The chapters which follow will then use cognitive linguistics as a foundation for semantic analysis. Then within Part II the investigation of the literary function of words for God will draw heavily on discussions of literary principles.

1.1 What is Meaning?

What is meaning, and what type of descriptive information is the chief aim of this investigation? Whereas structuralists maintain that meaning is determined within an autonomous language system,³ the present investigation adopts a cognitive approach to semantics and views meaning in terms of conceptualization. For cognitive linguists, word meaning has nothing to do with discrete chunks of conceptual structure, but is rather a physical process by which a word accesses and profiles against conceptual structures within the brain's encyclopedic knowledge network. Encyclopedic knowledge is the sum of one's experiences associated with a word, concept, or thing.⁴ This includes grammatical valence relations, semantic extension, and usage.⁵ Therefore the following discussion conceives of lexical analysis not in terms of describing discrete semantic features of words for 'God', but rather in terms of describing the intended conceptual framework of a reader's encyclopedic knowledge as evidenced by the literary structure of the pentateuchal text (Chapter 3 will provide a more detailed description of cognitive linguistics in relation to a text).

How will the present investigation go about describing the semantic information associated with יהוה, אלהים, and אֵל? As an aid for describing the lexical semantics of יהוה, אלהים, and אֵל (Part I), the present investigation adopts a cognitive approach to semantic analysis (described in Chapter 3). The chief benefit for adopting a cognitive approach to semantic description is that cognitive linguistics, as it is applied within this thesis, is capable of capturing the distinction between the conceptualization of words for 'God' as described by traditional philological

³ John R. Taylor, *Linguistic Categorization: Prototypes in Linguistic Theory* (2nd ed.; Oxford: Oxford University Press, 1995), 16.

⁴ William Croft and D. Alan Cruse, *Cognitive Linguistics* (Cambridge Textbooks in Linguistics; Cambridge: Cambridge University Press, 2004), 30.

⁵ Ronald W. Langacker, *Foundations of Cognitive Grammar. Volume 1: Theoretical Prerequisites* (Stanford, Calif.: Stanford University Press, 1987), 156; cf. *Concept, Image, and Symbol: The Cognitive Basis of Grammar* (2nd ed.; Cognitive Linguistics Research 1; Berlin: Mouton de Gruyter, 2002), 3.

scholarship and the conceptualization suggested from within the literary structure of the Biblical text itself. Moreover, in moving beyond this investigation, a cognitive approach is likewise capable of identifying the distinct conceptualizations of Hebrew key terms and proposed translation equivalents from the receptor language (not dealt with in the present treatment). As an aid for describing one dimension of the use of יהוה, אלהים, and אֱל (Part II), the present investigation proposes the use of relevant principles from literary approaches to the Biblical text (described in Chapter 9). The key justification for the use of literary methods is that יהוה, אלהים, and אֱ are part of the literary structure within the Pentateuch, and therefore a literary description is most appropriate for describing literary processes.

Moreover, whereas structuralists traditionally distinguish between lexical semantics and pragmatics (i.e., word usage), Ronald W. Langacker argues that “the linguistically relevant portion of our knowledge of familiar entities is open ended and essentially encyclopedic; the distinction between semantics and pragmatics is basically a matter of degree and descriptive convenience.”⁶ Therefore cognitivists view the distinction between a word’s lexical description and a description of the word’s use as arbitrary. The present investigation adopts a cognitive approach to meaning, and therefore the division between the semantic description in Part I and the description of literary processes in Part II is merely a formal aid for descriptive precision and clarity. In reality, both the semantic description in Part I and the literary description in Part II are fully integrated as the mind conceptualizes יהוה, אלהים, and אֱ when reading the text. In other words, Parts I and II together describe the ‘meaning’ of words for ‘God’.

At the same time, this use of cognitive linguistics and select literary principles is not an implied assertion that these are the only correct methods for approaching the text. Rather, these are two methods among many, and I have found these approaches to be helpful for applying both theory and method in order to refine and justify an intuitive reading of the Pentateuch.⁷ Moreover, the use of these methods is not a criticism of other scholars who adopt different approaches. In particular, the present investigation is not a rejection of either comparative philology or source criticism since both of these approaches have their place in Biblical

⁶ Langacker, *Foundations*, 147; cf. ‘Context, Cognition, and Semantics,’ 180, 204-11.

⁷ Cf. John Barton, *Reading the Old Testament: Method in Biblical Study. Revised and Enlarged* (Louisville: Westminster John Knox, 1996), 5-6. Barton argues that there is no one ‘correct’ method, but rather that a well-balanced approach to interpretation is open to complementary methods.

exegesis. Rather, the present investigation aims to use cognitive linguistics in conjunction with a literary approach on the grounds that these methods are best-suited for describing the meaning of words for 'God' for the purpose of translating the text of the Pentateuch into minority languages. Put simply, these approaches seem to be the best for answering the research question given in the initial paragraph of this paper.

Now that we have provided a cursory description of meaning, and have identified cognitive linguistics and a literary approach to the text as the two selected tools for describing meaning, the reader may be wondering where the present investigator assumes the locus of meaning resides. It is to this question that we next turn.

1.2 The Locus of Meaning

Canon criticism, developed chiefly during the last quarter of the twentieth century, provides the foundation for the present investigator's assumptions regarding the locus of meaning. B. Childs states that

Canonical analysis focuses its attention on the final form of the text itself. It seeks neither to use the text merely as a source for other information obtained by means of an oblique reading, nor to reconstruct a history of religious development. Rather, it treats the literature in its own integrity. Its concern is not to establish a history of Hebrew literature in general, but to study the features of this peculiar set of religious texts in relation to their usage within the historical community of ancient Israel. To take the canonical shape of these texts seriously is to seek to do justice to a literature which Israel transmitted as a record of God's revelation to his people along with Israel's response. The canonical approach to the Hebrew Bible does not make any dogmatic claims for the literature apart from the literature itself, as if these texts contained only timeless truths or communicated in a unique idiom, but rather it studies them as historically and theologically conditioned writings which were accorded a normative function in the life of this community. It also acknowledges that the texts served a religious function in closest relationship to the worship and service of God whom Israel confessed to be the source of the sacred word. The witness of the text cannot be separated from the divine reality which Israel testified to have evoked the response.⁸

⁸ Brevard S. Childs, *Introduction to the Old Testament as Scripture* (Philadelphia: Fortress, 1979), 73; cf. *Biblical Theology of the Old and New Testaments: Theological Reflection on the Christian Bible* (Minneapolis: Fortress, 1992), 70-79; Barton, *Reading the Old Testament*, 80-81. J. Barr (*The Concept of Biblical Theology: An Old Testament Perspective* [Minneapolis: Fortress, 1999], 378-451) critiques Childs for failing to follow the flow of the canon in his work, as well as for his use of historical-critical methods such as source-criticism and tradition-history. However, R. Rendtorff (*Theologie des Alten Testaments* [2 vols.; Neukirchen-Vluyn: Neukirchener, 1999, 2001]) provides a theological treatment which does focus on the order of the Hebrew canon, while acknowledging

Childs therefore aims to bring his attention to bear on the canonical text of the Hebrew Bible rather than reading it in order to construct a theory of historical religious development. From Childs' outline of canon criticism, one may therefore conclude that the canonical shape of the Hebrew text is the locus of meaning rather than hypothesized prior forms of the text. In addition, meaning within the canonical shape of the text takes priority over various linguistic and religious communities contemporaneous with Israel which may be substituted for the canon's account of ancient Israel.

Moreover, J. Barton notes that "a thoroughgoing pursuit of the 'canonical' meaning of texts ought probably to lead to a position much closer to that of many biblical structuralists than we may wish, on other grounds, to adopt."⁹ Barton's adoption of structuralism as a method rather than an ideology

directs our attention to the shape, genre and conventions of the text. It makes us see what were the limits within which these books were written and read; it alerts us to patterns and structural implications within them. Through it we see that the meaning of Old Testament writings is not simply a matter of 'what they say'—in the sense of the information they overtly communicate—but inheres also in the way they are constructed, and in their relation to other works within the conventional system which is literature.¹⁰

This type of literary study therefore avoids the danger pointed out by J.P. Fokkelman when he warns that

the interpretation of texts ... is in danger of being subordinated to diachronic study. Although, in my opinion, the interpretation of texts is the normative center of the various ways of handling texts and deserves independent pursuit, such interpretation is now often considered possible only when subsequent to and based upon the investigation into the origin of the text.¹¹

Fokkelman continues with the observation that "From a fundamentally hermeneutic point of view this means that the exegesis [which focuses on hypothetical prior documents] rests on a foundation (the genetic history of a text) which will never

'seams' in the text which he interprets within their present canonical context. For another critique of Childs, see Walter Brueggemann, *Theology of the Old Testament: Testimony, Dispute, Advocacy* (Minneapolis: Fortress, 1997), 89-93.

⁹ Barton, *Reading the Old Testament*, 91.

¹⁰ Barton, *Reading the Old Testament*, 192.

¹¹ J.P. Fokkelman, *Narrative Art in Genesis: Specimens of Stylistic and Structural Analysis* (SSN 17; Assen: Van Gorcum, 1975), 1-2; cf. *Reading Biblical Narrative: An Introductory Guide* (trans. Ineke Smit; Louisville, Kent.: Westminster John Knox, 1999).

leave the realm of what is in fact hypothesis.”¹² Therefore studying the canonical text rather than hypothesized prior forms functions as a control for keeping the interpretation of the Biblical text central without basing exegesis on hypothetical texts.

At the same time, diachronic approaches and history are not to be dismissed. Childs states that

In the philosophical hermeneutics of Paul Ricoeur and his followers the Bible is seen as a deposit of metaphors which contain inherent powers by which to interpret and order the present world of experience, regardless of the source of the imagery. The concern is to illuminate what lies ‘ahead’ (*devant*) of the text, not behind. This approach shows little or no interest in the historical development of the biblical text or even in the historical context of the canonical text. The crucial interpretive context in which the metaphors function is provided by the faith community itself Such an approach fails to take seriously the essential function of the canon in grounding the biblical metaphors within the context of historic Israel. By shaping Israel’s traditions into the form of a normative scripture the biblical idiom no longer functions for the community of faith as free-floating metaphor, but as the divine imperative and promise to a historically conditioned people of God whose legacy the Christian church confesses to share.¹³

Moreover, as M. Sternberg points out, Biblical Hebrew is inescapably anchored in history, and the study of text-genesis is necessary for an approach which takes seriously both source-oriented inquiry and discourse-oriented analysis.¹⁴

The following discussion, although it focuses on the text of the Pentateuch, readily and heartily acknowledges the historical setting of the phenomena under investigation. At the same time, the identification of the historical situation which created the exigency for text-genesis in relation to both the meaning of words for ‘God’ and their interchange are left to the side for the present since a thorough

¹² Fokkelman, *Narrative Art*, 2; cf. Meir Sternberg, *The Poetics of Biblical Narrative: Ideological Literature and the Drama of Reading* (Bloomington: Indiana University Press, 1987), 22.

¹³ Childs, *IOTS*, 77.

¹⁴ Sternberg, *The Poetics of Biblical Narrative*, 7-23. As Sternberg conceives the source-dimension, “the analysis of discourse presupposes, among other things, a reconstruction of various sources—the Bible’s language system, cultural milieu, theology, dating, development within the canon, origins, and transmissional fortunes. All these dimensions of the source then operate as parameters of context: the world they compose becomes a determinant and an indicator of meaning, a guide to the making of sense. Accordingly, the more complete and reliable our knowledge of the world from which the Bible sprang, the sharper our insight into its working and meaning as text; and the limits of this knowledge—for example, regarding biblical semantics, politics, rules of parallelism, editorial license, ties with Oriental art—may coincide with the limits of interpretation” (*The Poetics of Biblical Narrative*, 15-16).

discussion would require greater development than is permitted within the confines of the present thesis.

1.3 Why the Pentateuch?

One may ask why the present investigation limits discussion of the meaning of words for 'God' to the Pentateuch rather than to the entire Old Testament or by continuing with a consideration of the New Testament since this discussion has been defined as 'canonical'. Although a study of the whole canon would be ideal were there no space-limitations, there are several reasons for limiting discussion to the Pentateuch. First, limiting analysis to the Pentateuch makes the body of evidence more manageable and permits a more thorough, and hopefully accurate, treatment of the data. Second, by focusing on the meaning of יהוה, אלהים, and אל within the Pentateuch one is able to capture the foundational conceptual framework within which these words are situated in the materials which follow. Although the meaning of יהוה, אלהים, and אל is developed further within the Prophets and Writings, an examination of the Pentateuch serves as the starting point for understanding their use later within the canonical text. Nevertheless, relevant semantic development and evidence for vernacular usage from extra-Pentateuchal materials will be noted at key points within the following discussion. The Pentateuch is not hermetically sealed in the following analysis. Third, the Pentateuch as a literary unit has been recognized from antiquity.¹⁵ Therefore both Israel and the Church historically recognized the distinctiveness of this unit. Fourth, the identification of this investigation as 'canonical' is an attempt to follow the lead of recognized scholars and to relate the present query to mainstream scholarship rather than beginning on an idiosyncratic foundation. The appeal to canonical criticism is therefore an attempt to place the present discussion, which has Bible translation as its aim, within a context which takes text, history, and a confessional context seriously.

Although the present discussion focuses on the Pentateuch as a unit, the integrity of individual books is recognized. For example, אל 'God' is used without an attributive in Numbers, which is distinct from its usage within the other four books of the Pentateuch. Moreover, each individual book develops its own themes and narrative topics, and book divisions have been recognized from antiquity. However, the present study considers the Pentateuch as a unit for the primary reason that the

¹⁵ Cf. Rendtorff, *TAT*, 1:10.

meaning of יהוה, אלהים, and אֵל develops within the textual flow from Genesis to Deuteronomy in ways which require the consideration of the Pentateuch as a whole across book divisions. At the same time, the idiosyncrasies of each book will be duly noted in Part II.

With these introductory thoughts in mind we now embark on a quest to answer our initial research question: What do the key terms יהוה, אלהים, and אֵל mean within the Masoretic Text of the Pentateuch in the context of translating the Christian canon into minority languages? Part I of this thesis will attempt a lexical description, and Part II will attempt to describe their literary use. Both parts I and II are necessary for describing the meaning of יהוה, אלהים, and אֵל within a cognitive approach.

Part I:

A Cognitive Analysis of the Meaning of יהוה, אלהים, and אל within the Pentateuch

Part I: Introduction

Part I of this thesis explores the meaning of יהוה, אלהים, and אל within the Pentateuch. The goal of this investigation is to describe the conceptualization of each of these words in the source language as the foundation for the selection of a key term in Bible translation. Whereas Part I aims to identify the contextual meaning of these words, Part II will treat the literary function of the interchange between יהוה and אלהים within the flow of the pentateuchal text.

The present investigation will begin with a discussion of comparative philology in Chapter 2, since this is the methodology which has dominated treatments on the meaning of words for 'God' within Biblical studies. Chapter 3 will then describe the relevant aspects of cognitive linguistics, since this is the approach to semantic analysis which the present investigation adopts. The first half of chapters 4, 5, and 6 will each present a short overview of previous investigations of the meaning of יהוה, אלהים, and אל, respectively, and then proceed with a cognitive analysis in the second half. Chapter 7 will then conclude with a summary and draw out implications for translation.

CHAPTER 2

COMPARATIVE PHILOLOGY AND THE MEANING OF KEY TERMS FOR 'GOD'

2.0 Introduction

What is the meaning of יהוה, אלהים, and אֱלֹהִים within the Masoretic Text of the Pentateuch? The traditional historical-critical approach to answering this question relies upon the methodology of comparative philology, and this quest is situated within the context of scholarly historical investigation into the history of Israel and the history of Israelite religion in order to identify a word's historical referent.¹ It is typically assumed by Old Testament scholars that the use of words for 'God' within the MT reflects an exilic or post-exilic understanding, whereas the underlying pre-exilic, or 'historical', meaning of these words within 'Israel' may be rediscovered by comparison with their analogous usage and conceptualization in cognate-language communities (e.g., Amarna Akkadian, Ugaritic, Assyrian, Babylonian, and Arabic).² J. Barr writes,

The principal evidence used in a philological treatment is the linguistic usage of the cognate languages, and with it the usage of other stages of the same language, Hebrew. For a difficult form in the existing text the scholar will consider words in cognate languages which might be related. This

¹ 'Ancient Israel' means something different from scholar to scholar, depending on the individual's critical methodology and philosophical assumptions. For a description of the complexities of this term, see R. de Vaux, *Histoire Ancienne d'Israël: Des Origines à l'Installation en Canaan* (Paris: Librairie Lecoffre, 1971), 7-8. The present study follows De Vaux's use of the term 'Israel.'

² An exception to this trend is the work in David J.A. Clines' *Dictionary of Classical Hebrew* (4 vols.; Sheffield: JSOT, 1993-), which examines usage within Hebrew texts up to 200 A.D., to the exclusion of cognate-language evidence. Clines remarks: "Cognates in other Semitic languages have not been listed in this Dictionary. Such information has become traditional in Hebrew lexica of the last two centuries, but its presence in a Hebrew dictionary is highly problematic, and it is difficult to see what purpose it serves. Theoretically speaking, that is, data about the meaning of cognate words in Akkadian and Arabic, for example, are strictly irrelevant to the Hebrew language; and, practically speaking, there is evidence that the significance of the cognates has been systematically misunderstood by many users of the traditional dictionaries" (*DCH*, 1:17-18). The reader may therefore wonder why there is a need for the present investigation with the *DCH* in print. Although Clines' work includes much helpful syntagmatic information, the entries for words within the lexical field for 'God' provide very little semantic description. Moreover, Clines' work does not limit description to usage within the Biblical text, and therefore it is not limited to the literary or rhetorical semantics of the text-system of the Hebrew Bible. Later usage (e.g., Ben Sira or non-canonical Qumran documents) may reflect Biblical nuances and pragmatics, however this is not necessarily the case.

consideration, if successful, may suggest for the Hebrew form a meaning other than that which has normally been acknowledged³

Therefore comparativists seek the historical meaning of each word for 'God' by noting its use in theoretically analogous stages of religious development within the ANE milieu.⁴

In contrast to traditional historical-critical discussions, however, the present investigation seeks to discover the meaning of these words for 'God' within the text-system of the Pentateuch itself for the following reasons. First, the present investigation is concerned with the meaning of יהוה, אלהים, and אל in relation to Bible translation. Bible translators typically translate the text of the Bible, and therefore are concerned with the meaning of words as they are used within the text-system. This primary concern is distinct from the scientific quest for history.⁵ Second, since Bible translation commonly occurs within the confessional context of the Church, translators typically believe that the locus of meaning resides within the canonical text. Since the present discussion follows Childs' and Rendtorff's view of the canonical text as authoritative for the Church, it is the meaning of words for 'God' within the canonical text which is authoritative, not their meaning in hypothetical stages of the history of Israelite religion. To read the meaning of words for 'God' from cognate languages into the Biblical text is to read possible etymological meanings into the narrative world of the Bible. Third, comparative philology is quite useful for approximating the meaning of infrequently occurring words within the Bible, however words for 'God' occur very frequently within the text. Moreover, the meaning of יהוה within the Old Testament is mentioned in Exodus 3 (see Chapter 4). Therefore the use of comparative philology as a means for elucidating the meaning of words for 'God' is not only unnecessary, but it levels the particular and distinctive meaning given to these words within the text of the Pentateuch itself by giving priority to the general usage and meaning of these words within the ANE.

³ J. Barr, *Comparative Philology and the Text of the Old Testament. With Additions and Corrections* (orig. Oxford University Press, 1968; repr. Winona Lake: Eisenbrauns, 1987), 6.

⁴ This type of research assumes the 'container' image-schema of meaning. A word contains a referential meaning which does not change through time. If a word referred to a historical reality in its hypothesized, original, historical context, then it still contains that historical meaning within its present, Biblical context (a 'bundle of features').

⁵ Moreover, most translators have some type of linguistic training, and many linguists view meaning as contextually determined within a given discourse situation.

In order to further substantiate the preceding points, the following discussion will explore various linguistic considerations which are relevant for evaluating past investigations of the meaning of words for 'God' in the chapters which follow. First, since most comparative discussions within the Twentieth Century were built upon Nineteenth Century traditional philology, considerations will be raised from the work of F. de Saussure in order to evaluate philology in the light of structuralism. Second, since many investigations of words for 'God' were comparative in nature, J. Barr's evaluation of comparative philology will be outlined. Third, since comparative philology is essentially a diachronic investigation, theoretical considerations will be raised based upon the work of the diachronic linguist H. Hock.

2.1 F. de Saussure

The thought of Ferdinand de Saussure stands as the source from which structuralism flows, and most linguistic work in the twentieth century has been conducted from within the structuralist camp.⁶ One facet of structuralist investigation is semiology. *Semiology* investigates the nature of signs and the laws governing them, and "the sign must be studied as a social phenomenon."⁷ Moreover, the two elements involved in the linguistic sign are psychological and are connected in the brain by an associative link:⁸



A *sign* is the combination of a concept and a sound pattern:⁹

concept → signification
 sound pattern → signal

'Sign' designates the whole in this relationship between concept:sound pattern or signification:signal.¹⁰ Above all, "the linguistic sign is arbitrary."¹¹ These semiological considerations imply that although a linguistic form may be identical or similar between languages, the arbitrariness of linguistic signs allows for divergence

⁶ Ferdinand de Saussure, *Course in General Linguistics* (ed. Charles Bally and Albert Sechehaye, with the collaboration of Albert Reidlinger; 1915; trans. Roy Harris; Chicago: Open Court, 2002).

⁷ Saussure, *Course*, 15-16.

⁸ Saussure, *Course*, 66-67.

⁹ Saussure, *Course*, 67.

¹⁰ Saussure, *Course*, 67.

¹¹ Saussure, *Course*, 67.

in semantic content. Since signs are a social phenomenon, moving from one social group to another introduces both social and semantic variables. Therefore the analysis of the meaning of words for 'God' seems more reliable when it respects the semantic arbitrariness of the linguistic sign, and when it respects the social dimension of this arbitrariness when moving from one speech community to another. The recognition of arbitrariness allows for skewed meaning between languages, and previous comparative studies do not always recognize this arbitrariness. The working assumption of comparative studies has been that there was linguistic similarity in the conceptualization of 'god' throughout the ANE, without allowing for divergence between disparate communities. This assumption seems to entail the notion that neither conceptualization nor the linguistic sign are arbitrary.

Moreover, context is a major aspect of meaning for structuralists. The meaning of a word occurs only in context: "Words as used in discourse, strung together one after another, enter into relations based on the linear character of languages."¹² Furthermore, words "must be arranged consecutively in spoken sequence."¹³ "Combinations based on sequentiality may be called *syntagmas*."¹⁴ "In its place in a syntagma, any unit acquires its value simply in opposition to what precedes, or to what follows, or to both."¹⁵ By focusing on an individual word and neglecting the lineal aspect of meaning within canonical context, comparative studies therefore violate syntagmatic concerns of the Biblical text. Furthermore, the polytheistic or syncretistic meaning which is sometimes read into the Old Testament text under the guise of historical investigation violates structuralist accounts of meaning. Although it may be legitimate to analyze the meaning of words for 'god' for the purpose of etymological study, these etymological meanings are not necessarily part of the syntagmatic system of the Biblical text.

Furthermore, in his discussion of diachronic linguistics, Saussure noted that the linguistic change of the vernacular must be differentiated from language evolution in literature:

A literary language is superimposed upon the vernacular, which is the natural form a language takes, and it is subject to different conditions of existence. Once a literary language is established, it usually remains fairly stable, and

¹² Saussure, *Course*, 121.

¹³ Saussure, *Course*, 121.

¹⁴ Saussure, *Course*, 121.

¹⁵ Saussure, *Course*, 121.

tends to perpetuate itself unaltered. Its dependence on writing gives it special guarantees of conservation. Hence this is not the place to look if we wish to see how variable natural languages are when free from literary regimentation.¹⁶

Two material points and their implications for the present investigation may be drawn from this statement.

First, literary language has a separate existence from the vernacular. On this account, then, comparativist historical and lexical studies which look to the vernacular (i.e., popular) usage as represented by epigraphic and material archaeological remains fail to recognize that the usage of divine names within literature may live a separate existence from that within the language community. Although popular language and practice in various places and times in Ancient Israel may have allowed for a polytheistic conceptualization, it is linguistically credible to posit that a disparity existed between vernacular usage and the language system of the religious text, which theoretically could have been stable (allowing for minor conceptual differences between some books in the Old Testament). This would allow for the existence of multiple conceptualizations within a single language community.

Second, literary language remains fairly stable, whereas the vernacular is subject to change and variability.¹⁷ This would allow for a fairly stable literary system within certain segments of the religious establishment of Ancient Israel, whereas the vernacular varied in its syntagmatic and associative system as polytheistic conceptualizations were introduced (e.g., Baal worship). It is therefore perfectly conceivable that a stable literary language, as represented by the Biblical text, existed alongside a variable vernacular language system, as represented by the epigraphic evidence. Therefore the claim that meaning and the conceptual framework of vernacular usage will coincide with literary usage and text-systems through history is not linguistically credible.

2.2 J. Barr

Discussion now turns to James Barr's evaluation of comparative philology in relation to the text of the OT. Although his work has been around for some time, its

¹⁶ Saussure, *Course*, 139.

¹⁷ On the plausibility of early written records of pentateuchal accounts, see K.A. Kitchen, *On the Reliability of the Old Testament* (Grand Rapids, Michigan: Eerdmans, 2003), 371. Moreover, Kitchen notes that classical Hebrew would evidence a more marked Aramaic influence with the incorporation of Neo-Babylonian and Old Persian words, as well as Greek expressions, if the pentateuchal text did indeed derive from an exilic or post-exilic date (*Reliability*, 463-64).

full implications have not been brought to bear on the debate regarding the meaning of words for 'God' within the Old Testament. Barr begins by describing contemporary publications which deal with Semitic philology:

... the discrimination of students is often hindered rather than fostered by works devoted to the 'flood of light' (or some such cliché) shed upon the Old Testament by modern discovery. Such works often spend more time in admiring the advance of knowledge about the cognate languages than in examining the difficulties which attend the application of this knowledge.¹⁸

Most of the comparative works on words for 'God' begin with the assumption that one may legitimately relate cognate data without satisfactorily discussing the deeper linguistic and hermeneutical issues which attend its use in interpreting the Biblical text.

Moreover, one should note that words are sometimes semantically equivalent (Arabic *daqan*, Hebrew זקן, Syriac *daqnā*, and Akkadian *ziqnu*), and sometimes they do not share semantic equivalence (Hebrew אמר 'to say', Arabic 'amara 'command', Akkadian *amāru* 'see', Ethiopic 'a'märä/'ammärä 'to know, show').¹⁹ In agreement with what was said in the above discussion of Saussure, Barr finds that scholars do not by and large appreciate the distinction between form and meaning:

The comparative emphasis, like the historical, tended to make an appreciation of semantic realities rather more difficult. We all know the type of philologist who, when asked the meaning of a word, answers by telling us the meaning of its cognates in other languages. This over-etymological approach is the result of excessive reliance on comparative thinking. The meaning of a word is its meaning in its own language, not its meaning in some other. To say this is not to deny that it is of considerable interest to know the meaning of cognate words in cognate languages. But the characteristic procedure of many scholars has been to start with comparative data; and the attempt to state the meaning in the actual language under study (in our case, Hebrew) has often been biased by a striving to fit this meaning into a possible derivative process starting from the comparative material. Thus the comparative emphasis which has done so much to clarify fields like phonology and morphology, has often tended to confuse the field of semantics.²⁰

This observation strengthens the suspicion that scholars investigating the meaning of words for 'God' within the Old Testament have not adequately dealt with the issue

¹⁸ Barr, *Philology*, 9.

¹⁹ Barr, *Philology*, 86-87.

²⁰ Barr, *Philology*, 90.

of form versus meaning. It will therefore be important in the following chapters to note past treatments which failed to respect the relative arbitrariness of the linguistic sign in their work on the historical meaning of יהוה, אלהים, and אל.

Also, one should ask preliminary questions when attempting to compare a word in several languages. First, if a word from the Old Testament is not to be taken in its normal sense, but rather in the sense of a word from a cognate language, is the word widely attested in other languages?²¹ In particular, is אל clearly used as a proper name in languages other than Phoenician and Ugaritic, or is usage as a proper name limited to Ugarit and Phoenicia? Is יהוה alone often used as a proper name in the ANE? Does the lexeme אלהים occur as a name for a particular god outside the Old Testament? Second, are there factors which have driven scholars to prefer one language group to another when attempting to shed semantic light on Hebrew?

One such factor, more social than genuinely linguistic, is the love of the scholar for his own specialization, e.g. Accadian, Egyptian, or Ugaritic. This is especially evident when a new area of study is being opened up, as with Accadian in the later nineteenth century and with Ugaritic in the twentieth. There is then a strong impulse to take the new knowledge and apply it to the solution of old problems. Driver thus speaks of the ‘pan-Ugaritism’ which has arrived and will pass as other fashions like the ‘pan-Babylonian’ have done.²²

On this point it will therefore be helpful to note comparative studies which rely too heavily upon one cognate language without adequately considering others.

Furthermore, lexical distribution is another issue with which philologists have not dealt adequately. Philological works rely on a high degree of community between the lexical resources of Semitic languages, however Barr believes that semantic overlap is not quite as great as has been assumed.²³ Those who accept structuralist linguistic theory hold that semantic fields are the network of words which function in relation to one another (e.g. sin, iniquity, transgression, uncleanness, etc.), and the meaning of one word depends on the meaning of other words in the same language.²⁴ “Even though languages are cognate and have a large number of individual cognate words, the make-up of these bundles may be, and

²¹ Barr, *Philology*, 95-96.

²² Barr, *Philology*, 111; this reference is to Driver, *JSS* 10(1965):117.

²³ Barr, *Philology*, 157-66.

²⁴ Barr, *Philology*, 170.

indeed is likely to be, very substantially different.”²⁵ The comparative method tends to deal with individual words and does not examine the function of a word within its language system.²⁶ He further contends that

the semantic development of words may not follow directly from an original ‘basic meaning’ and may thus be quite other than is foreseeable even from accurate information about cognates. Given a form in one Semitic language, we can predict what form there may be in another, if normal correspondences are followed; but the *meaning* cannot so easily be predicted from the sense of the former, because in both cases it is dependent on interrelations with still other words, which interrelations are not predictable at all.²⁷

This would suggest that one must carefully examine the network of lexical items within two or more cognate languages in order to determine whether or not the words are used in a similar manner. One must determine whether the semantic features of synonymy and antinomy are comparable, and if the semantic ranges and senses are comparable. Therefore one should look for any disparities between semantic fields among cognate languages.

2.3 H. Hock

Discussion now turns to historical linguistics (i.e., diachronic and comparative linguistics), and to the respected work of H. Hock in particular.²⁸ Throughout the modern era philologists have appealed to ANE language data in order to elucidate the historical and etymological meaning of words for ‘God’ by appeal to the meaning of similar surface forms in neighboring speech communities. This practice assumes that the Old Testament does not give accurate access to the historical meaning of Israel’s religious terminology, and that the underlying historical reality of the Old Testament is more likely analogous to the historical development of religious ideas common to the ANE. In other words, this method assumes that, contra the witness of the Biblical record, the use of a similar surface form outside Israel should accurately reveal how a word was used within Israel at roughly the same period in time. This appeal to the discipline of historical linguistics therefore justifies an examination of the method, its purpose, and its scope in order to determine whether or not this practice is in fact scientifically valid.

²⁵ Barr, *Philology*, 170.

²⁶ Barr, *Philology*, 172.

²⁷ Barr, *Philology*, 172-73.

²⁸ Hans Henrich Hock, *Principles of Historical Linguistics* (2d ed.; Berlin: Mouton de Gruyter, 1991).

First, to what degree may one reliably and accurately evaluate semantic content or reference between two related surface forms from genetically related languages or languages where borrowing has occurred? Hock finds that

semantics ... is perhaps the most unstable, changeable aspect of language. Even among contemporary speakers, meanings may vary considerably—for individuals and across different speakers.²⁹

Furthermore, “The same phonetic expression is allowed to convey quite different shades of meaning, or even completely unrelated meanings, provided that the linguistic, social, and cultural contexts make it possible to recover something approximating the intended meaning” even at a given point in time within the same language.³⁰ These observations regarding the difficulty of semantic analysis within a given speech community suggest the greater difficulty inherent in comparison across languages or through time in relation to a given surface form since even more linguistic variables are involved when moving from one language to another (i.e., differences in culture, language contact or isolation, lexical shift, and lexical borrowing). Should one attempt a comparison, however, contextual analysis is required, whether by appeal to literary context when examining ancient texts, or by appeal to native speakers when comparing two vernacular speech varieties. It is precisely at this point where the conceptual framework of Hebrew literary context differs from that of cognate languages.

Second, what is the scope and the intended function of historical linguistics? The discipline of historical linguistics is better able to deal with phonetics, phonology, morphology, and syntax than with semantics.³¹ Hock finds that “What is reconstructed with the greatest degree of confidence is linguistic structure—above all, phonological structure.”³² This type of investigation works for languages which are in all probability genetically related, and this works for surface forms which are demonstrably related. This raises questions regarding the reliability of the semantic

²⁹ Hock, *Historical Linguistics*, 7.

³⁰ Hock, *Historical Linguistics*, 281.

³¹ For a description of diachronic lexical change using prototype theory as a theoretical foundation, see Dirk Geeraerts, *Diachronic Prototype Semantics: A Contribution to Historical Lexicology* (Oxford: Clarendon, 1997). Geeraerts takes the view that predictability cannot be attained in historical linguistics (*Prototype Semantics*, 151). Geeraerts’ work and the examples within his book underscore the point that semantic shift is both unpredictable and that the meaning of a word is not static, while at the same time it is recognized that there are regular historical processes of change.

³² Hock, *Historical Linguistics*, 577.

analysis of linguistic forms with incongruent syntagmatic frames since the historical method deals most reliably with phonology, morphology, and syntax.

Moreover, positing identical semantic content for related surface forms situated in incongruent conceptual frameworks violates the intended function of the comparative method in historical linguistics. Comparative reconstruction is primarily concerned with establishing genetic relationship between languages, for subgrouping related languages, and also for approximating prehistoric reality.³³ This suggests that interpreting surface forms counter to their semantic framework in order to posit prehistoric reality based on the semantic frames of related languages goes beyond the intended parameters of historical-comparative methodology. Violation of the method therefore increases the likelihood of inaccuracy and unreliability during the course of analysis.

Furthermore, Hock highlights the difficulty inherent within non-phonological reconstruction in the following words:

As noted earlier, there are several factors which make non-phonological reconstruction quite different and more difficult compared to phonological reconstruction. Beside the question of the sufficiency of available evidence, these factors are (i) the fact that unlike sound change, other linguistic change normally is not regular, resulting in greater discontinuities in the historical transmission of language; and (ii) our much more limited understanding of the natural direction of non-phonological change. As a consequence, the evidence tends to be more diffuse and complex. Moreover, its interpretation is less certain....³⁴

Hock's evaluation suggests that the irregularity and greater discontinuity of non-phonological semantic change in historical transmission, as well as its diffuse nature and complexity, bring into question the validity of historical reconstructions which rely on a historical-linguistic semantic analysis of divine names. Perhaps most importantly, the insufficiency of available, direct, literary evidence which attests to an equivalent meaning for divine names in Canaanite polytheism and Israelite religion prior to the rise of normative Yahwism makes their interpretation less certain. There remain no extant versions of the older Psalms, pentateuchal materials, or pre-Yahwistic (proto-Israelite) liturgical formulas akin to those which are often

³³ Hock, *Historical Linguistics*, 581. 'Approximating pre-historic reality' refers to surface constructions or positing an order for diachronic phonological or syntactic development. This does not refer to using a lone surface form in order to reconstruct an entire religious system or conceptualization.

³⁴ Hock, *Historical Linguistics*, 609-10.

posited in the more speculative veins of historical scholarship for contextual semantic analysis. Therefore the complexity of historical semantic developments undercuts the reliability of the semantic parallels between linguistic forms which play such a large part in comparative work within the field of Old Testament studies.

Third, Old Testament philologists appeal to surface forms of the divine names in poetry when marshaling comparative data for their reconstructions.

Regarding the multiplication of synonyms in poetry, Hock states:

In certain language uses, especially in poetry, there is a greater tendency than in ordinary language to treat words as synonymous, so as to avoid repetition and 'monotony'.³⁵

This observation raises doubts about the reliability of comparative work which relies upon linguistic forms within Biblical poetry in order to discover what were formerly separate deities worshipped by disparate groups in proto-Israel. From the perspective of historical linguistic methodology proper, the multiplication of synonyms across language typologies is a common literary feature. Thus יהוה, אל, עליון, שדי, etc. do not necessarily refer to separate deities who were amalgamated in ancient Israel. Rather, structuralist linguists identify this phenomenon as a component of literary style (pragmatics). This is not to say that deities were never linked together in this manner within the ANE, but it is to say that appeal to linguistic forms and historical linguistics does not justify positing that this occurred in the poetic literature of ancient Israel. This critique therefore raises linguistic concerns about the reliability of investigations which examine words for 'God' within poetry in isolation and without reference to their immediate literary context.

2.4 Conclusion

Thus a consideration of structuralist linguistic concerns lays a foundation for evaluating previous semantic treatments of words for 'God' within the Old Testament. This underlines the importance of recognizing when scholars determine the meaning of these lexemes within the Biblical text based upon the primary consideration of formal cognates from Akkadian, Arabic, Phoenician, and Ugaritic, rather than defining them on the basis of usage within the Biblical text. However, this awareness is not to say that cognate language data or comparative philology is

³⁵ Hock, *Historical Linguistics*, 284.

useless. It is, though, a reminder of its limitations. Comparative philology properly applied may enable one to approximate the meaning of infrequently occurring and obscure words.

As the discussion unfolds, it will be helpful to keep the following points in mind. First, although comparative philology is intended to elucidate the meaning of lexemes which occur infrequently within the Biblical text, it is the case that it has been used in order to posit the historical or etymological meaning of frequently occurring words for 'God' within the Old Testament (this will be demonstrated in Chapters 4 through 6). Second, F. de Saussure's structuralist approach suggests the importance for both noting the arbitrariness of the linguistic sign, as well as distinguishing between the vernacular and written language. Third, J. Barr notes the importance of considering the larger semantic field when looking to cognate-language data rather than focusing on a single word in isolation. Fourth, H. Hock points out the necessity of context for semantic description on the diachronic plane, and indicates that the semantic component is the most unstable feature of historical linguistic analysis. Moreover, historical linguistics is primarily concerned with phonological and syntactic analysis in determining the relationship between genetically related languages, and it is not primarily concerned with semantics.

Based upon the preceding discussion, it will therefore be helpful to keep in mind the following linguistic questions when evaluating previous investigations of words for 'God' in chapters 4 through 6:

1. Does the word for which a meaning is proposed on the basis of the comparative approach occur frequently or infrequently?
2. Does this semantic analysis adequately respect and account for the arbitrary relationship between the sign and its semantic content?
3. Does this scholar's analysis rely too heavily on one particular cognate language, or does it look to various branches of the Semitic language family?
4. Does this comparative analysis consider the semantic network or lexical field within which the word occurs? What are the similarities and differences between the lexical fields of various languages?
5. Does this analysis rely on a methodologically unsound appropriation of historical linguistics? Does this analysis place undue emphasis on semantic and conceptual stability between language communities? Does this analysis fail to adequately account for pragmatics (i.e., synonymy) when analyzing the use of words for 'God' in Biblical poetry?

These preliminary considerations establish the foundation for evaluating previous investigations of the meaning of words for 'God' by traditional historical-

critical scholars, and they resonate well with the linguistic assumptions shared by many Bible translators. Therefore discussion in Chapter 3 now turns to the linguistic theory which will be used for the following analysis in chapters 4 through 6.

CHAPTER 3

COGNITIVE LINGUISTICS IN OUTLINE

3.0 Introduction

Within the preceding chapter we examined various structuralist linguistic considerations which will function as the foundation for evaluating past philological work on the meaning of words for ‘God’ within the Pentateuch. Now in Chapter 3 we will attempt to outline the basic assumptions of a cognitive linguistic approach to semantics in order to establish a methodological framework for a fresh investigation.

One of the more recent advances in linguistics has been the development of Cognitive Linguistics during the last quarter of the 20th century. This includes the organization of both an international society and a new journal (*Cognitive Linguistics*) which are devoted exclusively to the field of cognitive linguistics. To begin, what is cognitive linguistics?

First, G. Lakoff notes that cognitive science brings together “what is known about the mind from many academic disciplines: psychology, linguistics, anthropology, philosophy, and computer science.”¹ Although more traditional accounts of the mind and reason hold that “the capacity for meaningful thought and for reason is abstract and not necessarily embodied in any organism,” Lakoff instead develops the view of *experiential realism*.² The objectivist view of meaning holds that “the symbols used in thought get their meaning via their correspondence with things—particular things or categories of things—in the world.”³ Experiential realism, like objectivism, shares a commitment to the existence of the real world, a recognition that reality places constraints on concepts, a conception of truth that goes

¹ George Lakoff, *Women, Fire, and Dangerous Things: What Categories Reveal about the Mind* (Chicago: The University of Chicago Press, 1987), xi. A more recent work which attempts to describe the way the mind works based upon recent findings in psychology, linguistics, anthropology, philosophy, and computer science is Gilles Fauconnier and Mark Turner, *The Way We Think: Conceptual Blending and the Mind's Hidden Complexities* (New York: Basic Books, 2002). Fauconnier and Turner describe systematically the human characteristic of conceptual blending, which is much more complex than anyone working in Artificial Intelligence previously recognized.

² Lakoff, *Women, Fire, and Dangerous Things*, xi, xv. George Lakoff and Mark Johnson (*Philosophy in the Flesh* [New York: Basic Books, 1999]) more recently speak of *embodied realism*, which is the position that humans conceptualize everything in terms of bodily and imaginative structures (i.e., the embodied mind). Along the way, Lakoff and Johnson make a case that major philosophical schools of thought are based on certain metaphors which are then developed systematically, and that humans structure reality on the basis of metaphorical extension from embodied experience. Their position is at variance with traditional, Western philosophical views of the mind, thought, and language when they argue that there is no transcendent, disembodied reason (Lakoff and Johnson, *Philosophy*, 543).

³ Lakoff, *Women, Fire, and Dangerous Things*, xiv.

beyond mere internal coherence, and a commitment to the existence of stable knowledge of the world.⁴ In contrast to objectivism, however, experiential realism maintains that human reason is not transcendental, but rather that it is part of the makeup of the organism as it functions within its physical and social environment.⁵ Lakoff finds that there is mounting evidence resulting from studies in a number of cognitive sciences which suggests that conceptual categorization within the mind is very different from what objectivists would claim.⁶ Moreover, Lakoff finds that he is concerned with the following salient themes in his cognitive approach: family resemblances, centrality, polysemy as categorization, generativity as a prototype phenomenon, membership gradience, centrality gradience, conceptual embodiment, functional embodiment, basic-level categorization, basic-level primacy, and ‘metonymic’ reasoning.⁷

Second, contra the generative approach of N. Chomsky, cognitive linguists maintain that language is not an autonomous cognitive faculty.⁸ Rather, linguistic faculties use conceptual structures which “are not fundamentally different from cognitive abilities that human beings use outside the domain of language.”⁹ This is not a denial of an innate human capacity for language, but rather this brings focus to bear on the cognitive processes which are involved in language use.¹⁰ The use of models from cognitive psychology in order to address the issues of memory, perception, attention, and categorization have led to the development of the following linguistic models: frames and domains, taxonomic relations, Gestalt networks, prototypes, graded centrality, and category structure.¹¹ Ronald W. Langacker contends that “language is neither self-contained nor describable without essential reference to cognitive processing.”¹² For the present study of the meaning of words for ‘God’ in the Pentateuch, this suggests that a proper account of the meaning of these words within the Biblical text should consider the way the mind works, and that the description of semantic properties should not violate basic cognitive processes.

⁴ Lakoff, *Women, Fire, and Dangerous Things*, xv.

⁵ Lakoff, *Women, Fire, and Dangerous Things*, xv.

⁶ Lakoff, *Women, Fire, and Dangerous Things*, xiv, xvii.

⁷ Lakoff, *Women, Fire, and Dangerous Things*, 13.

⁸ Croft and Cruse, *Cognitive Linguistics*, 2; cf. Taylor, *Linguistic Categorization*, ix.

⁹ Croft and Cruse, *Cognitive Linguistics*, 2.

¹⁰ Croft and Cruse, *Cognitive Linguistics*, 2-3.

¹¹ Croft and Cruse, *Cognitive Linguistics*, 3.

¹² Langacker, *Concept*, 1.

Third, cognitive linguists maintain that language is conceptualized.¹³

Langacker explains this notion as follows:

The word concept alludes to the claim that meaning resides in conceptualization (in the broadest sense of that term). Semantic structures are simply the conceptual structures evoked by linguistic expressions, and viable semantic analysis ultimately reduces to conceptual analysis. However, an expression's meaning consists of more than just conceptual content—equally important to linguistic semantics is how that content is shaped and construed. There are many different ways to construe a given body of content, and each construal represents a distinct meaning; this is my intent in saying that an expression imposes a particular image on the content it evokes.¹⁴

Conceptual structure cannot be reduced to truth-conditional correspondence to the world.¹⁵ Instead, an experience is conceptualized for communication, and everything from grammatical inflections and constructions to lexical phenomena is conceptualized.¹⁶ This includes polysemy, metaphor, antonymy, meronymy, and hyponymy.¹⁷ For lexical analysis, this suggests the need for a description of how semantic information is shaped and construed within the mind of the user. In this type of analysis one may therefore ask which information is central, and which information is peripheral. Also, one may investigate the concepts to which a word is related and in terms of which it is to be understood.

Fourth, cognitive linguists maintain that the knowledge of language emerges from language use.¹⁸ Thus “categories and structures in semantics, syntax, morphology and phonology are built up from our cognition of specific utterances on specific occasions of use.”¹⁹ With reference to the present investigation, the reader's contact with the Biblical text constitutes such an occasion in which the cognition of linguistic information leads to new linguistic knowledge. Put more simply, it is the contention of the present study that the Biblical text prescribes the meaning of words for ‘God’, and that extended encounter with the text reprograms the most salient semantic information and conceptual networking within the mind of the reader. It is

¹³ Croft and Cruse, *Cognitive Linguistics*, 3.

¹⁴ Langacker, *Concept*, xv.

¹⁵ Croft and Cruse, *Cognitive Linguistics*, 3.

¹⁶ Croft and Cruse, *Cognitive Linguistics*, 3.

¹⁷ Croft and Cruse, *Cognitive Linguistics*, 3. In layman's terms, meronymy refers to a part-whole relationship. Hyponymy is explained in §6.2.

¹⁸ Croft and Cruse, *Cognitive Linguistics*, 3.

¹⁹ Croft and Cruse, *Cognitive Linguistics*, 3-4.

on this working assumption that the analysis in the following chapters builds by examining meaning within the text itself as a type of language-system.²⁰

How is a cognitive approach different from a classical approach to semantics?

John R. Taylor outlines the basic tenets of the classical approach to categorization as follows:

1. Categories are defined in terms of a conjunction of necessary and sufficient features.
2. Features are binary.
3. Categories have clear boundaries.
4. All members of a category have equal status.²¹

Ungerer and Schmid then note that:

In contrast with the classical model, the experiential prototype hypothesis of categorization claims that categories are not homogeneous, but have a prototype, good and bad members, and have fuzzy boundaries. Category members do not all share the same discrete attributes, but may be linked by family resemblances.²² In the case of colours and shapes, prototype theory²³ is supported by both physiological and psychological evidence. ...colour categories and focal colours seem to be based on the nature of the human perceptual apparatus. Their prototype structure was also confirmed by psychological tests.²⁴

Furthermore, structuralists believe that the context dependency of meaning is by and large limited to the syntagmatic and paradigmatic relations between signs in the

²⁰ Cf. the related discussion of 'entrenchment', below.

²¹ Taylor, *Linguistic Categorization*, 23-24. Moreover, Langacker makes the following points:

1. Semantic structure is not universal; it is language-specific to a considerable degree. Further, semantic structure is based on conventional imagery and is characterized relative to knowledge structures.
2. Grammar (or syntax) does not constitute an autonomous formal level of representation. Instead, grammar is symbolic in nature, consisting in the conventional symbolization of semantic structure.
3. There is no meaningful distinction between grammar and lexicon. Lexicon, morphology, and syntax form a continuum of symbolic structures, which differ along various parameters but can be divided into separate components only arbitrarily. (Langacker, *Foundations*, 2-3)

²² In the debates on theory, Anna Wierzbicka ('Dictionaries vs encyclopaedias: How to draw the line,' in *Descriptive and Theoretical Modes in the Alternative Linguistics. The Fifth Biennial Symposium of the Department of Linguistics, Rice University* [Houston, 1993], 1-2) in her Natural Semantic Metalanguage theory takes a decidedly different approach from cognitive linguists and does not speak favorably of cognitivist appeals to Wittgenstein's notion of family resemblance in semantic analysis. However, Wierzbicka fails to offer an explanation for semantic extension which improves upon the notion of family resemblance in order to account for problematic data.

²³ Discussions of prototype theory are one component of cognitive research.

²⁴ Friedrich Ungerer and Hans-Jörg Schmid, *An Introduction to Cognitive Linguistics*, (London: Longman, 1996), 38.

linguistic system,²⁵ and Saussure defined *meaning* as the correspondence of signal with signification (concept).²⁶ For cognitivists, however, meaning is instead a cognitive structure embedded in patterns of knowledge and belief.²⁷

What are some ways in which cognitive linguistics has been applied in Biblical and theological studies to date? Insight from cognitive approaches to metaphor have most strongly influenced theology, lexical analysis, and current thinking on Bible translation. In particular, the 1980 work of Lakoff and Johnson in *Metaphors We Live By* was the point of departure for the majority of papers presented at the 25th LAUD-symposium on 'Metaphor and Religion' in 1997, as well as at the follow-up 'Meaning, Metaphor and Religion: Cognitive Semantics and the Bible' held in Leuven in 1998.²⁸ In addition to a cognitive approach to metaphor, some of the essays in E. van Wolde's *Job 28: Cognition in Context* draw upon Langacker's development of profile and base (described below) in order to demonstrate how historical and cultural information may be incorporated in a cognitive approach in order to elucidate one's understanding of the semantics of a given passage.²⁹ Van Wolde demonstrates how the concepts of figure and ground, prototypical language, and a prototypical scenario may use archaeological data in order to help elucidate the meaning of temporally obscure mining imagery in Job 28:1-11.³⁰ Moreover, both SIL, International (Key Terms for Biblical Hebrew) and UBS (the Semantic Dictionary of Biblical Hebrew) are currently developing translation resources for key term selection of Biblical Hebrew lexica which use cognitive semantics as the theoretical basis for lexical analysis.

From this general orientation, how may one conceive of the usefulness of cognitive semantics for describing the meaning of Hebrew words for 'God' within the Pentateuch? There are at least three main benefits of a cognitive approach. First, Langacker's observation that semantic structure is not universal, but rather language-specific to a great degree informs the scope of this study. Since the semantic structure of words for 'God' in Ugaritic, Akkadian, etc. may be different from that in

²⁵ Taylor, *Categorization*, 83.

²⁶ Saussure, *Course*, 112.

²⁷ Taylor, *Categorization*, 83.

²⁸ George Lakoff and Mark Johnson, *Metaphors We Live By* (Chicago: The University of Chicago Press, 1980); Kurt Feyaerts, ed., *The Bible Through Metaphor and Translation: A Cognitive Semantic Perspective* (Oxford: Peter Lang, 2003).

²⁹ Ellen van Wolde, ed., *Job 28: Cognition in Context* (Leiden: Brill, 2003).

³⁰ Ellen van Wolde, 'Wisdom, Who Can Find It? A Non-Cognitive and Cognitive Study of Job 28:1-11,' in *Job 28: Cognition in Context* (ed. Ellen van Wolde; Leiden: Brill, 2003), 1-35.

Biblical Hebrew, this study limits itself to Biblical Hebrew in order to maintain the integrity, the accuracy, and the reliability of the analysis of the semantic system.³¹ Second, the notion of conceptualization (i.e., perspective or frame of reference) is a formal concern which has been neglected to a great degree in previous lexical studies of words for 'God'. This is precisely the point at which the meaning of words for 'God' in Biblical Hebrew differ from words for 'god' in other ANE languages. Perspective is part of meaning, and traditional comparative descriptions of the meaning of words for 'God' fail to emphasize the different perspectives between languages, cultures, and religions in the ANE, as well as socio-religious groups within ancient Israel itself. There may be differences in the meaning of words for 'God' between the normative and prescriptive text of the Pentateuch on the one hand, and the vernacular of the heterodox or unorthodox factions within Israel, as well as the distinctive socio-religio-cultural systems of opposing religions. The notion of conceptualization or perspective captures this distinction in meaning. Third, the principle that linguistic knowledge develops from language use suggests that semantic analysis should be based upon actual word-usage since the reader's semantic knowledge develops from usage within the text. Therefore the present cognitive approach will focus upon actual word-usage within Biblical Hebrew prescriptive texts, and in this case investigation is limited to the text of the Pentateuch unless it is helpful to refer to usage elsewhere within the Hebrew canon.

3.1 Relevant Theoretical Principles of Cognitive Linguistics

Discussion now turns from a general description of the cognitive approach to a more detailed presentation of five aspects of cognitive linguistics which the present investigator finds to be relevant for determining the meaning of words for 'God': (1) profiles-domains/frames, (2) encyclopedic knowledge, (3) centrality and information salience, (4) context and meaning, and (5) dynamic construal and interpretation.

3.1.1 Profiles, Domains, Frames

We first begin with a consideration of profiles-domains/frames, and it will be beneficial to explain this concept with an example. How may one define the word *knuckle*? The concept [KNUCKLE] presupposes the conceptual context [FINGER].

³¹ In saying this, the present investigation does not intend to dismiss comparative studies out of hand. Rather, comparative work is helpful for approximating the meaning of infrequently occurring lexical items.

This semantic context to which a word is related and by which it is understood is referred to as its *domain* or *frame*. A domain is the context for the characterization of a semantic unit.³² “Domains are necessarily cognitive entities: mental experiences, representational spaces, concepts, or conceptual complexes.”³³ Langacker maintains that, “Every predicate is characterized relative to one or more cognitive **domains**, collectively called its **matrix**.”³⁴ For example, the seven-day week is the domain against which ‘Monday’ is understood,³⁵ and KNUCKLE is understood within the matrix FINGER, BONE, JOINT, HAND, BEND, among other domains.

Let us now consider Langacker’s discussion of ‘profile’ and ‘base’ (=domain) in relation to ‘things’. He states:

A predication always has a certain scope ..., and within that scope it selects a particular substructure for designation. To suggest the special prominence of the designated element, I refer to the scope of a predication and its designatum as **base** and **profile**, respectively. Perceived intuitively, the profile (in the words of Susan Lindner) “stands out in bas-relief” against the base. The semantic value of an expression resides in neither the base nor the profile alone, but only in their combination; it derives from the designation of a specific entity identified and characterized by its position within a larger configuration.³⁶

Therefore KNUCKLE is the profile and FINGER is the base. “The base is that knowledge or conceptual structure that is presupposed by the profiled concept.”³⁷

Here are some further examples:

<i>PROFILE</i>	<i>BASE (DOMAIN/FRAME)</i>
ARC	CIRCLE
RADIUS	CIRCLE, LINE, CENTER, DIAMETER
DAUGHTER	FATHER, MOTHER
NIECE	UNCLE, AUNT, KINSHIP SYSTEM
HAND	ARM
ARM	HUMAN BODY ³⁸

Thus an ARC may be understood only in terms of a CIRCLE, and NIECE may be understood relative to one’s knowledge of UNCLE, AUNT, KINSHIP SYSTEM.

³² Langacker, *Foundations*, 147.

³³ Langacker, *Foundations*, 147.

³⁴ Langacker, *Foundations*, 147; cf. Taylor, *Categorization*, 85.

³⁵ Taylor, *Categorization*, 84.

³⁶ Langacker, *Foundations*, 183.

³⁷ Croft and Cruse, *Cognitive Linguistics*, 15.

³⁸ These examples recur throughout the discussions of Langacker, Taylor, and Croft and Cruse.

Croft and Cruse conclude that “THE MEANING OF A LINGUISTIC UNIT MUST SPECIFY BOTH THE PROFILE AND ITS BASE.”³⁹

Moreover, Taylor, as well as Croft and Cruse, nuance their definitions of domain and frame. “The fact that a base supports multiple concept profiles is what makes the base a **domain**....”⁴⁰ Therefore in the strict sense, a domain is the context for understanding several different concept profiles. For example, the domain ARM may serve as the context for understanding the profiles ELBOW or HAND.

In contrast, a frame is “the knowledge network linking the multiple domains associated with a given linguistic form.”⁴¹ And “a frame is any coherent body of knowledge presupposed by a word concept.”⁴² Thus a frame may consist of several domains. For example, the profile RADIUS is understood within the frame which consists of the domains CIRCLE, LINE, CENTER, DIAMETER. As a further example, the profile NIECE relates to the single domain UNCLE. However, the frame for NIECE includes the domains UNCLE, AUNT, and KINSHIP SYSTEM. Taylor explains that frames “are configurations of culture-based, conventionalized knowledge,”⁴³ and Langacker refers to the semantic frame as a matrix.⁴⁴ Therefore a domain is a single context to which a profile is related, whereas a frame consists of the multiple domains which are related to the profile. In anticipation of the next section, there may be many domains within a profile’s semantic frame, and the frame is encyclopedic in nature.

By way of contrast, structuralism conceives of semantic analysis as the identification and description of discrete features, whereas a cognitive approach attempts to describe the relation of a profile to various domains within a larger conceptual matrix. Thus cognitive semantic analysis is more extensive than structuralist analysis in that it aims to describe a much larger conceptual framework which spans everything from what has traditionally been included in a short, dictionary definition to connotation to pragmatics. Each of these aspects of meaning may be considered to be a single domain, and each of these domains is part of a profile’s larger semantic frame.

³⁹ Croft and Cruse, *Cognitive Linguistics*, 15; cf. Langacker, *Foundations*, 183.

⁴⁰ Croft and Cruse, *Cognitive Linguistics*, 15.

⁴¹ Taylor, *Categorization*, 87.

⁴² Croft and Cruse, *Cognitive Linguistics*, 17.

⁴³ Taylor, *Categorization*, 89.

⁴⁴ Langacker, *Foundations*, 147.

What are some of the benefits of distinguishing between and developing the notion of profiles, domains, and frames for Bible translation? Croft and Cruse note that “The profile-frame/domain distinction is particularly useful in understanding the nature of semantic differences between words and their apparent translation equivalents in different languages.”⁴⁵ This distinction therefore will help to clarify the semantic skewing between translation equivalents by distinguishing the different domains which are associated with key terms. Moreover, a description of profile-domain/frame is also helpful for Biblical exegetes who interact with literature from comparative philology: “The nature of word meaning across languages is sometimes obscured by analysts who do not distinguish between profile and frame in their word definitions.”⁴⁶ For example, as will be fleshed out later in Chapter 6, philological and exegetical discussions of Biblical El in Genesis emphasize the religious and cultural similarities between the patriarchs and Ugaritic El, as well as their temporal proximity. However, this traditional approach fails to note both that Biblical Hebrew and Ugaritic are separate language varieties, as well as the dissimilar conceptual frameworks of the polytheistic Ugaritic texts and the canonical text of the Old Testament. Noting the profile-domain/frame therefore enables one to compare and contrast better the frame within which a Biblical word is conceptualized and the information on etymology and cognates which is provided by comparative philologists. In other words, this notion provides theoretical grounds and methodological tools for identifying the semantic distinctives of Biblical Hebrew words.

But what is the extent of the frame which is associated with a profile? In order to answer this question, discussion turns to the issue of encyclopedic knowledge.

3.1.2 Encyclopedic Knowledge

The notion of encyclopedic knowledge is to be contrasted with the dictionary view of linguistic meaning. The dictionary view of meaning has been defined as the view “that only a small subset of our knowledge of a concept needs to be represented as the linguistic meaning of a word.”⁴⁷ A dictionary view of meaning seeks to isolate a restricted range of specifications which constitute the linguistic characterization of

⁴⁵ Croft and Cruse, *Cognitive Linguistics*, 19.

⁴⁶ Croft and Cruse, *Cognitive Linguistics*, 20.

⁴⁷ Croft and Cruse, *Cognitive Linguistics*, 30.

an entity.⁴⁸ In the words of J. Taylor, “Regrettably, both ‘expert’ and ‘folk’ theories of semantics, as enshrined, for example, in the practice of lexicography and in people’s deference to ‘the dictionary’, tend to promote the idea of word meanings as fixed, determinate, free-floating and context-free entities which speakers commandeer in their construction (and listeners in their comprehension) of texts and messages.”⁴⁹ However, as linguists have demonstrated, the grounds for delimiting the scope of linguistic knowledge which is associated with a linguistic expression is misconceived.⁵⁰ Instead, stores of knowledge help one to make sense of both semantic and grammatical structure.⁵¹ “The dictionary view fails because it generally describes only the concept profile, or at best a very simplified version of the concept frame implicit in a concept profile.”⁵² The dictionary view of meaning leaves out specifications which are capable of being exploited for linguistic purposes, whereas “a lexical item draws upon (taps into) general knowledge in a gradient manner, with no specific cut-off point.”⁵³ As an example, a dictionary definition of the word ‘resin’ may appear as a scientific definition such as “any of various solid or semisolid, viscous, usually clear or translucent, yellowish or brownish, organic substances exuded from various plants and trees: natural resins are soluble in ether, alcohol, etc., and are used in varnishes and lacquers, as modifiers in synthetic plastics, etc.”⁵⁴ However, an encyclopedic definition may include one’s personal experiences of resin, the way it looks as it oozes out of treebark, its smell, the fact that baseball players use it on wooden bats, etc.

⁴⁸ Langacker, *Foundations*, 155; cf. ‘Context, Cognition, and Semantics: A Unified Dynamic Approach,’ in *Job 28: Cognition in Context* (ed. Ellen van Wolde; Leiden: Brill, 2003), 187-92.

⁴⁹ John R. Taylor, ‘Categories and Concepts,’ in *Job 28: Cognition in Context* (ed. Ellen van Wolde; Leiden: Brill, 2003), 176.

⁵⁰ Langacker, *Foundations*, 155.

⁵¹ Langacker, *Foundations*, 155.

⁵² Croft and Cruse, *Cognitive Linguistics*, 30.

⁵³ Langacker, ‘Context, Cognition, and Semantics,’ 188. Anna Wierzbicka (‘Dictionaries vs Encyclopaedias’) argues that there is a distinction between dictionary information (i.e., communal information) and encyclopedic knowledge (i.e., the knowledge of an expert or individual), and that this distinction is embedded within the mental lexicon. Wierzbicka’s objections to Langacker’s view of encyclopedic knowledge are part of the running dispute between cognitive linguists and those who embrace the Natural Semantic Metalanguage approach. However, Umberto Eco (‘Dictionary vs. Encyclopedia,’ in *Semiotics and the Philosophy of Language* [Bloomington: Indiana University Press, 1984], 46-86), who holds that texts require background encyclopedic knowledge for interpretation, notes that dictionary-like representations are helpful tools for describing focal or central components of meaning in given contexts (‘Dictionary,’ 84-86). Contra Wierzbicka, cf. Langacker’s notion of entrenched, communal meaning below.

⁵⁴ *Webster’s New World Dictionary of the American Language* (2nd College ed.; New York: Simon and Schuster, 1984), 1210.

Moreover, Langacker rejects the idea that semantic structure reduces to a bundle of features or semantic markers.⁵⁵ He also rejects “the notion that all meanings are described directly in terms of semantic primitives.”⁵⁶ Instead, he finds that “The semantic description of an expression ... takes for its starting point an integrated conception of arbitrary complexity and possibly encyclopedic scope. The basic observation supporting this position is that certain conceptions presuppose others for their characterization.”⁵⁷

Langacker argues that “the linguistically relevant portion of our knowledge of familiar entities is open ended and essentially encyclopedic; the distinction between semantics and pragmatics is basically a matter of degree and descriptive convenience.”⁵⁸ In other words, the domains against which a profile may be seen are encyclopedic in nature. Moreover,

The distinction between semantics and pragmatics (or between linguistic and extralinguistic knowledge) is largely artifactual, and the only viable conception of linguistic semantics is one that avoids such false dichotomies and is consequently **encyclopedic** in nature.⁵⁹

Thus encyclopedic knowledge is the sum of one’s experiences associated with a word, concept, or thing. This includes grammatical valence relations, semantic extension, and usage.⁶⁰

Langacker particularizes his view of meaning when he describes the extreme positions of a maximalist and a minimalist view of the ‘meaning of a sentence’ or its ‘linguistic semantic value’.⁶¹ He describes the maximalist view as “the meaning of a sentence is its full understanding in the broadest possible sense, including all the inferences that can be drawn on the basis of everything the speaker knows, all their possible ramifications, the speaker’s attitude toward everything mentioned or evoked,

⁵⁵ Langacker, *Concept*, 3; cf. J. Barr, *The Semantics of Biblical Language* (Oxford: Oxford University Press, 1961), 107-60.

⁵⁶ Langacker, *Concept*, 3. Cf. note 52, above.

⁵⁷ Langacker, *Concept*, 3.

⁵⁸ Langacker, *Foundations*, 147; cf. ‘Context, Cognition, and Semantics,’ 180, 204-11.

⁵⁹ Langacker, *Foundations*, 154. John Lyons (*Linguistic Semantics: An Introduction* [Cambridge University Press, 1995], xii-xiii), a structuralist, likewise believes that lexical semantics and pragmatics are part of a word’s meaning. However, Cliff Goddard (*Semantic Analysis: An Introduction* [Oxford Textbooks in Linguistics; Oxford: Oxford University Press, 1998], 15) describes semantics as the study of the more-or-less stable, conventionalized meaning of linguistic signs (i.e., the knowledge of the speech community), whereas pragmatics is the study of how speakers and hearers interpret meanings in particular contexts (i.e., the knowledge of the individual).

⁶⁰ Langacker, *Foundations*, 156; cf. Longacker, *Concept*, 3.

⁶¹ Langacker, ‘Context, Cognition, and Semantics,’ 225-27.

everything the sentence brings to mind, etc.”⁶² This knowledge may include Langacker’s childhood memory of his favorite teddy bear being clawed to shreds by his pet cat when he hears the sentence *The cat is on the mat*, however this knowledge is not part of the expression’s linguistic meaning since this meaning is not entrenched and conventional in the speech community.⁶³ On the other hand, the minimalist view “limits linguistic meaning to the specifications strictly derivable from the semantic values of traditionally recognized linguistic units, assuming a restricted, ‘dictionary’ view of their values.”⁶⁴ He then arrives at the following position:

The maximalist option fails to recognize that there are limitations to what is contributed by ‘linguistic units even when these are defined quite broadly. The minimalist option fails to appreciate the impossibility of drawing any specific line between linguistic and extralinguistic structures and greatly underestimates the vast array of units that are ‘linguistic’ to some degree. I therefore take a middle course, adopting a definition that is vague and informal, but may at least reconstruct the intuitive idea that linguists and others have long entertained in referring to the meanings of expressions. I characterize an expression’s meaning as including elements that are indisputably linguistically determined, and any additional structure needed to render the conceptualization coherent and reflect what speakers would naively regard as being meant and said, while excluding factors that are indisputably extralinguistic and not necessary to make sense of what is linguistically encoded. This is not a well-defined notion, but neither is it an essential construct given the theoretical perspective adopted. The inability in principle to draw a specific line of demarcation is precisely what I am arguing.⁶⁵

Biblical scholars may at this point be thinking of J. Barr’s critique of the Biblical Theology movement for committing illegitimate totality transfer in lexical studies.⁶⁶ For this reason, discussion now turns to the notion of centrality and selection.

3.1.3 Centrality and Information Salience

One may object to the notion of encyclopedic knowledge as follows: “Surely you can’t be claiming that everything I know about bananas is part of the meaning of

⁶² Langacker, ‘Context, Cognition, and Semantics,’ 225.

⁶³ Langacker, ‘Context, Cognition, and Semantics,’ 226.

⁶⁴ Langacker, ‘Context, Cognition, and Semantics,’ 226.

⁶⁵ Langacker, ‘Context, Cognition, and Semantics,’ 226-27.

⁶⁶ James Barr, *Semantics*, 218, 222, 235. Barr describes ‘illegitimate totality transfer’ as reading the total series of relations in which a word is used in the literature into a particular case as its sense and implication there (*Semantics*, 218).

banana, or that everything I know about cats is part of the meaning of *cat*. That would be absurd!”⁶⁷ This is not Langacker’s claim, and for this reason he develops the concept of centrality:

I do not specifically claim that all facets of our knowledge of an entity have equal status, linguistically or otherwise—quite the contrary. The multitude of specifications that figure in our encyclopedic conception of an entity clearly form a gradation in terms of their **centrality**. Some are so central that they can hardly be omitted from even the sketchiest characterization, whereas others are so peripheral that they hold little significance even for the most exhaustive description.⁶⁸

Moreover, “The centrality of a particular specification within the encyclopedic characterization of an expression is a matter of its relative entrenchment and likelihood of activation in the context of that expression.”⁶⁹ Invoking a segment of encyclopedic knowledge therefore correlates “with the extent to which a specification is **conventional, generic, intrinsic, and characteristic**.”⁷⁰

A second objection to the notion of encyclopedic knowledge may run as follows: “This view lacks cognitive plausibility. When someone uses a term like *cat* or *banana*, I grasp its meaning, yet it is certainly not the case that everything I know about cats or bananas flashes through my mind”⁷¹ However, Langacker argues that this misunderstanding is based on the conduit metaphor of language. In particular,

To the extent that the two speech-act participants employ the same symbolic system and command comparable knowledge structures, the listener is able to reconstruct from the acoustic signal a reasonable hypothesis about the nature of the conceptualization that prompted the speaker’s utterance. Instead of regarding expressions as containers for meaning, we must focus on the symbolic **correspondence** between a phonological and a semantic structure....⁷²

The problem is solved when one realizes that, “A predicate is further characterized by its ranking of domains in terms of their prominence and likelihood of activation.”⁷³ A more highly ranked domain may be referred to as a primary

⁶⁷ Langacker, *Foundations*, 158-59.

⁶⁸ Langacker, *Foundations*, 159.

⁶⁹ Langacker, *Foundations*, 159.

⁷⁰ Langacker, *Foundations*, 159.

⁷¹ Langacker, *Foundations*, 161.

⁷² Langacker, *Foundations*, 162.

⁷³ Langacker, *Foundations*, 165.

domain.⁷⁴ In other words, “A linguistic form gets its meaning by ‘profiling’, or highlighting, a particular region or configuration in the relevant domain.”⁷⁵

Discourse context determines the profiling of domains, and it is by this means that one determines meaning. In his more recent work, Langacker formulates this issue as follows:

It is **not** claimed that a lexical item’s linguistic meaning simply is the total body of relevant general knowledge. Rather, associated with the linguistic form are certain usual, conventional ways of accessing it. [There are] ... different degrees of **centrality**, i.e., the salience of specifications and the likelihood of their activation when the lexeme is used. Some specifications are central to its value (with a high likelihood of being accessed), others more peripheral (less likely to be accessed). Thus the knowledge base is flexibly and variably evoked, as determined by the context.⁷⁶

Moreover, “it may well be the case that there are never any two occasions when exactly the same range of specifications are activated to exactly the same degree.”⁷⁷

Langacker grounds this discussion by appeal to a network model of cognitive processing. He finds that the matrix for most predicates (profiles) is complex and requires specifications in numerous domains:

In terms of the network model, each of the specifications in a complex matrix is a relation, and the entity designated by the predicate is a node shared by all of these relations. Each of the nodes and relations, moreover, can be equated with a cognitive routine.

The entity designated by a symbolic unit can therefore be thought of as a **point of access** to a network. The semantic value of a symbolic unit is given by the open-ended set of relations—simple and complex, direct and indirect—in which this **access node** participates. Each of these relations is a cognitive routine, and because they share at least one component the activation of one routine facilitates (but does not always necessitate) the activation of another. The correspondence between the phonological pole and the semantic pole of a symbolic unit implies the ability of the phonological routine to activate the subroutine constituting the access node together with an indefinite number of relational routines that incorporate this subroutine. It cannot be expected that precisely the same group of relational routines will be activated on every occasion, or that all of them will ever be activated on the same occasion. We can suppose, however, that some relational routines have sufficient centrality ... that they are activated virtually every time the symbolic unit is invoked. In fact, some relational routines (representing more

⁷⁴ Langacker, *Foundations*, 165.

⁷⁵ Taylor, *Categorization*, 84.

⁷⁶ Langacker, ‘Context, Cognition, and Semantics,’ 188.

⁷⁷ Langacker, ‘Context, Cognition, and Semantics,’ 188.

intrinsic properties) are plausibly analyzed as components of others, making their activation essentially obligatory.⁷⁸

One may view this process from another angle in terms of attention, salience, or selection. Attention is a phenomenon in cognitive psychology which “is usually modeled in terms of degree of activation of conceptual structures in a neural network model of the mind.”⁷⁹ One’s attention focuses only on features which are most salient.⁸⁰ “The focal adjustment of selection is our ability to attend to parts of our experience that are relevant to the purpose at hand and ignore aspects of our experience that are irrelevant.”⁸¹ Profiling a concept within a semantic frame is an example of selection.⁸² As a first example, the word *Chronicle* in the following sentences selects the most salient encyclopedic information in order to conceptualize the facets of the semantic frame variously in terms of a tome, an editor, or a company:

The *Chronicle* costs a dollar. (tome)
 The *Chronicle* called for his resignation. (editor)
 The *Chronicle* went bankrupt. (company)⁸³

As a second example, encyclopedic knowledge is at work in the following metonymic extension:

That french fries is getting impatient.⁸⁴

When overheard at a fast food restaurant, one understands that the cashier is referring to the person who ordered the french fries. The cashier may refer to the person in this manner because of the direct relation between the person and what they have ordered.

Yet one more example will serve as an illustration of the way in which the profile-domain/frame distinction in conjunction with salient encyclopedic knowledge

⁷⁸ Langacker, *Foundations*, 163. Langacker provides a discussion of these cognitive processes as the foundation for explaining language acquisition, applied to phonology, morphology, syntax, and semantics in Ronald W. Langacker, ‘A Dynamic Usage-Based Model,’ in *Usage-Based Models of Language* (ed. Michael Barlow and Suzanne Kemmer; Stanford: Center for the Study of Language and Information, 2000), 1-63.

⁷⁹ Croft and Cruse, *Cognitive Linguistics*, 46-47.

⁸⁰ Croft and Cruse, *Cognitive Linguistics*, 47.

⁸¹ Croft and Cruse, *Cognitive Linguistics*, 47.

⁸² Croft and Cruse, *Cognitive Linguistics*, 47.

⁸³ Croft and Cruse, *Cognitive Linguistics*, 48.

⁸⁴ Croft and Cruse, *Cognitive Linguistics*, 48.

is helpful in distinguishing between the meaning of words. Langacker points to the distinction between 'roe' and 'caviar', and notes that both terms refer to a mass of fish eggs.⁸⁵ He states

The difference, I suggest, lies in the relative prominence of certain domains in the matrices of these lexical items. In the case of *roe*, the role of the designated mass with respect to the reproductive cycle of fish is central and obligatorily accessed, whereas its role in abstract domains pertaining to the preparation and (conspicuous) consumption of foods is peripheral and activated only on a contingent basis. This ranking is reversed in the case of *caviar*: the domains that construe the designated mass as an item of consumption are salient and obligatorily activated, but the relation of this mass to fish reproduction is secondary (and often suppressed).⁸⁶

3.1.4 Context and Meaning

In what way does context determine which domains will be activated, and how does this relate to an expression's meaning? Langacker develops the idea of contextual embedding as determinative of an expression's meaning in the following way. He begins by noting that "A major component of the conceptual substrate supporting an expression's meaning resides in apprehension of the physical, social, and cultural context, both the immediate context and presumed shared knowledge."⁸⁷ In moving from vernacular to written language, one would presume that in some instances a text will define and use a word in a particular manner, and that this prescriptive meaning serves as the context which prescribes the most salient information for the reader.⁸⁸

In direct bearing on the present investigation, Langacker develops the implications of a cognitive approach to writing.⁸⁹ He notes that writing is a significant departure from a typical viewing arrangement, and that "each kind of

⁸⁵ Longacker, *Foundations*, 164.

⁸⁶ Longacker, *Foundations*, 164-65.

⁸⁷ Langacker, 'Context, Cognition, and Semantics,' 194.

⁸⁸ This is not to claim that either speakers or readers will always access the intended or identical contextual information (be it literary or sociocultural):

... contextual and sociocultural factors are relevant to language only insofar as they are **apprehended** by interlocutors, and this brings them within the realm of conception. If the interlocutors are totally unaware of some feature of the present context, that feature cannot be contextually induced as part of an expression's meaning. (Langacker, 'Context, Cognition, and Semantics,' 194)

Nevertheless, this information does exist in literary context if the author put it there.

⁸⁹ Langacker, 'Context, Cognition, and Semantics,' 199-201.

writing defines its own special viewing arrangement.”⁹⁰ Thus the culturally sanctioned apprehension of a writing’s purpose and method of use belongs to conventional linguistic knowledge. In relation to defining the meaning of words for ‘God’ within the Pentateuch, the nature of canonical scripture seems to be prescriptive. As such, it may not be the case that comparative evidence defines the meaning of the words, but rather that the meaning of these words is embedded and developed within the language-system of the text itself, and that this was prescriptive both within the religious community of ancient Israel, as well as within the present Christian Church. Therefore the present investigation seeks to describe the prescriptive meaning of words for ‘God’ since this accords better with the nature of the Biblical text when read in a confessional context. Thus the text is its own contextualized linguistic system situated within a community of speakers and readers.⁹¹

Moreover, meaning is construed within a larger discourse. In this case, words for ‘God’ are situated within the larger discourse of the Pentateuch. Langacker writes (following the ideas of Peter Harder):

... it is easy for the semantic structures characterized in Cognitive Grammar to be interpreted in more dynamic terms as **instructions** for constructing, modifying, or accessing conceptual structures in discourse. Here are a few brief examples: (i) On the encyclopedic view of linguistic semantics, the speaker’s using a lexical item amounts to an instruction to the hearer to access a certain body of associated knowledge, and in a certain way (based on centrality). (ii) One facet of an expression’s meaning is its choice of **profile**, i.e., some facet of the overall content evoked is singled out as the focus of attention in the sense of being the entity the expression designates. Profiling can thus be thought of as an instruction from the speaker for the hearer to direct attention to the entity in question.⁹²

Also, “Particular ways of applying linguistic units to the ongoing discourse can themselves become established as conventional units.”⁹³ Langacker gives the example of him and his wife referring to their daughter as *the cat* because she is always napping:

⁹⁰ Langacker, ‘Context, Cognition, and Semantics,’ 199.

⁹¹ Cf. Langacker, ‘Context, Cognition, and Semantics,’ 220, who writes that “the conventional value of every unit includes the very fact of its being used as part of the linguistic system by a certain community of speakers.”

⁹² Langacker, ‘Context, Cognition, and Semantics,’ 221.

⁹³ Langacker, ‘Context, Cognition, and Semantics,’ 221.

In this circumstance the specific interpretation whereby *the cat* refers to our daughter is not just a matter of contextual interpretation, but something that is entrenched and conventional in our family, hence itself a linguistic unit within this small speech community.⁹⁴

Thus there are

tacit **augmentations** of other units, incorporating additional specifications that were originally context-induced, but—owing to recurrent usage in similar contexts—have coalesced as established units in their own right, with no increment in form to mark the augmentation in meaning. Even though they are not traditionally recognized, a linguistic system includes an immense number of augmented units of this sort, representing fixed ways of applying other units in particular discourse contexts.⁹⁵

Langacker represents this process as in Figure 3.1.⁹⁶

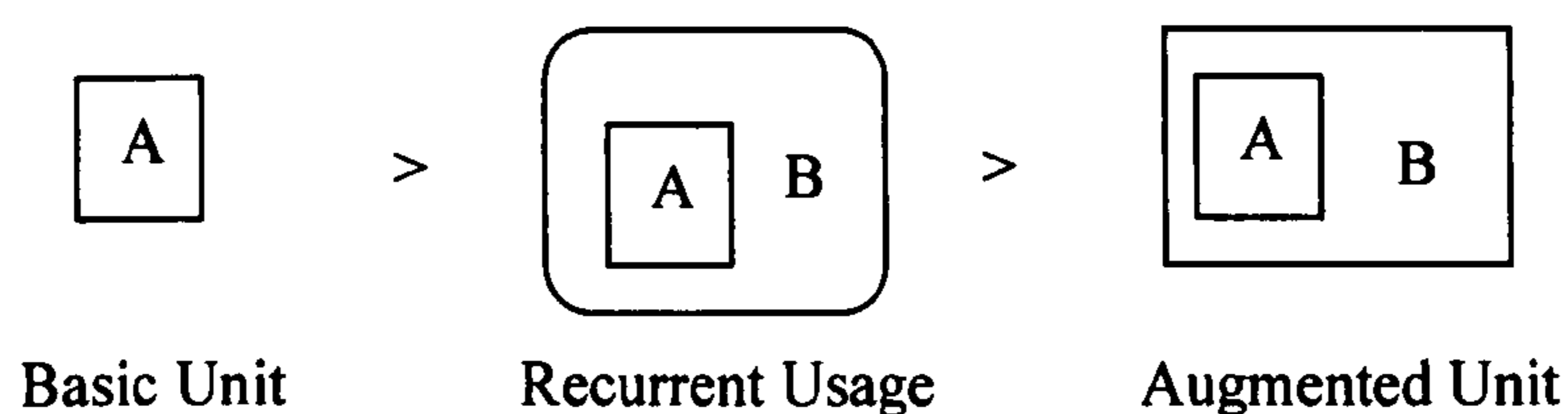


Figure 3.1. The context-induced augmentation of meaning within a linguistic system.

Building on Langacker's development of a discourse as instructional, the present investigation seeks to describe the manner in which the Pentateuch as a discourse may augment lexemes as the reader becomes more familiar with the text during the course of reading.⁹⁷ The text (analogous to a speaker in a discourse situation) thereby instructs the reader regarding the construction of conceptual structures, their modification, and their access. During the course of reading from Genesis to Deuteronomy, the text therefore instructs the reader regarding which information is most central within the text-world, as well as the most salient profile from the text's content as it becomes part of the reader's encyclopedic knowledge.

⁹⁴ Langacker, 'Context, Cognition, and Semantics,' 221.

⁹⁵ Langacker, 'Context, Cognition, and Semantics,' 221-22. Cf. Ronald W. Langacker, 'Discourse in Cognitive Grammar' *Cognitive Linguistics* 12(2001):143-88, 164-66.

⁹⁶ Langacker, 'Context, Cognition, and Semantics,' 222.

⁹⁷ Cf. Langacker ('Context, Cognition, and Semantics,' 227): "While I have focused here on spoken language, it should be evident that all the phenomena and levels of complexity I have discussed have analogs in written texts. Indeed, the written medium itself, the permanence of written documents, and the wide array of written genres result in additional layers of complexity and a great proliferation in the store of conventional units available for constructing and interpreting connected discourse."

3.1.5 Dynamic Construal and Interpretation

Finally, there is the issue of interpretation as conceived by cognitive linguists. While traditional structural linguistics locates meaning and structural properties within the lexicon, and then accounts for variability by means of pragmatic rules and principles, cognitive linguists construe meanings and structural relations ‘on-line’ in actual situations of use.⁹⁸ In the words of Croft and Cruse,

It is not of course denied that the linguistic expressions provide a vital component of the raw material required for the construal of meaning. But, as we shall see, they represent only one component among several. On this view, words do not really have meanings, nor do sentences have meanings: meanings are something that we construe, using the properties of linguistic elements as partial clues, alongside non-linguistic knowledge, information available from context, knowledge and conjectures regarding the state of mind of hearers and so on.⁹⁹

This is known as dynamic construal, and one must be careful to distinguish concepts from contextually construed meanings, which are interpretations.¹⁰⁰

What is the relation between the linguistic sign and contextualized interpretation?

We shall say that ‘life’ is breathed into a sign when it is given a contextualized interpretation. An isolated sign certainly has semantically relevant properties, semantic potential, and these properties have an influence on eventual interpretations, but they are to be distinguished from the interpretations themselves.¹⁰¹

The intuitions of meaning which one may have regarding isolated words may be explained as default construals, which may be seen as the most prominent access node associated with a word.¹⁰²

⁹⁸ Croft and Cruse, *Cognitive Linguistics*, 97.

⁹⁹ Croft and Cruse, *Cognitive Linguistics*, 97-98.

¹⁰⁰ Croft and Cruse, *Cognitive Linguistics*, 98. For instance, Croft and Cruse give the example of the concept category ANIMAL, which is a rather broad category. However, in the sentence ‘Oh, look: that poor animal hasn’t had anything to eat since this morning!’ said reference to the family dog whom someone forgot to feed, one construes the contextual meaning ‘dog’ from the word ‘animal’ as the right interpretation.

¹⁰¹ Croft and Cruse, *Cognitive Linguistics*, 98-99. Croft and Cruse refer to the potential semantic value of a word as ‘purport’ (*Cognitive Linguistics*, 100-101). ‘Purport’ is part of the raw material contributed by the word to the processes of construal of an interpretation, and it consists of the intuitive sense of coherence among most of the uses of a word (*Cognitive Linguistics*, 100). According to Croft and Cruse, there are no abstract, fixed, mental categories associated with a word in its mental representation (*Cognitive Linguistics*, 92).

¹⁰² Croft and Cruse, *Cognitive Linguistics*, 99.

Moreover, what is the relation between the more prominent domains within the semantic frame of a word and the less prominent domains of encyclopedic knowledge in relation to the process of interpretation? Croft and Cruse differentiate between the processes which lead up to the instant of recognition, the instant itself, and the subsequent processing which occurs. Prior to encountering a word or a snippet of text, one's past experience includes salient contextual factors, as well as perceived and inferred relations (e.g., the grammatical feature of causation).¹⁰³ Also there is immediately preceding mental activity (=‘priming’) which leads to concept formation.¹⁰⁴ Then

When we encounter a piece of language in the course of normal communication, there is an instant of comprehension, a kind of crystallization of the perception of meaning—we know what somebody has said (or written etc.). This is similar to our recognition of a familiar face, or when we realize that what we are seeing is a dog and so on. In the case of the face, we do not merely recognize whose face it is, but at the same instant we see perhaps that the person is tired, or worried, and the hair is windblown and so on. On further reflection, we might infer what the person has been doing, or what the cause of worry is. The processing can continue indefinitely, but there is nonetheless a prior moment of recognition.

Something similar happens when we encounter a piece of language. We recognize in an instant what has been said, but we can go on working out consequences and further inferences indefinitely. It is what constitutes the focus of our attention at the moment of understanding that is referred to here as the interpretation of an expression. Phenomenologically, it is a fairly clear-cut event. It will be useful to distinguish pre-crystallization processes, processes preceding and leading up to crystallization, and post-crystallization processes. In many approaches to meaning, there is a determinate starting point for the process of constructing an interpretation, but an indeterminate end point.¹⁰⁵

In relation to the present study of the meaning of words for ‘God’ within the Pentateuch, this investigation will distinguish between primary domains which are most likely activated in the instant of interpretation (crystallization) on the basis of pre-crystallization contextual ‘priming’, and those domains which may follow during the ensuing course of interpretation (post-crystallization).¹⁰⁶ Within Part II, entrenched meanings will be described which are part of the reader’s encyclopedic

¹⁰³ Croft and Cruse, *Cognitive Linguistics*, 93.

¹⁰⁴ Croft and Cruse, *Cognitive Linguistics*, 93.

¹⁰⁵ Croft and Cruse, *Cognitive Linguistics*, 99-100.

¹⁰⁶ In particular, see the cognitive analysis in chapters 4 through 6.

(cumulative reading) knowledge, and these entrenched meanings set the trajectory or 'prime' certain contextualized construals of meaning and post-crystallization interpretations.

The above-mentioned understanding of interpretation is a refinement of Barr's description of illegitimate totality transfer in his critique of the Biblical theology movement. On the one hand, the present approach limits the information which the mind realistically processes in the instant of initial interpretation. On the other hand, the subsequent process of interpretation allows for the cognition of further encyclopedic knowledge which may be associated with a given word. For example, during the initial reading of a passage one may process the name יהוה as referring to the Lord, to the exclusion of other information. During subsequent reflection, however, one may think upon other contexts in which this word occurs, which are part of the encyclopedic knowledge associated with it (e.g., Exod 3-4; 34:6-7). Thus there is an initial selection of salient domains, and this is then followed by the activation of other related domains within the cognitive matrix. However, this approach is not intended to legitimate Biblical theologians who read all of a word's 'theological' meanings into every occurrence. Rather, contextual indicators and themes activate certain domains within the encyclopedic knowledge which is associated with a word, and these 'triggers' are features of the text's literary structure. Meaning is therefore not the attribution of encyclopedic knowledge to a word ripped out of context, but rather meaning is contextually determined as a literary process. So it seems that in one sense Biblical theologians were right that some passages are to be read in the light of others (i.e., intertextuality), however they went much too far and Barr provided a needed corrective against this practice. The present discussion is an attempt to describe the legitimate and realistic activation of encyclopedic knowledge.

Moreover, what are the constraints on interpretation? The first constraint is the human cognitive system, and this is limited by aspects such as memory and attentional limitations.¹⁰⁷ Second, the nature of reality suggests that "Some aspects of experience naturally lend themselves more readily to construal in certain respects and less readily to construal in other respects."¹⁰⁸ For example one is either married or single, and one cannot be very or slightly married. This latter option does not

¹⁰⁷ Croft and Cruse, *Cognitive Linguistics*, 101.

¹⁰⁸ Croft and Cruse, *Cognitive Linguistics*, 101.

accord with reality. Third, convention concerns the manner in which society habitually construes situations and uses words.¹⁰⁹ Fourth, context constrains interpretation. This includes linguistic context, physical context, social context, and stored knowledge.¹¹⁰ In the present investigation, linguistic context consists of the text of the Pentateuch situated within the Old Testament and in the Christian canon, and the social context consists of its interpretation within the confessional context of the Christian Church. This is not intended to be an in-depth discussion of interpretation within a cognitive paradigm, but rather it is intended to demonstrate that this element has been considered.

The present discussion of cognitive linguistics has now laid the foundation for proceeding to a semantic analysis of words for ‘God’ within the Pentateuch based upon the notions of profile-domain/frame, encyclopedic knowledge, centrality and information salience, context and meaning, and dynamic construal in interpretation. But first it will be helpful to compare and contrast the general characteristics of previous work in comparative philology with the cognitive approach as applied within this investigation.

3.2 The Nature of This Cognitive Analysis and Its Relation to Comparative Philology

Before proceeding to the following semantic analysis, it is important to note that cognitive semantics has been used in conjunction with comparative philology.¹¹¹ Therefore the present investigation does not advocate cognitive linguistics as a substitute for comparative philology. Rather, this analysis aims to consider the manner in which the linguistic signs within the text of the Pentateuch are processed by a reader in order to construct meaning, and cognitive theory serves as the foundation for accomplishing this task. Moreover, a cognitive approach to semantics is not seen as a panacea for what the present investigator considers to be methodological flaws in previous treatments of the meaning of words for ‘God’ within the Biblical text. For scholars may very well use comparative philology in conjunction with cognitive semantic theory in order to describe the meaning of

¹⁰⁹ Croft and Cruse, *Cognitive Linguistics*, 102.

¹¹⁰ Croft and Cruse, *Cognitive Linguistics*, 102-3.

¹¹¹ Cf. Dirk Geeraerts, ‘Caught in a Web of Irony: Job and His Embarrassed God,’ in *Job 28: Cognition in Context* (ed. Ellen van Wolde; Leiden: Brill, 2003), 37-55.

frequently occurring words within the Biblical text. Instead, the present investigator's critique of comparative philology stands independent from the use of cognitive theory, and this is fully acknowledged.

In sum, what are the main differences between traditional comparative approaches to defining the meaning of words for 'God' and the cognitive approach as it is applied within the present work? Foremost, more traditional historical-critical approaches (that is, non-synchronic) go behind the Biblical text and posit that the meaning of Biblical words for 'God' was the same in ancient or proto-Israel as within Ugaritic or various Akkadian linguistic and religious communities. This methodology relies primarily upon language data (whether gleaned from ancient texts or archaeological finds) other than Hebrew, which is then used to interpret the Hebrew word. In contrast, the cognitive approach as it is applied in this investigation looks only at evidence from within the Hebrew language system of the pentateuchal text since the words for 'God' occur frequently enough to produce reliable results for semantic analysis. Moreover, the text itself actually defines the words within a conceptual matrix and instructs the reader regarding the most salient domains against which each word profiles. The present investigation is an examination of the semantic system of the Hebrew pentateuchal MT as it stands, and it is therefore to be distinguished from an historical or etymological investigation.

Second, comparative approaches presumably assume that the encyclopedic knowledge associated with words for 'god' in neighboring religious systems is similar to what would have been associated with words for 'God' in ancient or proto-Israel. In contrast, the cognitive approach used in this investigation posits that the encyclopedic knowledge which is associated with words for 'God' within the Pentateuch comprises the encyclopedic knowledge which indicates the meaning of these words within the pentateuchal text. Once again, this investigation aims to describe the semantic system of the text, and this is to be distinguished from an historical or etymological investigation.¹¹²

Third, traditional comparative approaches suggest that the most central and salient information associated with words for 'God' consisted in the same concepts

¹¹² Although the encyclopedic knowledge of first readers may have been wider than the text, the text is all that we have and we do not know what they actually thought. Moreover, it is the meaning of words as they are used within the text which the present analysis aims to describe, not the understanding of original readers (which would be a different research question).

as found in non-Israelite, ANE, religious texts. In contrast, the present application of the cognitive approach assumes that the central and most salient information associated with words for 'God' within the Pentateuch is evidenced by their use within their present literary context. Once again, this investigation aims to describe the semantic system of the text, and this is to be distinguished from an historical or etymological investigation.

Fourth, traditional comparative approaches have not dealt with the way the brain functions in relation to word meaning or reading processes (dynamic construal). In contrast, the cognitive approach differentiates between pre-crystallization interpretation, the instant at which a word is encountered, and subsequent (post-crystallization) interpretation. Presumably, pre-crystallization interpretation follows the trajectory of a text within a given social context and creates linguistic or semantic expectation before a word is encountered in the textual flow, and then post-crystallization interpretation of Biblical words or phrases may look to and reflect on prominent texts in which that word or phrase occurs (e.g., יהוה and Exod 3-4; 34:6-7). As part of the text-language-semantic system, words for 'God' within the Pentateuch profile against domains which are given within their present literary context rather than against knowledge which scholars may regain through the research of word-use within non-Israelite or proto-Israelite ANE religious systems.

L. Noordman makes the point that there is a difference between exegetes and linguists as readers, and readers who are not scholars.¹¹³ He finds that most texts are not written to be read only by scholars. Therefore "If the understanding of texts consists of the construction of mental models by the readers, it is worthwhile to investigate empirically this process not only for scholarly exegetes and linguists, but also for non scholar readers."¹¹⁴ The present investigation may therefore be seen as an attempt to describe the manner in which the text of the Pentateuch encodes the prescribed meaning of words for 'God' in such a manner as to present the intended semantic information to the non-scholarly reader through their frequent occurrence within associative complexes of the text's semantic and literary structure. For

¹¹³ Leo Noordman, 'Some Reflections on the Relation Between Cognitive Linguistic and Exegesis,' in *Job 28: Cognition in Context* (ed. Ellen van Wolde; Leiden: Brill, 2003), 334.

¹¹⁴ Noordman, 'Some Reflections,' 334.

“cognitive linguistics provides tools to analyse texts and to describe their interpretations.”¹¹⁵

3.3 Methodological Summary

This chapter began with a basic sketch of Cognitive Linguistics, its point of departure, its relation to more traditional approaches to meaning, and its general aims. We then proceeded to outline the more relevant aspects of cognitive semantics which will be helpful for this investigation into the meaning of words for ‘God’. This included the notions of profile-domain/frame, encyclopedic knowledge, information salience, contextualized meaning, and dynamic construal in relation to interpretation. This discussion of cognitive theory therefore suggests that the semantic analysis within chapters 4 through 6 should attempt:

1. To identify the various senses of a word as it is used within the text.
2. To hypothesize the most general domain(s) against which the word may profile in all contexts (i.e., at the point of crystallization).
3. To identify the more salient domains against which the word may profile in many contexts (=post-crystallization interpretation).
4. To identify the less salient domains against which the word may profile in some interpretive contexts (=post-crystallization interpretation).

Accordingly, now that the theoretical and methodological foundation has been laid, discussion turns to an analysis of יהוה in Chapter 4, an analysis of אלהים in Chapter 5, and an analysis of אל in Chapter 6. Each chapter will first describe past scholarship, and then proceed with a fresh investigation using a cognitive approach.

¹¹⁵ Noordman, ‘Some Reflections,’ 334.

CHAPTER 4

THE MEANING OF יהוה

4.0 Introduction

In the preceding chapter, we presented a brief summary of cognitive linguistics, and discussed the aspects of cognitive semantic theory which are relevant to the present discussion of the meaning of words for 'God' within the Pentateuch. This chapter now turns to the meaning of the name יהוה in particular. We will begin with a representative overview of past treatments of the meaning of this name, and then we will proceed with a fresh cognitive investigation of the meaning of יהוה as it is developed within the Hebrew MT of the Pentateuch itself.

4.1 Previous Treatments of יהוה

Due to the volume of material which has been written on the name יהוה, the following presentation of past attempts to identify the meaning of יהוה will limit discussion to the representative work of W.F. Albright and the Baltimore School, and to the work of T.N.D. Mettinger.¹ Although there have been non-verbal

¹ Constraints on space do not permit a discussion of the work of Johannes C. de Moor, *The Rise of Yahwism: The Roots of Israelite Monotheism* (Leuven: Leuven University, 1990). For an evaluation of De Moor's position, see R.S. Hess, 'The Divine Name Yahweh in Late Bronze Age Sources?' *UF* 23(1991):181-88 and N. Lohfink, 'Ein Wolkenpalt: Neue Veröffentlichungen zur Religionsgeschichte Israels,' *Jahrbuch für Biblische Theologie* 7(1992):387-398. Neither does space permit a discussion of M.S. Smith's views on יהוה in *The Early History of God: Yahweh and the Other Deities in Ancient Israel* (San Francisco: Harper and Row, 1990) or in *The Origins of Biblical Monotheism: Israel's Polytheistic Background and the Ugaritic Texts* (Oxford: Oxford University Press, 2001). For reviews of Smith's most recent work, see David Noel Freedman, Review of Mark S. Smith, *The Origins of Biblical Monotheism: Israel's Polytheistic Background and the Ugaritic Texts*, *JQR* 93(2002):276-79; W. Moberly, Review of Mark S. Smith, *The Origins of Biblical Monotheism: Israel's Polytheistic Background and the Ugaritic Texts*, *BiblInt* 12(2004):200-203. The following discussion of Albright and Mettinger sufficiently presents the general methodology used in the debate within critical scholarship over the provenance, history, and meaning of the Tetragrammaton. For an example of source-critical work on the Tetragrammaton, see William R. Arnold, 'The Divine Name in Exodus iii.14,' *JBL* 24(1905):107-65; Werner H. Schmidt, *Exodus*, (BKAT 2; Neukirchen-Vluyn: Neukirchener, 1977), 144-47; J. Steverino Croatto, 'Die relecture des Jahwe-Namens. Hermeneutische Überlegungen zu Ex 3,1-15 und 6,2-13,' *EvT* 51(1991):39-49. Croatto argues that the presence of God as the means for setting Israel free from bondage is the one meaning of the name יהוה. He performs a source analysis of the Exodus 3 and 6 texts in conjunction with an interpretation from the perspective of liberation theology. He posits that the ontological interpretation of the LXX obscured the real meaning of the passage from antiquity, however he does not provide an explanation for usage in Is 40-46 or Hos 1:9, which both preceded the LXX translation. For form critical accounts of the meaning of יהוה, see H. Gunkel, *Genesis übersetzt und erklärt* (HKAT; 5th ed.; Göttingen: Vandenhoeck & Ruprecht, 1922), xxii; Albrecht Alt, 'The God of the Fathers,' In *Essays on Old Testament History and Religion* (trans. R.A. Wilson; Garden City, N.Y.: Doubleday, 1967), 1-100; repr. of 'Der Gott der Väter', in *Beiträge zur Wissenschaft vom Alten und Neuen Testament, herausgegeben von Rudolf Kittel, III Folge, Heft 12* (Stuttgart: W. Kohlhammer, 1929); repr. in

interpretations of יהוה, the present discussion will focus on verbal interpretations since it is the consensus that יהוה is somehow related to the verb היה/הוה.² Cognate-language evidence will be presented in the discussions of Albright and Mettinger, and space does not permit individual treatments of Ugarit,³ Egypt,⁴ Mari,⁵ Ebla,⁶

Kleine Schriften zur Geschichte des Volkes Israel (München, 1953); E. Auerbach, *Moses* (Amsterdam: G.J.A. Ruys, 1953), 43. Alt's work has been critiqued by G.J. Wenham, 'The Religion of the Patriarchs,' in *Essays on the Patriarchal Narratives* (ed. A.R. Millard and D.J. Wiseman; Leicester, Eng.: Inter-Varsity, 1980), 173; Frank Moore Cross, Jr. 'God of the Patriarchs,' in *Canaanite Myth and Hebrew Epic* (Cambridge, Mass.: Harvard University Press, 1973), 228-32; Sigmund Mowinckel, 'The Name of the God of Moses,' *HUCA* (1961)32:123; Matthias Köckert, *Vätergott und Väterverheißungen: Eine Auseinandersetzung mit Albrecht Alt and seine Erben* (Göttingen: Vandenhoeck und Ruprecht, 1988); Rudolf Mayer, 'Der Gottesname Jahwe im Lichte der neuesten Forschung,' *BZ* 2(1958):28 n1. For a final form reading of the meaning of יהוה, see R.W.L. Moberly, *The Old Testament of the Old Testament: Patriarchal Narratives and Mosaic Yahwism* (Minneapolis: Fortress, 1992). Moberly discusses the contextual meaning of the Tetragrammaton rather than the meaning of the form in hypothesized historical settings. He focuses on the conceptual and theological complexes which are associated with the name. For an evaluation of Moberly's position, see C. Seitz, 'The Call of Moses and the "Revelation" of the Divine Name: Source-Critical Logic and its Legacy,' in *Word Without End: The Old Testament as Abiding Theological Witness* (ed. C. Seitz; Grand Rapids: Eerdmans, 1998), 229-47. For the meaning of יהוה as it has been taken up in Biblical Theology, see W. Eichrodt, *Theology of the Old Testament* (1959, 1964; repr., 2 volumes; The Old Testament Library; trans. J.A. Baker; Philadelphia: Westminster, 1961, 1967), 1:187-92; G. von Rad, *Old Testament Theology* (1959, 1960; repr., 2 volumes; trans. D.M.G. Stalker; San Francisco: Harper, 1962, 1965), 1:180; H.D. Preuß, *Old Testament Theology* (1991, 1992; repr., 2 volumes; trans. Leo G. Perdue; Edinburgh: T & T Clark, 1995, 1996), 1:139-42; Rendtorff, *TAT*, 2:160-70.

² Non-verbal interpretations of יהוה include that of G.R. Driver, 'The Original Form of the Name "Yahweh": Evidence and Conclusions,' *ZAW* 46(1928):7-25. J. Obermann ('The Divine Name YHWH in the Light of Recent Discoveries,' *JBL* 68[1949]:301-23) argued that יהוה was originally a Canaanite causal participle, however this view was disputed by T. Vriezen ('Ehje 'Ašer 'Ehje', in *Festschrift Alfred Bertholet zum 80. Geburtstag* [Tübingen: Möhr, 1950], 405), Mayer ('Der Gottesname,' 48), and L. Koehler ('Jod als hebräisches Nominalpräfix,' *WO* 1[1950]:405). L. Koehler ('Jod,' 404-5) posited that this was a nominal prefix by analogy with the same feature in Arabic, however this was argued against by Mayer ('Der Gottesname,' 48-49). A. Murtonen ('The Appearance of the Name Yhwh outside Israel,' *StudOr* 16[1951]:3-11; *A Philological and Literary Treatise on the Old Testament Divine Names* אל, אלוה, אלהים, and יהוה [*StudOr*; Edidit Societas Orientalis Fennica XVIII:1; Helsinki, 1952]) likewise proposed that יהוה is a *y*-prefixed noun, however Wolfram von Soden ('Jahwe „Er ist, Er erweist sich“,' *WO* 3[1964-66]:178) found grave problems in his proposal. N. Walker ('Yahwism and the Divine Name "Yahweh",', *ZAW* 70[1958]:262-5) proposed that the 25 occurrences of יה with a *mappiq* in the *he* indicate that the *he* is a consonant, which rules out its interpretation of the verb. However, Mayer ('Der Gottesname,' 32) remained unconvinced and concluded that this thesis goes directly against the historical witness of the text itself in Exodus 3 and 6, which makes an explicit claim that the true etymology for the divine name is verbal from היה. S. Mowinckel ('The Name,' 121-33) posited that *ya-huwa* was an ejaculatory yell composed from an Arabic interjection *ya* and a 3ms pronoun meaning 'Oh He!'. Most recently, J. Tropper ('Der Gottesname *YAHWA,' *VT* 51[2001]:81-106) proposed that the Tetragrammaton is a *qatl* noun form based upon his study of the Babylonian transcriptions of Judean names which contain יהוה as a theophoric element, and he attempts to strengthen his argument by appealing to evidence from Kuntillet Ajrud and the Mesha stele. One may make the observation that each of these appeals to a non-verbal interpretation of יהוה have failed to convince scholars, which is indicated by the consensus focus in mainstream scholarship on verbal interpretations.

³ For early discussions of the Ugaritic evidence of the occurrence of Yw, see H. Bauer, 'Die Gottheiten von Ras Schamra,' *ZAW* 51(1933):81-101; Eißfeldt, 'Neue Zeugnisse für die Aussprache des Tetragramms als Jahwe,' *ZAW* 53(1935):59-76; repr., *Kleine Schriften* II(1963):81-96; A. Bea, 'Ras Šamra,' *Bib* 20(1939):440-41; W. Baumgartner, 'Ras Schamra und das Alte Testament,' *TRu* 13(1941):157-83; J. Gray, 'The God Yw in the Religion of Canaan,' *JNES* 12(1953):278-83; R. Abba,

Byblos,⁷ and Soleb.⁸ The scholarly consensus seems to be that יהוה was originally a 3ms *yqtl* verb, and therefore this will be the working assumption of the present investigation, since it also takes Israel's own religious traditions seriously. The precise meaning of this verbal form, however, depends on a given scholar's use of the comparative evidence, and each major archaeological find seems to spark new interpretations of the meaning of Old Testament יהוה.⁹

4.1.1 W.F. Albright and the Baltimore School

In turning to the work of W.F. Albright and the Baltimore school, focus comes to bear on traditional historical-critical philology and comparative religions. Albright and his followers assume that one must reconstruct the actual history behind the pentateuchal text, and that by looking to word usage among Israel's neighbors one may recover the meaning of Biblical words. This school of thought is a historical quest, and therefore the meaning of words resides in their usage according to the theoretical reconstruction of history behind the text. In other words, the meaning of יהוה is illumined by its possible etymology. Moreover, this school of thought

'The Divine Name Yahweh,' *JBL* 80(1961):320-28; R. de Vaux, 'Sur l'origine Kénite ou Madianite du Yahvisme,' *ארץ ישראל* 9(1969):28-32; 'The Revelation of the Divine Name YHWH,' in *Proclamation and Presence: Old Testament Essays in Honour of Gwynne Henton Davies* (ed. John I. Durham and J.R. Porter; London: SCM, 1970), 48-75. The consensus is that Ugaritic *yw* is probably not related to southern יהוה.

⁴ For discussions regarding a possible Egyptian parallel, see A. Alt, 'Ein ägyptisches Gegenstück zu Ex 3:14,' *ZAW* 58(1940):159-60; S. Hermann, 'Der alttestamentliche Gottesname,' *EvT* 6(1966):291-92; H.-P. Müller, 'Der Jahwename und seine Deutung Ex 3,14 im Licht der Textpublikationen aus Ebla,' *Bib* 62(1981):321 n83; Hess, 'The Divine Name Yahweh'.

⁵ See André Finet, 'Iawi-Ilâ, Roi de Talhayûm,' *Syria* 41(1964):117-42. Michael P. Streck ('Der Gottesname „Jahwe“ und das amurritische Onomastikon,' *WO* 30[1999]:35-46) discusses the Amorite onomastic evidence and concludes that the form */yaHwîl/* is a verbal form rather than a theophoric element. Therefore one may conclude that the Amorite onomastic evidence does not provide a parallel for יהוה as a divine name.

⁶ A. Archi ('The Epigraphic Evidence from Ebla and the Old Testament,' *Bib* 60[1979]:556-66) discusses the bearings of the Ebla finds on the interpretation of Old Testament Yahweh. He specifically addresses Pettinato's belief that the interchange between *-il* and *-ya* in personal names suggested that Yahweh was known at Ebla (2500-2000 BC). He concludes that this evidence is at best ambiguous, and that this element is more likely a common Semitic hypocoristic element (Archi, 'Ebla,' 556-57). Müller, on the other hand, thinks that this element is more likely a finite verb from *hî* 'to be', whereas OT יהוה is irrefutably a Qal perfect from *hî* (Müller, 'Der Jahwename,' 307, 323).

⁷ W.L. Moran ('Early Canaanite *yaqtula*,' *Or* 29[1960]:1-19) demonstrated that the verbal prefix *ya-* occurred within the dialect of Byblos, which is reflected in the Amarna tablets written there. This is yet more evidence which demonstrates that a prefixal *ya-* was found in Canaan during the LBA.

⁸ See Hermann ('Gottesname') for an early treatment of the evidence from Soleb.

⁹ The following presentation will not treat the philological or grammatical discussions in theological dictionaries or in Old Testament theologies since these offer little in the way of new information. Most reflect that which has already been argued or presented in specialized articles and books. Cf. G. Quell, 'ἀύριος,' *TDNT* 3:1058-81; E. Jenni, 'יהוה,' *THAT* 1:701-7; Freedman-O'Connor, 'יהוה,' *TDOT* 5:501-21; Terence Fretheim, 'Yahweh,' *NIDOTTE* 4:1295-1300.

assumes the Documentary Hypothesis or a variation of it. This means that the witness of the J document to the antiquity of the Tetragrammaton (e.g., Gen 4:26b; 14:22) and the occurrence of similar surface forms throughout the ANE suggests the need for marshalling comparative evidence in order to discover the original or etymological meaning of יהוה within its ANE religious and linguistic milieu.¹⁰ This approach assumes that the meaning of a given similar surface form in its own historical and religious context may have meant the same thing as יהוה in ancient Israel.

The main characteristics of Albright's approach to interpreting יהוה are (1) Yahweh is a Hiphil imperfect, which casts Yahweh as a creator deity; (2) the name Yahweh was originally part of an ancient litany, traces of which remain within the present Old Testament; (3) one must go behind the text in order to recover the original form of the divine name; and (4) the Kenite hypothesis rightly establishes the historical plausibility for the rise of Yahweh in ancient Israel.¹¹

The Hiphil Interpretation. Albright's reconstruction of the hypothetical antecedent form of the phrase יהוה אשר אהיה depends on the work of Paul Haupt, who believed that Jahwe is the later, Priestly name of the Edomite God earlier called upon by Esau.¹² Haupt held that the Edomite causal verb 'Jahwe' means 'Creator, Insdaseinrufer'.¹³ Moreover, the incomprehensible phrase יהוה אשר אהיה cannot be correct in its present form, and the earlier text instead may have read *ahwê äšër ihwê* or *ahjê äšär ihjê* 'Ich rufe ins Dasein, was da ist', and the second half of the verse (3:14b) is a later gloss.¹⁴ Although the Hiphil of היה does not occur within the Old Testament, this datum is irrelevant since יהוה was originally an old Edomite name.¹⁵

¹⁰ Scholars who adopt the Old Name-New Content hypothesis (described below) likewise allow for comparative philology in order to discover the pre-Mosaic meaning(s) of the name (see J. Barton Payne, 'הוה,' *TWOT* 1:210-12.).

¹¹ This presentation will treat the literary reconstruction of יהוה אשר אהיה within the discussion of the ancient litany, and the Kenite hypothesis in the work of Mettinger, below.

¹² Paul Haupt, 'Der Name Jahwe,' *OLZ* 5(1909):11.

¹³ Haupt, 'Der Name,' 211.

¹⁴ Haupt, 'Der Name,' 211. Albright found Haupt's repointing of MT יהוה אשר אהיה to *ahyéh ašer yihyéh* 'I cause to be what comes into existence' convincing (W.F. Albright, 'The Name Yahweh,' *JBL* 43[1924]:376). J. Hehn (*Die biblische und die babylonische Gottesidee: Die israelitische Gottesauffassung im Lichte der altorientalischen Religionsgeschichte* [Leipzig: J.C. Hinrichs, 1913], 220), however, found that Haupt's notion that Esau was originally an Edomite god, and that Abraham, Isaac, and Jacob were originally gods of Hebron, Beersheba, and Bethel, respectively, "läßt sich nicht operieren" on the basis of what we know from the Old Testament. In particular, this hypothesis directly contradicts the Qal interpretation in Exod 3:14-15.

¹⁵ Haupt, 'Der Name,' 211-12.

Albright argued that the imperfect verb *Yahwéh* is derived from *hwy* (later *hayah*) ‘to come into existence, become, be’, and the *a* vowel indicates that יהוה is a causative corresponding to Late Hebrew *mehawweh* ‘he who causes to be, brings into existence’.¹⁶ Although some believe that this conception is too abstract for second millennium BC Hebrews, Assyrian *šubšû* (causative of *bašû* ‘come into existence, be’), Egyptian *šhpr* (causative of *hpr*, ‘come into being, becoming’), Phoenician *kwn* (in the construction *Yakîn-ilu* ‘god brings into existence, creates’), and Aramaic *ahwî* (*af’el*) or *hawwî* (*pa’el*) ‘cause to be’ occur from the Pyramid age (for Egyptian) until late (Aramaic).¹⁷ The name יהוה therefore probably means ‘the one who brings into existence, Creator’.¹⁸ Thus יהוה צבאות means ‘He Who Causes the Hosts of Israel to Come into Existence’, יהוה שלום ‘He Who Causes Peace to Exist’, and יהוה יראה ‘He Who Causes Worship to Exist’, which are quotations from ancient litanies of the supreme patriarchal deity.¹⁹

In the light of later criticism, Albright justified his causal interpretation by pointing out that this vocalization also occurs in an Egyptian transcription of a list of Shasu place names in Palestine from the time of Rameses II (early 13th cent. BC).²⁰ In terms of morphophonology,

The vocalization of the name is fixed by the Barth-Ginsberg law as causative. It cannot have been *qal* because the stative-intransitive was vocalized **yīhwāy>*yīhyē>*yīhyê* (jussive); cf. archaizing Hebrew forms such as *yibkāyûn*, “they weep,” *ye ’tāyûn*, “they come,” *yehmāyûn*, “they roar.” There is thus no rational escape from the interpretation of *Yahwê* as meaning “He Causes to Come into Existence,” exactly like contemporary Accadian *ušabšī* and Egyptian *šhpr.f*, or like slightly later Canaanite (Phoenician) *yakîn*. The early jussive of the causative, **yahwī*, later *yāhū*, means simply “let him bring into existence,” and was so used in early Northwest-Semitic personal names.²¹

¹⁶ Albright, ‘The Name,’ 374. Le Clerc (Clericus) was probably the first to suggest this causative meaning for יהוה ‘creator et effector rerum’ in 1700 (Albright, ‘The Name,’ 375). Albright also argues for this view in *From the Stone Age to Christianity: Monotheism and the Historical Process* (2d ed.; Garden City, N.Y.: Doubleday, 1957), 197ff.; ‘Review of B.N. Wambacq,’ *JBL* 67(1948):377-81, 379-80.

¹⁷ Albright, ‘The Name,’ 375.

¹⁸ Albright, ‘The Name,’ 375.

¹⁹ Albright, *FSAC*, 16.

²⁰ Albright, ‘Review,’ 380.

²¹ Albright, ‘Review,’ 380.

Albright held to this interpretation throughout subsequent writings, although he did modify his view of the change in phonology and morphology. His modified view of vocalization for the stative (intransitive) form is **yihwayu* → **yihwê* → *yihyê*, and for the causal he posits **yihwayu* → **yáhwiyu* → *Yahwê* (spelled YHWH) with a jussive form *Yáhu*.²²

However, the Hiphil interpretation of Yahweh is not without its problems. First, Mowinckel disputed Albright's Hiphil interpretation 'He Creates' on the grounds that personal names of individuals in the ANE sometimes consisted of a verb plus object, however there are no divine names which consist of only a verb.²³ Second, H. Kosmala points out that Hebrew had plenty of other verbs for denoting the Creator: ברא, יצר, עשה, and קנה.²⁴ Third, scholars note that in Hebrew there is no known occurrence of היה in the Hiphil, and that the causative is expressed by the Piel.²⁵ Fourth, the š-stem of *bašûm* 'to be' appears very seldom in older Akkadian personal names with the meaning 'to create'; this is more common in later personal names, whereas *banûm* is the more common term meaning 'to create'.²⁶ Moreover, with a name as old as יהוה, the causative prefix conjugation would be interpreted as a preterite rather than a present ('Er hat ins Sein gerufen, Er hat geschaffen').²⁷ Fifth, J.P. Hyatt questions Albright's reconstruction of the MT in Exod 3:14-15, and derivatively that of Cross (treated below). He finds that although this passage seems 'crowded', and although one cannot rule out the transmission of these verses in disorder,

this treatment of the masoretic text is very subjective. In particular we should note the arbitrariness of assuming that the words 'ehyeh 'ašer 'ehyeh were

²² Albright, *FSAC*, 15-16. The Hiphil interpretation is also defended by D.N. Freedman, 'The Name of the God of Moses,' *JBL* 79(1960):151-56; repr. in *Divine Commitment and Human Obligation: Selected Writings of David Noel Freedman* (ed. John R. Huddleston; vol. 1; Grand Rapids: Eerdmans, 1997), 82-107. He believes that the Qal interpretation in Exod 3:14 arose after the original causal meaning had been forgotten (Freedman, 'God of Moses,' 84). Cf. the critique by B. Childs, *The Book of Exodus: A Critical, Theological Commentary* (The Old Testament Library; Louisville: Westminster, 1974), 62-63.

²³ Mowinckel, 'The Name,' 128-29.

²⁴ H. Kosmala, 'The Name of God (YHWH and HU),' *ASTI* 2(1963):105. The implication is that if creation were in focus, why was a verb not used which was more directly linked with creation?

²⁵ Abba, 'The Divine Name,' 325; James Barr, 'The Problem of Israelite Monotheism,' *TGUOS* 17(1957):52-62, esp. 55-56; Von Soden, 'Er ist,' 182.

²⁶ Von Soden, 'Er ist,' 182.

²⁷ Von Soden, 'Er ist,' 182.

originally *'ahyeh 'ašer yihyeh*, when there is no versional support whatsoever for such a view.²⁸

Sixth, Hyatt points out that even if one follows Albright's causal interpretation of the Amorite personal names, these do not refer to cosmic creation, but rather they refer to the deity's creation of the child in the womb and the deity's sustenance of that child.²⁹ In these names "parents express gratitude to such-and-such a deity that he has given life to the child, and petition the deity to continue to grant him life and existence."³⁰ It is a long step from creating a child to the idea of cosmic creation.³¹

Seventh, and perhaps the most trenchant critique of Albright's Hiphil interpretation, is the 1965 work of H.B. Huffmon on Amorite onomastic evidence within the Mari texts.³² Huffmon both established the occurrence of *yaqtal/yaqtul/yaqtil* forms in Canaan at the time of Hammurapi, and he also provided a critique of Albright's claim that the Barth-Ginsberg law operated in Amorite, which augmented his causal interpretation of יהוה. Huffmon begins his discussion of sentence names which use an imperfect verb by noting the occurrences of *yaqtal* G-stem forms.³³ Contra Albright and Cross, he finds that

The most interesting feature of these names is that there is no evidence for the operation of the Barth-Ginsberg shift according to which **yaqtal* became *yiqtal* (but **yaqtul* and **yaqtil* remained), attested in Ugaritic and Amarna Canaanite, where it influenced other verbal forms as well.³⁴

He finds the *yaqtil* forms to be more difficult to interpret. Some are clearly G-stem and fill out the expected pattern **yaqtal*, **yaqtul*, **yaqtil*, however other forms are presumably causative.³⁵ Although he disputed much of Huffmon's interpretation of

²⁸ J.P. Hyatt, 'Was Yahweh Originally a Creator Deity?' *JBL* 86(1967):374.

²⁹ Hyatt, 'Creator Deity,' 373.

³⁰ Hyatt, 'Creator Deity,' 374.

³¹ Hyatt, 'Creator Deity,' 373.

³² H.B. Huffmon, *Amorite Personal Names in the Mari Texts: A Structural and Lexical Study* (Baltimore: Johns Hopkins, 1965). The critique of the Hiphil interpretation also presented problems for the work of Albright's disciple, F.M. Cross ('Yahweh and the God of the Patriarchs,' *HTR* 55[1962]:225-59). Cross later revised his position and presented another edition as the first chapter of *CMHE*, 1-75. For this reason, Cross' work will be treated below and discussion will for the moment focus on Albright.

³³ Huffmon, *Personal Names*, 63.

³⁴ Huffmon, *Personal Names*, 64. He cites Gordon, *UM* 9.6, and states that the Ras Shamra names do not uniformly exhibit this shift.

³⁵ Huffmon, *Personal Names*, 66.

the evidence, Von Soden found Huffmon's conclusion to be reliable regarding the *ya-* prefix and the failure of the Barth-Ginsberg law to operate in Amorite.³⁶

In his latest work on the divine name in 1968, Albright essentially held to and bolstered his earlier views.³⁷ In defense of his Hiphil interpretation, he first notes that a Qal interpretation of the name is possible for Amorite and Arabic verbs *tertia infirmae*, however this would have a strange meaning in Hebrew.³⁸ Second, although the Hiphil disappeared from use in classical Hebrew, Aramaic uses both the *pa'el* and *af'el* in a causative sense meaning 'to cause to be, create'.³⁹ Third, the Barth-Ginsberg law indicates that "there was dissimilation from very early times in the vocalization of the intransitive imperfect," and this holds for Ugaritic, Hebrew, and South Canaanite of the Amarna period.⁴⁰ This suggests that if the divine name truly was a Qal, then indicative *yi-* would have been distinguished from causal *ya-*. He therefore proposes that an original intransitive Qal imperfect would have been derived **yihwayu > yihyê*.⁴¹ He does not, however, mention the Amorite indicative prefixal *ya-* forms put forth by Huffmon in the published work of his Jordan lectures (1965).

Following Huffmon's argument that the Barth-Ginsberg law is not operative in Amorite, Cross modified his earlier position, which was in alignment with that of Albright.⁴² Cross instead maintained that the Amorite *yaqta/i/ul* forms are causal, and therefore by analogy, so is יהוה.⁴³ Like Von Soden, Cross believed that the element *yahwī* may reflect either the durative (present-future) *yaqtil(u)* or the

³⁶ Von Soden, 'Er ist,' 182. Huffmon subsequently found that although divine names equivalent to Yahweh (i.e., an Akkadian preterite) are rare in Mesopotamian god lists, three may be found in the Mari texts from the Old Babylonian periods ('Yahweh and Mari,' in *Near Eastern Studies in Honor of William Foxwell Albright* [ed. Hans Goedicke; Baltimore and London: Johns Hopkins, 1971], 286). Thus although some scholars have claimed that יהוה could not have originally been a *yqtl* verb form as the Biblical text claims since there are no ANE parallels, the divine names *Itur-Mer* 'Mer Has Returned', *Ikrub-El*, and *Yakrub-El* 'El Has Blessed, May El Bless' demonstrate that there are in fact parallels ('Yahweh and Mari,' 287).

³⁷ W.F. Albright, *Yahweh and the Gods of Canaan: A Historical Analysis of Two Contrasting Faiths* (1968; repr. Winona Lake: Eisenbrauns, 1994). H.A. Brownlee ('The Ineffable Name of God,' *BASOR* 226[1977]:39-46) attempts to bolster Albright's arguments with evidence from Qumran. Brownlee argues that Yahweh means 'He makes things happen'.

³⁸ Albright, *YGC*, 169.

³⁹ Albright, *YGC*, 169.

⁴⁰ Albright, *YGC*, 170.

⁴¹ Albright, *YGC*, 170.

⁴² Cross, *CMHE*, 62-65. He follows Von Soden ('Er ist,' 178-79) against Finet ('Roi,' 118-22) in positing that the Amorite names are prefixed with *yqtl* verb forms rather than simply a substantive form as a divine name in an equational clause.

⁴³ Cross, *CMHE*, 63.

preterite *yaqtil* of Northwest Semitic, and that it means ‘the god N brings (or brought) into being (a child)’ or ‘the god N gives (or gave) life (to a child)’.⁴⁴ The jussive form *yahū* (<**yahwi*) would mean ‘Let (the child) endure, O god N’ or ‘Give life, O God N’.⁴⁵

Against those who would argue for a G-stem interpretation of יהוה (namely Von Soden), Cross found grave problems with reading the Hebrew divine name in terms of the South Canaanite verbal element and therefore retains the causative interpretation.⁴⁶ First, Canaanite expresses ‘El exists, endures’ by using a *qtl* form rather than a prefixal form.⁴⁷ Second, the stative-intransitive *yiqtal* is alive in South Canaanite.⁴⁸ The form *yihway* is evidenced both in Old Hebrew and Old Aramaic roots *ultimaey*, with the G-imperfect forms *yaqtil* (active) and *yiqtal* (stative).⁴⁹ Third, in South Canaanite sentence names containing the element *yahwê*, the verb form takes an object, as in יהוה צבאות ‘he creates the (divine) hosts’.⁵⁰ However, B. Childs provides a trenchant critique of Cross’ overall approach, and this will be presented below.

It is enough at this point to note that the debates on meaning focus behind the text, and they look to the semantic value and the semantic associations of analogous verb forms in cognate language data. Additionally, the discussion in chapters 5 and 10 through 12 suggests that within the Pentateuch creation belongs to the semantic frame of אלהים rather than יהוה.

A Liturgical Formula Behind the Text. What was the pre-Israelite origin of יהוה? Albright finds that no serious scholar holds to a Mesopotamian origin for this name, and that the element *ya’um* in Akkadian proper names was found to be the first person independent possessive pronoun.⁵¹ Moreover, the view that the name

⁴⁴ Cross, *CMHE*, 63 n66.

⁴⁵ Cross, *CMHE*, 63.

⁴⁶ Cross, *CMHE*, 63.

⁴⁷ Cross, *CMHE*, 64.

⁴⁸ Cross, *CMHE*, 64.

⁴⁹ Cross, *CMHE*, 64.

⁵⁰ Cross, *CMHE*, 65. J. Day (*Yahweh and the Gods and Goddesses of Canaan* [*JSOTSup* 265; Sheffield: Sheffield Academic Press, 2000], 14), however, argues for interpreting יהוה צבאות as a construct phrase rather than as a verbal phrase by analogy to *Yhwh tmn* from Kuntillet ‘Ajrud.

⁵¹ Albright, ‘The Name,’ 370. Eissfeldt (‘Zeugnisse,’ 81) also concludes that the suffix *-jāma* in Jewish personal names from Nippur which date to New-Babylonian-Persian times is the cuneiform variant of the Hebrew theophoric element יהוה. Thus Hebrew *w* is equivalent to Babylonian *m* (Eissfeldt, ‘Zeugnisse,’ 89). Although this occurs without a determinative, this is probably because Babylonian scribes did not recognize this as a theophoric element (Eissfeldt, ‘Zeugnisse,’ 93).

Yáhu (an unidentified non-Semitic Syrian god) was expanded to *Yawéh*, although widely accepted (in 1924), is untenable on the basis of Hebrew phonology.⁵² Hebrew instead requires the opposite process of deriving *Yáhu* from *Yahwéh*.⁵³ Cross states, “the form *Yahweh* has been established as primitive by its appearance in epigraphic sources.”⁵⁴ He cites 7th-6th century letters from Lachish and ‘Arad, an unpublished 8th century seal from the Harvard Semitic Museum, the 9th century Meshe Stele, and 14th-13th century Edomite place-names in which the full form YHWH occurs in support of his position.⁵⁵ In contrast, the jussive form *yahū* is not found as an independent name before the 5th century BC.⁵⁶ On these grounds, the full form of the divine name is the foundation for analysis.⁵⁷

With regard to verb form, in Western Semitic names the imperfect form is regularly used with a present or general connotation.⁵⁸ Furthermore, the imperfect form of the verb “was the normal mode of expressing a ‘hypostatized’ divine attribute”.⁵⁹

Moreover, אֱשֶׁר אֱהִיָּה is not an intentionally cryptic phrase, but rather an old liturgical formula that goes back to Egyptian modes of thought.⁶⁰ “This identical formula is found not infrequently in Egyptian inscriptions of the Eighteenth Dynasty, referring to the sun-god, or to his royal incarnation on earth, the reigning Pharaoh, god in his own right.”⁶¹ Furthermore, this Hebrew phrase echoes Egyptian *šhpr. f pw wnn. ty. fy* ‘he creates (lit. causes to come into existence) that which comes into existence’ and *’Imn-R’ qm3 wnn. t* ‘Amôn-Rê’, who has created what exists’.⁶² The broad spectrum of Egyptian evidence suggests that

⁵² Albright, ‘The Name,’ 370.

⁵³ Albright, ‘The Name,’ 370. Theories which derive *Yáhu* from *Yehô* (Sachau, Grimme, Leander), hold to an original form with *ô*. The *û* in *Yáhu* is explained as a change resulting from its occurrence in an unaccented syllable. This account is dubious, however, because the form with *ô* is elsewhere unattested, and an abstract plural in *ai* does not actually occur in any Semitic language (Albright, ‘The Name,’ 371).

⁵⁴ Cross, *CMHE*, 61.

⁵⁵ Cross, *CMHE*, 61.

⁵⁶ Cross, *CMHE*, 61.

⁵⁷ Cross, *CMHE*, 62.

⁵⁸ Albright, ‘The Name,’ 372.

⁵⁹ Albright, ‘The Name,’ 373.

⁶⁰ Albright, ‘The Name,’ 377-78. The idea of the liturgical formula is also adopted by Freedman (‘God of Moses,’ 86-87).

⁶¹ Albright, ‘The Name,’ 378.

⁶² Albright, ‘The Name,’ 378.

Variations of the same idea are very common in Egyptian theology; the sun-god, in some manifestation of his as the supreme deity, has created the universe, and continues daily to recreate it—creating whatever comes into existence.⁶³

Although found in Egypt, this concept is not found in Mesopotamia.⁶⁴ Moreover, in light of the Egyptian Levitic names, one may therefore conclude

That Egyptian influences on early Hebrew religion and culture were almost as important as Syro-Mesopotamian (Sumero-Accadian), this additional testimony to Egyptian influence on Mosaic thought and theology cannot be surprising. Whether Moses was learned in all the wisdom of the Egyptians or not, he was without doubt profoundly affected by the environment of his formative years in Egypt, where the germs of Yahwism were planted in his mind.⁶⁵

F.M. Cross likewise adopts the view that יהוה is the shortened form of a sentence name taken from a cultic formula.⁶⁶ He provides much evidence for this from cognate literature, however his lone example from the Hebrew text is יהוה צבאות—which itself is debatable (see the following paragraph). He emends the formula originally given by Albright and posits a reconstruction of אשר אהיה אהיה as *yahwī dū yahwī*.⁶⁷ He supports this by appeal to parallel El-epithets from Ugarit, and notes that אשר began to replace the relative particle *dū* no earlier than the beginning of the Iron Age based on its scant use in the earlier Yahwistic poetry.⁶⁸

However, Cross' claim that יהוה צבאות is a liturgical formula is not without its critics. Cross⁶⁹ argues that Hyatt⁷⁰ blunders in the assertion that יהוה צבאות is a construct phrase because a proper name cannot be put into the construct state as a *nomen regens*, according to grammatical law. This, however, is dependent on whether or not one believes that יהוה אלהי צבאות was the original phrase (Hos 12:6) which was then shortened. Moreover, J. Day points out that references to 'Yahweh of Teman' (*yhwh tmn*) and 'Yahweh of Samaria' (*yhwh šmrn*) at Kuntillet 'Ajrud

⁶³ Albright, 'The Name,' 378.

⁶⁴ Albright, 'The Name,' 378.

⁶⁵ Albright, 'The Name,' 378.

⁶⁶ Cross, *CMHE*, 67.

⁶⁷ Cross, *CMHE*, 69. Albright originally proposed that this phrase was *Yahweh-zê-yihweh*, which employs an old Canaanite relative preposition (*FSAC*, 261).

⁶⁸ Cross, *CMHE*, 69.

⁶⁹ Cross, *CMHE*, 65 n77.

⁷⁰ Hyatt, 'Creator Deity,' 377.

prove that Cross' argument is wrong since יהוה occurs as a *nomen regens* in these constructions.⁷¹

Moreover, B. Childs critiques Cross' reconstructed liturgical formula as follows:

(i) In my judgment, it seems highly unlikely that the *idem per idem* formula developed according to this elaborate historical hypothesis when there are close parallels elsewhere, such as Ex. 33.19 (cf. Vriezen). (ii) Cross's theory fails to explain adequately the presence of the first-person form in the formula. The alleged explanation that the deity addresses himself in the first person while the cult participant employs the third person form does not avoid the difficulty of its double occurrence. (iii) At best the theory remains highly tentative because of the lack of direct evidence to support the several hypothetical projections.⁷²

J. Day also finds this reconstruction to be doubtful since it "is pure speculation" which is nowhere attested.⁷³

The Baltimore School evidences the following strengths. First, Albright and his disciples correctly point out that the interpretation of Exodus 3 is key to understanding the Tetragrammaton. Second, this approach arrives at a right conclusion regarding the pronunciation of יהוה. Third, the presentation of archaeological, epigraphic, and cognate-language data is quite impressive. Fourth, Albright emphasized the examination of a word set within the context of a lexical field, insofar as possible.

However, as has been noted, Albright and Cross' position has been critiqued. When thinking on the concerns raised earlier in §2.3, B. Childs critiques Cross' methodology, and therefore Albright's as well, for going behind the text:

Cross argues that the Tetragrammaton reflects a tradition of a creation deity analogous to the Ugaritic El which developed from the Canaanite religion. He tries to find support for this theory by a reconstruction of the tradition in Ex. 3. Only in this passage the name is plainly connected with the verb *hāyāh*, and then clearly in terms of the qal form. Cross is forced to argue that the conflict of his reconstruction with the tradition of Ex. 3 is only with a late, secondary layer of the present text. Evidence for this theory is not found in vestiges within the Israelite tradition, but only in a reconstructed history of

⁷¹ Day, *Yahweh*, 14.

⁷² Childs, *Exodus*, 63.

⁷³ Day, *Yahweh*, 14.

development which, in its way, is as radical as that of Wellhausen or Gressmann. In other words, Cross does not trace the different levels within the tradition, but substitutes a reconstructed tradition by analogy with Ancient Near Eastern parallels. This assumes a degree of continuity between the Ancient Near East and the earliest levels of Israel's tradition which is, by and large, a theoretical projection.

An alternative solution is to take seriously Israel's own tradition when it interprets the divine name in a manner which is in striking discontinuity with the Ancient Near Eastern parallels. Such a view would certainly recognize the Ancient Near Eastern cognates of the divine name and even reckon with a long prehistory of the name before its entrance into Israel, but it remains open to the possibility that a totally new meaning was attached to the name by Israel. The fact that the biblical tradition itself retains none of the lines of continuity projected by Cross, but emphasizes the newness of the name to Moses, would support this latter approach to the problem.⁷⁴

Thus Cross' reconstruction (and likewise that of the Baltimore school) fails to take the text and the traditions behind it seriously, and for them the locus of meaning is in their reconstruction of history rather than within the text.⁷⁵ This therefore indicates that the Baltimore school's interpretation of יהוה seeks a hypothesized etymological meaning of יהוה rather than that which is given within the Pentateuch. Moreover, the Baltimore school fails to consider the relation of the Tetragrammaton's meaning to a larger conceptual framework, with due recognition for the arbitrariness of a sign and its semantic value. One at least wonders whether or not there is an inappropriate use of historical linguistics within this approach, since the comparative method is used in order to posit the meaning of the name יהוה, which is defined in Exodus 3, rather than to compare phonology or syntax diachronically.

4.1.2 T.N.D. Mettinger

T.N.D. Mettinger resonates with the Albright school in his use of philology and archaeology, however he dispenses with a Hiphil and adopts a Qal interpretation of יהוה.⁷⁶ Mettinger's work on the divine names in the Old Testament is one of the more prominent and theologically well-balanced historical-critical treatments in the

⁷⁴ Childs, *Exodus*, 64.

⁷⁵ See Wenham ('Religion', 176-79) for a further critique of Cross and this methodology.

⁷⁶ Tryggve N.D. Mettinger, *In Search of God: The Meaning and Message of the Everlasting Names* (trans. Frederick H. Cryer; Philadelphia: Fortress, 1988). For a discussion which applies Mettinger's findings to Bible translation, see K.F. de Blois, 'Translating the Names of God: Tryggve Mettinger's analyses applied to Bible translation,' *BT* 43(1992):406-14. For a more recent advocate of the Qal interpretation see Day, *Yahweh*, 14.

last twenty years. His investigation seeks an understanding of the theological concepts associated with the names through philological and historical exegesis.⁷⁷

Mettinger believes that “the divine names are symbols”.⁷⁸ They are metaphorical language that communicate via the world of human experience. In order to better understand their meaning, one should first determine the linguistic contents of each name, and second define the system of associated commonplaces which are linked with each name.⁷⁹ The latter is accomplished by studying each name in its broad, cultural context.⁸⁰ Based upon this understanding, Mettinger attempts to develop a Biblical understanding of God by first taking the text’s own formulations seriously rather than imposing theological abstractions and categorizations upon the text, and second by examining the historical situations in the text when the names are used.⁸¹

In focusing on the name יהוה, Mettinger tackles (1) the problem of the Name’s historical origin, (2) the philological question of the linguistic content of this divine name, and (3) the theological question as to which theological associations the Name may have evoked in ancient Israel.⁸²

Mettinger points out that the two key texts which witness to the historical origin of the name are Exod 3:9-15 [E] and Exod 6:2-9 [P], and both strands of tradition agree that the divine name was revealed during the time of Moses (cf. Hos 13:4).⁸³ In the larger context of Exod 2:23-4:17, Exodus 3 is primarily about the call of Moses to lead the Israelites out of slavery in Egypt, and the revelation of the divine name contributes to this motif.⁸⁴ Within the sequence of the call narrative, the

⁷⁷ Mettinger, *Search*, xi. Mettinger assumes the reality of revelation, and he likens it to a two-story house (*Search*, xi). The first floor consists in what was understood by the original tradents (historical-grammatical study of texts), and the second floor consists of God’s overarching intentions, which conceivably go beyond what the original prophet or author intended in the historical situation (Mettinger, *Search*, xi). His study resides on the first floor. Mettinger explicitly states that he seeks to know who God is, and therefore he uses God’s divine names in order to approach the subject (Mettinger, *Search*, 2). This method follows Westermann’s suggestion that one should deal with Hebrew words directly rather than abstract theological notions when attempting to develop a truly Biblical theology (Mettinger, *Search*, 3-4; following C. Westermann, *What Does the Old Testament Say about God?* [London: SPCK, 1979]).

⁷⁸ Mettinger, *Search*, 1.

⁷⁹ Mettinger, *Search*, 2.

⁸⁰ Mettinger, *Search*, 2.

⁸¹ Mettinger, *Search*, 4-5.

⁸² Mettinger, *Search*, 14.

⁸³ Mettinger, *Search*, 20.

⁸⁴ Mettinger, *Search*, 21-22.

announcement of the divine name is the final legitimation of Moses' commission.⁸⁵ Mettinger points to the inherent logic of the movement from Moses' protest, *מי אנכי* (v.11), to the promise *אֶהְיֶה עִמָּךְ* (v.12), and thence to the one who stands behind the promise, *אֶהְיֶה/יְהוָה* (vv.13-15).⁸⁶ The promise of successful release from slavery depends on the worth of the one behind the promise.⁸⁷ Again in Exodus 6, the name is the guarantee that the promise will be realized.⁸⁸

In moving from the text to historical investigation, Mettinger adopts and advocates the Kenite-Midianite hypothesis in order to look farther back than Moses.⁸⁹ The Kenite-Midianite hypothesis is the view that the name YHWH had a pre-Israelite and pre-Mosaic history among the Semitic tribes in eastern Sinai (in its classical statement, Moses learned the name YHWH from his father-in-law, the priest of Midian).⁹⁰ Mettinger finds this view convincing based upon the inscriptions from Kuntillet 'Ajrud and the Egyptian inscriptional evidence from Nubian temples (Soleb) dating to ca. 1400 (the reign of Amenophis III) and ca. 1250 B.C (the reign of Ramses II).⁹¹ The Nubian inscriptions mention 'Yhw in the land of the Shasu Bedouins', which points to the area of the Midianites.⁹² The Bible locates Moses to this area when it states that Moses fled to Midian (Exod 2:15), and when it states that Moses married the daughter of a Midianite priest (Exod 2:16, 21; 3:1; 18:1).⁹³ The apparent contradiction with the tradition that Moses' wife was a Kenite (Judg 1:16; 4:11) may be explained by the fact that the Midianites and Kenites were closely related tribes, as evidenced by Enoch's association with both groups (Gen 4:17; 25:4).⁹⁴

The Kenite hypothesis, however, has failed to win a consensus. Prior to Mettinger's work, Mayer found the Kenite hypothesis untenable (1) on the grounds

⁸⁵ Mettinger, *Search*, 23.

⁸⁶ Mettinger, *Search*, 22.

⁸⁷ Mettinger, *Search*, 23.

⁸⁸ Mettinger, *Search*, 23.

⁸⁹ Mettinger, *Search*, 24.

⁹⁰ Mettinger, *Search*, 24. Cf. R. de Vaux, 'El et Baal, le Dieu des Pères et Yahweh,' *Ugaritica* 4(1969):501-17. Mettinger finds evidence to support the claim that YHWH comes from the eastern Sinai/southern Palestine region in Deut 33:2; Judg 5:4-5; Ps 68:7-8, 17-18; Hab 3:3 (Mettinger, *Search*, 24).

⁹¹ Mettinger, *Search*, 24, 26.

⁹² Mettinger, *Search*, 26. Mettinger points out that in the ANE there are parallels for a divine name also indicating the geographic locale where that deity was worshiped (e.g., Ashur; Mettinger, *Search*, 26).

⁹³ Mettinger, *Search*, 26-27.

⁹⁴ Mettinger, *Search*, 27.

that it is hard to understand how Moses could have gathered the twelve tribes together under a divine name borrowed from a foreign people, and (2) there is not enough proof from the text itself.⁹⁵ R. de Vaux agrees with this latter belief when he finds that although there is enough evidence to confirm the plausibility of Moses' stay in Midian,⁹⁶ there is not enough evidence to adequately demonstrate that Moses first learned of Yahweh and Yahwism from a Midianite high priest.⁹⁷ Perhaps most important for rightly interpreting the received form of the text, R.W.L. Moberly points out that "Whatever the merits of this as a historical hypothesis, its merits as a heuristic tool for interpreting the story of Exodus 3 are almost nonexistent. Its effect is mainly negative, since it introduces concerns alien to the story."⁹⁸

Philologically, Mettinger finds the consensus position to be correct regarding the pronunciation 'Yahweh', which is found in early Greek sources and which accords well with ancient grammatical patterns.⁹⁹ Both the Khirbet el-Qom burial inscription (ca. 8th century BC) and the Kuntillet Ajrud inscription (ca. 800 BC) suggest that the Tetragrammaton originated at a date earlier than the time of Josiah, which contradicts M. Rose, who "has not succeeded in demonstrating that Josiah was responsible for any novelties with respect to the question of the form of the divine name."¹⁰⁰ He concludes that YHWH is from the root הִיָּה/הוּה 'to be', and opts for reading YHWH as a Qal rather than a causal form.¹⁰¹ Mettinger follows Schoneveld and believes that the meaning of אֲשֶׁר אֱהְיֶה אֱנִי is "Ehyeh! Because I am".¹⁰²

⁹⁵ Mayer, 'Der Gottesname', 30.

⁹⁶ De Vaux, 'Kénite ou Madianite', 28-31.

⁹⁷ De Vaux, 'Kénite ou Madianite', 32; Abba, 'The Divine Name', 321.

⁹⁸ Moberly, *The Old Testament*, 16. Mettinger defends his views of the Kenite Hypothesis in 'The Elusive Essence: YHWH, El and Baal and the Distinctiveness of Israelite Faith,' in *Die Hebräische Bibel und ihre zweifache Nachgeschichte. Festschrift für Rolf Rendtorff zum 65. Geburtstag* (ed. Erhard Blum, Christian Macholz, and Ekkehard W. Stegemann; Neukirchen-Vluyn: Neukirchener, 1990), 393-417, esp. 404-12. For another critique, see De Moor, *Rise*, 222.

⁹⁹ Mettinger, *Search*, 28-29.

¹⁰⁰ Mettinger, *Search*, 29; M. Rose, *Jahwe* (Theologische Studien 122; Zürich: Theologischer Verlag, 1978). Rose (*Jahwe*, 27-30 n98) proposes that the occurrence on the Moabite Stone may be irrelevant regarding whether or not the long or short form is original.

¹⁰¹ Mettinger, *Search*, 30-32. Mettinger believes that the meaning associated with the name Yahweh in Midian lies beyond the scope of modern scholars, and therefore focus should be placed on the linguistic associations attached to the name in the Hebrew tradition of ancient Israel (Mettinger, *Search*, 30). He dismisses the causal interpretation because (1) the concept of creation was not central to Israelite thought at an early date, (2) a causal form of הִיָּה is unattested in the OT, and (3) Exod 3:14 is obviously based on a Qal interpretation (Mettinger, *Search*, 32). Mettinger believes that the onomastic affirmatives are derived from the divine name (Mettinger, *Search*, 33).

¹⁰² Mettinger, *Search*, 32-33. Mettinger believes that this should be regarded as an *idem per idem* construction rather than as paronomasia (Mettinger, *Search*, 33-34).

Following H.-P. Müller's position, "He is/was" then replaces the real divine name in the text.¹⁰³

In looking to the precise meaning of יהיה in Exod 3:14, Mettinger believes that the 1975 find at Ebla produced a parallel construction which may be germane to the discussion.¹⁰⁴ Mettinger follows H.-P. Müller,¹⁰⁵ who has demonstrated that the verb 'to be' functions as a divine designation in personal names from Ebla.¹⁰⁶

Constructions such as *sumi-ji(h)ja* do not refer to the existence versus the non-existence of the god in question, but rather point to the way the god was present and helped with the birth of a child.¹⁰⁷ This construction replaces another divine name, possibly akin to the way יהוה replaces אל שדי or אל.¹⁰⁸ However, the problem with this view is that the Hebrew construction in Exod 3:14-15 is not followed by an object, and אהיה עמך in Exod 3:12 differs from the Eblaite object + verb or verb + object constructions. Therefore the Eblaite and Hebrew constructions are not true parallels.

In turning to the theological dimension of the name YHWH, Mettinger follows von Soden¹⁰⁹ and Müller¹¹⁰ and posits that seen against its ANE background, יהוה "expresses *the conviction of God's active and helpful presence*, not as an expression about the past, but rather as a statement of confidence about the present and future" ("*He Is [here and is now helping]*").¹¹¹ This fits the situation of the enslaved Hebrews well, and this was the understanding of the name by the Hebrews who first heard it.¹¹²

In looking to later historical understandings, Mettinger postulates that the material in Exodus 3 originated during the time of Moses, however the text's literary

¹⁰³ Mettinger, *Search*, 33.

¹⁰⁴ The parallel construction in Assyrian, which Friederich Delitzsch claimed was the precursor of Yahweh, proved to be a pronominal element (see Hehn, *Gottesidee*, 242; Von Soden, 'Er ist,' 178; Mettinger, *Search*, 210 n44).

¹⁰⁵ Müller, 'Der Jahwename,' 317-27.

¹⁰⁶ Mettinger, *Search*, 38.

¹⁰⁷ Mettinger, *Search*, 38.

¹⁰⁸ Mettinger, *Search*, 38.

¹⁰⁹ Von Soden, 'Er ist,' 179, 182-83.

¹¹⁰ Müller, 'Der Jahwename,' 314.

¹¹¹ Mettinger, *Search*, 41. Apart from the extra-Biblical evidence from Ebla, Mettinger's thesis that the name יהוה connotes the Lord's presence and help fits the context of Exod 3:13-15 well since it is made explicit in v.12 and picked up in later tradition (אמנ־אל; Isa 7:14; Matt 1:23; 28:18-20). Moreover, Mettinger points out that this interpretation also reflects the divine promise to the patriarchs 'I shall be with you' (Mettinger, *Search*, 42). Both of these points will be incorporated as part of the encyclopedic knowledge which is associated with יהוה in the cognitive analysis which follows, albeit on strictly text-internal grounds.

¹¹² Mettinger, *Search*, 41.

form bears traces of the 'D-Circles' after the time of King Josiah's reformation in 622 BC.¹¹³ Within this historical context, Israelites arrived at a more profound understanding of this name's meaning when they heard it pronounced.¹¹⁴ Passages such as Deut 4:35, 39; 1 Kgs 8:60; and Isa 45:21-22 suggest that at this period the name and its interpretation in Exod 3:14 took on the significance of affirming that only Yahweh existed, to the exclusion of all other gods.¹¹⁵ Contra assertions to the contrary, the use of the verb היה in relation to existence versus non-existence may be expressed in Hebrew, as in Isa 35:9; Job 10:18-19; Eccl 4:3; Sir 44:9 (cf. Gen 2:5; Prov 13:19).¹¹⁶ Thus (1) at the oldest stage of the tradition "He is" meant an assurance of God's active and aiding presence (e.g., Exod 3:12 'I will be with you'), and (2) at the later, exilic phase of the tradition 'I AM' was a qualified existential statement. This is a confession that the one true God exists, to the exclusion of all others.¹¹⁷

Mettinger's treatment of the names of God is helpful because his analysis is oriented toward the Biblical text, and he integrates the concept of revelation with his historical investigation. Moreover, he continues the trajectory of his Old Testament observations into the New Testament in order to form a truly Biblical theology of the divine names. Furthermore, he demonstrates how historical investigation may be used for theological interpretation within a believing community.¹¹⁸

In relation to the concerns raised in §2.3, however, Mettinger finds that the meaning of יהוה resides in his reconstruction of the history and the traditions behind

¹¹³ Mettinger, *Search*, 41.

¹¹⁴ Mettinger, *Search*, 41.

¹¹⁵ Mettinger, *Search*, 42.

¹¹⁶ Mettinger, *Search*, 42.

¹¹⁷ Mettinger, *Search*, 42. Mettinger finds that there is a line which runs directly from OT אהיה/יהוה to אדני to LXX and NT κύριος (*Search*, 43). Thus the divine name lies behind Jesus' 'I AM' statements in John, which lack an object (e.g., John 8:24,28; Mettinger, *Search*, 43). These NT statements may reflect a double tradition, both of Exod 3:14, as well as the אני הוה formula in Isaiah 40-55 (which is translated ἔγω εἰμί in the LXX; Mettinger, *Search*, 44).

¹¹⁸ Mettinger has been critiqued by Niels Peter Lemche, 'A Scandinavian Contribution to the Understanding of the Presence of God in the Old Testament,' *SJOT* 1(1989):93-102; H. Niehr, Review of T.N.D. Mettinger, *In Search of God*, *Biblische Zeitschrift* 86(1991):303-4; T.L. Thompson, 'How Yahweh Became God: Exodus 3 and 6 and the Heart of the Pentateuch,' *JSOT* 68(1995):57-74; N. Lohfink, 'Ein Wolkenspalt: Neue Veröffentlichungen zur Religionsgeschichte Israels,' *Jahrbuch für Biblische Theologie* 7(1992):387-98; M.S. Smith, Review of T.N.D. Mettinger, *In Search of God*, *JBL* 109(1990):313-16; J. Barr, Review of T.N.D. Mettinger, *In Search of God*, *The Journal of Theological Studies* 44(1993):196-97. Mettinger answers his critics in T.N.D. Mettinger, 'The Elusive Essence'. For a further critique of the 'minimalist' position which is adopted by some of Mettinger's critics, see V. Philips Long, David W. Baker, and Gordon J. Wenham, eds., *Windows into Old Testament History: Evidence, Argument, and the Crisis of "Biblical Israel"* (Grand Rapids: Eerdmans, 2002); K.A. Kitchen, *On the Reliability of the Old Testament* (Grand Rapids: Eerdmans, 2003).

the text. Therefore the locus of meaning resides partly in sources such as Ebla and partly in the literary sources of the Documentary Hypothesis. Although Mettinger takes the witness of the Biblical text seriously, his methodology in the end identifies the possible etymological meaning of יהוה rather than the meaning developed within the text itself.

This concludes the examination of two representative views of יהוה within the philological and comparativist tradition. If one may at this point draw conclusions regarding the interpretation of יהוה, it seems that Mettinger's case for a Qal interpretation based on the immediate literary context of Exod 3:14-15 is stronger than the Baltimore School's Hiphil reconstruction. Moreover, this discussion has highlighted the main problems inherent within philological and historical investigations: both the Baltimore school and Mettinger go behind the text in their quest for meaning, the Baltimore school fails to take Israel's own historical traditions seriously, both the Baltimore School and Mettinger use the comparative method for semantic analysis rather than for phonological and syntactic comparison, and the Baltimore school fails to perform a close reading of the received form of the Biblical text in order to address the meaning of יהוה within its literary context. To the degree that these views are taken up within articles in theological dictionaries and other lexical helps, the meaning of יהוה is located within prior hypothetical stages of Israelite religion based upon linguistic and religious parallels from the ANE, and this is therefore an etymological approach with results which derive from the misuse of diachronic linguistics. Moreover, this practice fails to base semantic analysis on the text's account in Exodus 3, and instead subverts or silences the text by appealing to the meaning associated with similar linguistic forms from neighboring speech communities and linguistic traditions.

Thereupon we now turn to a cognitive analysis of the meaning of יהוה.

4.2 A Cognitive Analysis of the Meaning of יהוה

In cognitive parlance, יהוה is the profile, and the following discussion attempts to describe the encyclopedic knowledge which the Pentateuch associates with the name יהוה (i.e., the frame). Properly conceived, every single occurrence of the Tetragrammaton within the Pentateuch is part of this name's encyclopedic

knowledge.¹¹⁹ However, rather than proceeding along the lines of a pedantically obscurantist discussion, only the more prominent domains will be mentioned below.

¹¹⁹ HALOT (1:395) proposes that the name יהוה occurs around 6,800x within the Old Testament, whereas Even-Shoshan finds that the form יהוה is found 6,645x within the Old Testament, unbound ה' occurs 24x, and הללויה occurs 23x. This does not seem to include the onomastic evidence. According to Jenni (*THAT*, 1:704), the form יהוה occurs 1,820x within the Pentateuch (165x in Genesis, 398x in Exodus, 311x in Leviticus, 396x in Numbers, and 550x in Deuteronomy). Occurrences: Gen 2:4,5,7,8,9,15,16,18,19,21,22; 3:1,8,8,9,13,14,21,22,23; 4:1,3,4,6,9,13,15,15,16,26; 5:29; 6:3,5,6,7,8; 7:1,5,16; 8:20,21,21; 9:26; 10:9,9; 11:5,6,8,9,9; 12:1,4,7,7,8,8,17; 13:4,10,10,13,14,18; 14:22; 15:1,2,4,6,7,8,18; 16:2,5,7,9,10,11,11,13; 17:1; 18:1,13,14,17,19,19,20,22,26,33; 19:13,13,14,16,24,24,27; 20:18; 21:1,1,33; 22:11,14,14,15,16; 24:1,3,7,12,21,26,27,27,31,35,40,42,44,48,48,50,51,52,56; 25:21,21,22,23; 26:2,12,22,24,25,28,29; 27:7,20,27; 28:13,13,16,21; 29:31,32,33,35; 30:24,27,30; 31:3,49; 32:10; 38:7,7,10; 39:2,3,3,5,5,21,23,23; 49:18; Exod 3:2,4,7,15,16,18,18; 4:1,2,4,5,6,10,11,11,14,19,21,22,24,27,28,30,31; 5:1,2,2,3,17,21,22; 6:1,2,3,6,7,8,10,12,13,26,28,29,29,30; 7:1,5,6,8,10,13,14,16,17,17,19,20,22,25,26,26; 8:1,4,4,6,8,9,11,12,15,16,16,18,20,22,23,24,25,25,26,27; 9:1,1,3,4,5,5,6,8,12,12,13,13,20,21,22,23,23,27,28,29,29,30,33,35; 10:1,2,3,7,8,9,10,11,12,13,16,17,18,19,20,21,24,25,26,26,27; 11:1,3,4,7,9,10; 12:1,11,12,14,23,23,25,27,28,29,31,36,41,42,42,43,48,50,51; 13:1,3,5,6,8,9,9,11,12,12,14,15,15,16,21; 14:1,4,8,10,13,14,15,18,21,24,25,26,27,30,31,31,31; 15:1,1,3,3,6,6,11,16,17,18,19,21,25,25,26,26; 16:3,4,6,7,7,8,8,8,9,10,11,12,15,16,23,23,25,28,29,32,33,34; 17:1,2,4,5,7,7,14,15,16; 18:1,8,8,9,10,11; 19:3,7,8,8,9,9,10,11,18,20,20,21,21,22,22,23,24,24; 20:2,5,7,7,10,11,11,12,22; 22:10,19; 23:17,19,25; 24:1,2,3,3,4,5,7,8,12,16,17; 25:1; 27:21; 28:12,29,30,30,35,36,38; 29:11,18,18,23,24,25,25,26,28,41,42,46,46; 30:8,10,11,12,13,14,15,16,17,20,22,34,37; 31:1,12,13,15,17; 32:5,7,9,11,11,14,26,27,29,30,31,33,35; 33:1,5,7,11,12,17,19,21; 34:1,4,5,5,6,6,6,10,14,23,24,26,27,28,32,34; 35:1,2,4,5,5,10,21,22,24,29,29,30; 36:1,1,2,5; 38:22; 39:1,5,7,21,26,29,30,31,32,42,43; 40:1,16,19,21,23,23,25,25,27,29,32,34,35,38; Lev 1:1,2,3,5,9,11,13,14,17; 2:1,2,3,8,9,10,11,11,12,14,16; 3:1,3,5,6,7,9,11,12,14,16; 4:1,2,3,4,4,6,7,13,15,15,17,18,22,24,27,31,35; 5:6,7,12,14,15,15,17,19,20,21,25,26; 6:1,7,8,11,12,13,14,15,17,18; 7:5,11,14,20,21,22,25,28,29,29,30,30,35,35,36,38,38; 8:1,4,5,9,13,17,21,21,26,27,28,29,29,34,35,36; 9:2,4,4,5,6,6,7,10,21,23,24; 10:1,2,2,3,6,7,8,11,12,13,15,15,17,19,19; 11:1,44,45; 12:1,7; 13:1; 14:1,11,12,16,18,23,24,27,29,31,33; 15:1,14,15,30; 16:1,1,2,7,8,9,10,12,13,18,30,34; 17:1,2,4,4,5,5,6,6,9; 18:1,2,4,5,6,21,30; 19:1,2,3,4,5,8,10,12,14,16,18,21,22,24,25,28,30,31,32,34,36,37; 20:1,7,8,24,26; 21:1,6,8,12,15,16,21,23; 22:1,2,3,3,8,9,15,16,17,18,21,22,22,24,26,27,29,30,31,32,33; 23:1,2,3,4,5,6,8,9,11,12,13,16,17,18,18,20,20,22,23,25,26,27,28,33,34,36,36,37,37,38,38,39,40,41,43,44; 24:1,3,4,6,7,8,9,12,13,16,22,23; 25:1,2,4,17,38,55; 26:1,2,13,44,45,46; 27:1,2,9,9,11,14,16,21,22,23,26,26,28,28,30,30,32,34; Num 1:1,19,48,54; 2:1,33,34; 3:1,4,4,5,11,13,14,16,39,40,41,42,44,45,51,51; 4:1,17,21,37,41,45,49,49; 5:1,4,5,6,8,11,16,18,21,21,25,30; 6:1,2,5,6,8,12,14,16,17,20,21,22,24,25,26; 7:3,4,11; 8:1,3,4,5,10,11,11,12,13,20,21,22,23; 9:1,5,7,8,9,10,13,14,18,18,19,20,20,23,23,23,23; 10:1,9,10,13,29,29,32,33,33,34,35,36; 11:1,1,1,2,3,10,11,16,18,18,20,23,23,24,25,29,29,31,33,33; 12:2,2,4,5,6,8,9,13,14; 13:1,3; 14:3,8,9,9,10,11,13,14,14,16,18,20,21,26,28,35,37,40,41,42,43,43,44; 15:1,3,3,4,7,8,10,13,14,15,17,19,21,22,23,23,24,25,25,28,30,31,35,36,37,39,41,41; 16:3,3,5,7,7,9,11,15,16,17,19,20,23,28,29,30,30,35; 17:1,3,5,5,6,7,9,11,16,22,24,25,26,28; 18:1,6,8,12,13,15,17,19,19,20,24,25,26,28,28,29; 19:1,2,13,20; 20:3,4,6,7,9,12,13,16,23,27; 21:2,3,6,7,7,8,14,16,34; 22:8,13,18,19,22,23,24,25,26,27,28,31,31,32,34,35; 23:3,5,8,12,16,17,21,26; 24:1,6,11,13,13; 25:3,4,4,4,10,16; 26:1,4,9,52,61,65; 27:3,5,6,11,12,15,16,17,18,21,22,23; 28:1,3,6,7,8,11,13,15,16,19,24,26,27; 29:2,6,8,12,13,36,39; 30:1,2,3,4,6,9,13,17; 31:1,3,7,16,16,21,25,28,29,30,31,37,38,39,40,41,41,47,47,50,50,52,54; 32:4,7,9,10,12,13,13,14,20,21,22,22,22,23,27,29,31,32; 33:2,4,4,38,50; 34:1,13,16,29; 35:1,9,34; 36:2,2,5,6,10,13; Deut 1:3,6,8,10,11,19,20,21,21,25,26,27,30,31,32,34,36,37,41,41,42,43,45,45; 2:1,2,7,7,9,12,14,15,17,21,29,30,31,33,36,37; 3:2,3,18,20,20,21,21,22,23,24,26,26;

Moreover, this discussion proceeds from primary domains to less salient associative complexes, and it is granted that other readers may rank the order of domains differently. This is to be expected since the reading and life experience of each individual is different. Furthermore, in order to make the assumption of this discussion explicit, there is no one meaning for the name יהוה. Instead, there is an entire matrix of information involved in the meaning of the word within the Hebrew text of the Pentateuch. The information within this matrix which the following discussion will address is as follows: the narrative complexes, the verb form and its meaning, and the more salient domains within the frame (i.e., larger themes and epithets). Domains are signified by [CAPS] within brackets. Since יהוה is a personal name, it is monosemous and therefore the issue of polysemy will not enter into the discussion.

*Primary Domain: [GOD].*¹²⁰ The most salient domain which either a Jewish or Christian reader of the Hebrew text of the Pentateuch (or anyone familiar with this tradition) is likely to access when encountering the name יהוה is the referential domain [GOD]. This is the crystallization-point, and the reader understands that this is the God who is the main subject of the Pentateuch. Only in post-crystallization interpretation and reflection does the reader access any of the following domains. The length of reflection, in conjunction with the immediate literary context,

4:1,2,3,3,4,5,7,10,10,12,14,15,19,20,21,21,23,23,24,25,27,27,29,30,31,34,35,39,40;
 5:2,3,4,5,5,6,9,11,11,12,14,15,15,16,16,22,24,25,27,27,28,28,32,33;
 6:1,2,3,4,4,5,10,12,13,15,15,16,17,18,18,19,20,21,22,24,24,25;
 7:1,2,4,6,6,7,8,8,9,12,15,16,18,19,19,20,21,22,23,25; 8:1,2,3,5,6,7,10,11,14,18,19,20,20;
 9:3,3,4,4,4,5,5,6,7,7,8,8,9,10,10,11,12,13,16,16,18,18,19,19,20,22,23,23,24,25,25,26,26,28;
 10:1,4,4,5,8,8,8,9,9,10,10,11,12,12,12,13,14,15,17,20,22;
 11:1,2,4,7,9,12,12,13,17,17,21,22,23,25,27,28,29,31;
 12:1,4,5,7,7,9,10,11,11,12,14,15,18,18,18,20,21,21,25,26,27,27,28,29,31,31;
 13:4,4,5,6,6,11,13,17,18,19,19; 14:1,2,2,21,23,23,24,24,25,26,29;
 15:2,4,4,5,6,7,9,10,14,15,18,19,20,20,21;
 16:1,1,2,2,5,6,7,8,10,10,11,11,15,15,15,16,16,17,18,20,21,22; 17:1,1,2,2,8,10,12,14,15,16,19;
 18:1,2,5,5,6,7,7,9,12,12,13,14,15,16,16,17,21,22,22; 19:1,1,2,3,8,9,10,14,17; 20:1,4,13,14,16,17,18;
 21:1,5,5,8,9,10,23; 22:5; 23:2,3,3,4,4,6,6,6,9,15,19,19,21,22,22,24; 24:4,4,9,13,15,18,19;
 25:15,16,19,19; 26:1,2,2,3,3,4,5,7,7,8,10,10,10,11,13,14,16,17,18,19; 27:2,3,3,5,6,6,7,9,10,15;
 28:1,1,2,7,8,8,9,9,10,11,11,12,13,13,15,20,21,22,24,25,27,28,35,36,37,45,47,48,49,52,53,58,59,61,62,
 63,63,64,65,68,69; 29:1,3,5,9,11,11,14,17,19,19,19,20,21,22,23,24,26,27,28;
 30:1,2,3,3,4,5,6,6,7,8,9,9,10,10,16,16,20,20; 31:2,3,3,4,5,6,7,8,9,11,12,13,14,15,16,25,26,27,29;
 32:3,6,9,12,19,27,30,36,48; 33:2,7,11,12,13,21,23,29; 34:1,4,5,5,9,10,11.

¹²⁰ This analysis uses [GOD] in reference to the primary domain both for יהוה and אלהים since there is probably not much distinction at the point of crystallization. The present writer never actually noticed the interchange of 'LORD' and 'God' in English until someone else pointed it out. This is the key semantic information which the reader grasps when scanning the sentence.

determines which of the following and the number of further domains which are accessed.¹²¹

[THE GOD OF THE EXODUS] Subsequent to the moment of crystallization, if the reader stops to reflect or dwell upon the Tetragrammaton as it relates to its literary context, the association of יהוה with larger narrative complexes may occur. Foremost, יהוה is the God of the exodus (Exod 6:7; 20:2; 29:45-46). He commissioned Moses at the flaming bush (Exod 3:1-4:17), and then led Israel in the exodus out of Egypt (Exod 7-15). The Lord spoke through Moses and commanded Pharaoh to release Israel to worship Him. Pharaoh's heart was hardened, and so the Lord sent the ten plagues, which culminated in the death of the firstborn and the Passover (Exodus 11-12). Subsequently, the Lord led Israel out of Egypt on dry land through the Red Sea, and then drowned pharaoh's entire army (Exodus 14).

[THE GOD OF THE MOSAIC COVENANT] יהוה is also associated with the Mosaic covenant (Exod 20-24; Deut 1-34), as well as the juridical and instructional materials of the covenant (Exod 19:1-Num 10:10) since the name יהוה recurs throughout this narrative block. The Lord established His covenant with Israel at Sinai, revealed the stipulations of the covenant, and then the covenant was reaffirmed prior to Israel's entry into Canaan. For example, literary context may render this domain more salient than others in Gen 26:5, where the occurrence of the phrase עקב אשר שמע אברהם בקלי וישמר משמרתי מצותי חקתי ותורת יהוה (Gen 26:2) increases the salience of the narrative block of Exod 19:1-Num 10:10, as well as Deut 12-26, for the experienced reader. Therefore the meaning of יהוה is conceptualized in relation to the commands of the Mosaic covenant, for which Genesis prepares. Subsequent interpretation in the post-crystallization process is more likely to access this information before other domains.

[I AM WHO I AM] and [HE IS/WILL BE] Another domain which may be accessed when interpreting the name יהוה is the phrase אהיה אשר אהיה, in conjunction with אהיה and the proper name יהוה in Exod 3:14-15.

¹²¹ Since the implied reader (depending on whether one works within the Jewish or Christian canon) is a member of either a Jewish synagogue or a Christian church, the reader also may identify יהוה with the God who is worshipped from Sabbath to Sabbath or Sunday to Sunday.

What is the precise meaning of this relative clause? Regardless of their differences, Vriezen, Schild, and Lindblom all agree that *היה* as it is related to the name *יהוה* somehow refers to the existence of God.¹²² Moreover, they agree that *אֱהִיָּה אֲשֶׁר אֱהִיָּה* is not an indefinite *idem per idem* construction which the speaker uses when he does not want to be explicit.¹²³ However, Eissfeldt and Albrektson note that Schild and Lindblom's supposed grammatical parallels (e.g., Ps 71:20; 1 Chr 21:17; Gen 15:7; 45:4; Exod 20:2) which lead them to interpret the relative clause 'I am He who is (exists)' are not truly parallel to the verbal clause in Exod 3:14 since they are nominal clauses, and therefore Schild and Lindblom's interpretation is syntactically incorrect.¹²⁴ Therefore, following Vriezen, G. von Rad, and B. Childs, *אֱהִיָּה אֲשֶׁר אֱהִיָּה* may be an emphatic relative clause (or an emphatic *idem per idem* construction; //Exod 33:19; 34:6; Ezek 12:25) which emphasizes that God really exists, and the relative clause is summed up in the one word *אֱהִיָּה* (Exod 3:14).¹²⁵ It therefore stands

¹²² Vriezen, 'Ehje 'Ašer 'Ehje'; E. Schild, 'On Exodus iii 14 – "I Am That I Am",' *VT* 4(1954):296-302; J. Lindblom, 'Noch Einmal die Deutung des Jahwe-Namens in Ex. 3, 14,' *ASTI* 3(1964):4-15. Contra Vriezen, A.M. Dubarle ('La Signification du Nom de Iahweh,' *RSPT* 35[1951]:8 n10) posits that the term 'paronomasia' should be limited only to the repetition of the same verb, not to two distinct words. On the other hand, de Vaux ('Revelation,' 67) believed that paronomasia is not at work in Exod 3:14 since by definition paronomasia is "the juxtaposition of words which, though they show a certain similarity, either etymological or merely formal and external, do not have the same sense." Exod 3:14, on the other hand, contains the same verb in the same sense (cf. Exod 4:13; 16:23; 1 Sam 23:13; 2 Sam 15:20; 2 Kgs 8:1). Working under the assumption that the name *יהוה* is much older than its present literary context, Croatto ('Die relecture,' 43) reaffirms that the play between *יהוה* and *היה* is paronomasia since *יהוה* may be from a root other than *היה*. This position, however, assumes that present literary context is not historically valid. The historical link between *יהוה* and *היה* is likewise doubted by H. Irsigler ('Von der Namensfrage zum Gottesverständnis. Exodus 3,13-15 im Kontext der Glaubensgeschichte Israels,' *BN* 96[1999]:73-74), who points to other word-plays on names in Gen 2:23; 11:9; 17:5; 21:3, 6; 27:36; 1 Sam 25:25. Due to the lack of agreement regarding whether or not *היה* was actually related to *יהוה* in its original historical situation, the present discussion avoids the term altogether, while noting that the text suggests that the two are indeed related.

¹²³ Vriezen, 'Ehje,' 501; Schild, 'On Exodus iii 14,' 301; contra S.R. Driver, *Exodus* (orig. 1911; The Cambridge Bible for Schools and Colleges; Cambridge, 1953), 362-63; Cornelis den Hertog, 'The Prophetic Dimension of the Divine Name: On Exodus 3:14a and Its Context,' *CBQ* 64(2002):213-28.

¹²⁴ O. Eißfeldt, 'Äh'yäh 'šār 'äh'yäh und 'Ēl 'Ōlām,' *FF* 39(1965):298-300; repr. in *Kleine Schriften* (Tübingen: JCB Mohr, 1968), 4:198; Bertil Albrektson, 'On the Syntax of *אֱהִיָּה אֲשֶׁר אֱהִיָּה* in Exodus 3:14,' in *Words and Meanings: Essays Presented to David Winton Thomas* (ed. Peter R. Ackroyd and Barnabas Lindars; Cambridge, 1968), 15-28; cf. Johannes P. Floss, "'Ich Bin Mein Name." Die Identität von Gottes Ich und Gottes Namen nach Ex 3,14,' in *Text, Methode und Grammatik. Wolfgang Richter zum 65. Geburtstag* (ed. Walter Gross, Hubert Irsigler, Theodor Seidle; St. Ottilien: Eos, 1991), 76. Schild is critiqued by Mayer ('Der Gottesname,' 46 n35), followed by Lindblom ('Noch Einmal'), appraised positively by Hyatt ('Creator Deity?', 375), and then critiqued heavily by Albrektson.

¹²⁵ Vriezen, 'Ehje'; Von Rad, *OTT*, 1:180; Childs, *Exodus*, 69. However, Dubarle ('La Signification,' 9) states that "Les déclarations divines ne me semblent pas avoir aussi nettement une nuance intensive que le trouve M. Vriezen." Mayer ('Der Gottesname,' 43), though, finds Dubarle's belief that the relative clause in Exod 3:14 cannot intensify the main clause to be incorrect on the grounds that intensification in Ezek 12:29 and Exod 33:19 is indisputable.

that this phrase is not an indefinite tautology (i.e., intentional obscurity), since this interpretation does not accord with the literary context.¹²⁶ Although none of the proposed interpretations of *אשר אהיה* are fully satisfying, Vriezen's intensive interpretation seems the best in context.

Moreover, according to the text of Exod 3:14-15, the proper name *יהוה* is a qal 3ms *yqtl* from *היה/hwy* 'to be', with the literal meaning 'He Is'.¹²⁷ The pentateuchal text of Exod 3:14-15, LXX *ὁ ὢν*, and Vulgate *qui est* all agree that this name has to do with the meaning 'to be'.¹²⁸ Moreover, the interchange between *אהיה* and *יהוה* suggests that this is a modal imperfect, which could be interpreted either as a present-continuous or a future. Although some scholars argue for one tense or the other, both the present and future are probably in view within the literary context for the following reasons.¹²⁹ First, this passage is initially addressed to Moses, and the Lord is present with him in the divine encounter (3:1-4:17). The situation therefore entails a present interpretation of the verb (e.g., *אהיה עמך*, 3:12). Second, this is a promise that the Lord will act in the near future (Exod 7-14), which assumes a future meaning. Third, this text functions as a paradigmatic example for subsequent generations (a type), and therefore the future is in view.¹³⁰ For these reasons, it seems that limiting interpretation to either a present or a future is alien to this

The appearance of a direct object marker in Exod 33:19 and the non-occurrence of the direct object marker in Exod 3:14 may be semantically significant for the present discussion since it occurs optionally in Biblical Hebrew (cf. Joüon §158m). However there is need for a thorough discourse analysis of the optional appearance of the direct object marker in order to identify its precise significance.

¹²⁶ Dubarle ('La Signification,' 7) argued that Exod 3:14 is parallel to Gen 32:30; Judg 13:18; and Exod 33:18-34, and that these indicate that God does not reveal His name when petitioned. B. Rey ('Moïse et la revelation du Nom,' *LumVie* 237[1998]:83-91) likewise believes that this phrase is intended to be a mystery which points toward God's transcendence. Cf. G. Beer, *Exodus* (HAT; Tübingen: JCB Mohr, 1939), 29. However, Schmidt (*Exodus*, 175), followed by Irsigler ('Namensfrage,' 80), argues that these passages are not analogous to Exodus 3 on the grounds that Exodus 3 purports to actually give a name. Floss ('Ich bin mein Name,' 78-79) argued that a name is given, but that it obscures God's nature. However, none of these interpretations which point toward the Lord's inscrutability seem convincing on the grounds that the narrative text progressively and pointedly emphasizes the Lord's revealed nature through the use of epithets and personal encounters in Genesis. Moreover, the emphasis on the knowledge of the Lord in Exodus does not resonate with this interpretation.

¹²⁷ Mettinger, *In Search*, 29-31.

¹²⁸ Cf. Von Soden, 'Er Ist'; R. Bartelmus, *HYH: Bedeutung und Funktion eines hebräischen "Allerweltswortes"* (ATS 17; St. Ottilien: Eos, 1982), 228; Johannes P. Floss, 'Verbfunktionen der Basis *HYH*,' *BN* 30(1985):35-101; "'Ich Bin Mein Name",' 76; Den Hertog, 'The Prophetic Dimension.'

¹²⁹ Bartelmus ('HYH,' 228) argues for a future interpretation, whereas Floss ('Ich bin mein Name,' 75-76) argues for a present interpretation.

¹³⁰ Cf. B. Jacob, *The Second Book of the Bible: Exodus* (Hoboken, NJ: Ktav, 1992), 75.

passage when the text seems to be playing upon the ambiguity of the Hebrew *yqtl* form. R. Abba arrives to a similar conclusion when he suggests that the imperfect tense expresses the continuity of God's presence (expressed in Mal 3:6; Isa 52:6; contrasted with Hos 1:9).¹³¹ Moreover, passages such as Rev 1:4 seem to reflect this ambiguity of the present-future in their interpretation of the Tetragram, and this interpretation likely follows the received tradition (ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος).¹³²

It will be helpful at this point to consider some contextual studies of יהוה within the Old Testament in order to identify the sense in which the verb היה points toward the existence of God. R.W.L. Moberly posits that the play on אהיה/יהוה in Exod 3:14-15 is intended "to draw attention to the perceived implications of the name YHWH, implications related to what God will be or do, understood in terms of the Hebrew verb *hayah* (to be)."¹³³ Thus the verb היה is somehow related to what the Lord is about to do, and presumably this refers to His acts within the following narrative complex of Exodus 7-14. Therefore God 'is, exists' in the sense that He acts in history. The Lord's name therefore implies that the nature of His existence is such that He can effectually accomplish Israel's deliverance, regardless of the power of Pharaoh or the gods of Egypt. Moreover, scholars throughout the twentieth century advocated the view that היה in the divine name יהוה refers to God's active being or presence in history.¹³⁴ M. Noth posits that the divine name expresses "an 'active being' which does not take place just anywhere, but makes its appearance in the world of men and primarily in the history of Israel."¹³⁵ Irsigler likewise finds that אהיה means 'ich bin/ich erweise mich/ich bin wirksam'.¹³⁶ This name is therefore a promise of God's active presence on Israel's behalf, and it is this meaning which Hos 1:9 assumes (ואנכי לא־אהיה לכם).¹³⁷ Above all, the God of the Fathers will prove His existence by saving his people.¹³⁸ יהוה thus acts sovereignly and effectually in a

¹³¹ Abba, 'The Divine Name,' 327.

¹³² Cf. Rev 1:4,8,17,18; 4:8; 11:17; 16:5.

¹³³ Moberly, *The Old Testament*, 22.

¹³⁴ On the meaning of יהוה in relation to active presence, see Eichrodt, *OTT*, 1:190-91; Von Rad, *OTT*, 1:180; Preuß, *OTT*, 1:139, 141-42. Although he does not directly address the meaning of היה in the Tetragrammaton, the work of G. Ernest Wright in *God Who Acts: Biblical Theology as Recital* (SBT 8; London: SCM Press, 1952) notes the importance of God's acts in history, which directly relates to the centrality of historical acts to the meaning of יהוה.

¹³⁵ M. Noth, *Exodus* (London: SCM Press, 1962), 45.

¹³⁶ Irsigler, 'Namensfrage,' 81; cf. Von Soden, 'Er ist;' Seitz, 'The Call of Moses.'

¹³⁷ Irsigler, 'Namensfrage,' 81-82.

¹³⁸ B.N. Wambacq, 'Eh^eyeh 'šer 'eh^eyeh,' *Bib* 59(1978):335.

manner which overpowers both pharaoh and the other gods of Egypt. In this sense, by implication, they 'are not'.

Conversely, many exegetes warn against reading Greek ontological ideas into the Biblical text. In the stream of Christian tradition, the Fathers and Reformers looked to Exod 3:14-15 as a statement concerning God's eternal being. B. Childs observes that "In the contemporary period it has become a hallmark of theology to reject, by and large, the history of exegesis as being misled by philosophical interests."¹³⁹ This is especially true with early and Medieval Christian interpretations of יהוה or אלהים אֱלֹהִים אֲשֶׁר אֵלֵינוּ as 'being' along the lines of ontological thought in the Greek philosophical tradition. At the same time, Childs rightly warns that "it remains a real question to what extent one philosophical stance has been substituted for another" because "it is not a self-evident historical fact that the ancient Hebrews had no concept of being."¹⁴⁰ Therefore although Greek philosophical ideas may have worked their way into Jewish and Christian tradition and obscured the original, Biblical concept of God's being, this does not lead to the conclusion that the nature of God's existence remained unaddressed until the time when Biblical traditions came under the influence of Greek philosophy.¹⁴¹

Therefore in context, this notion of existence seems to contrast with the non-existence of the gods of Egypt (Exod 12:12). Since God *truly* exists (cf. the emphatic relative clause), unlike other gods, He is able to act in history. Although J. Barr in *The Semantics of Biblical Language* notes that 'to be' is closer to the normal semantic range of היה than 'wirken' (Barr is writing against including contextual meaning in the total concept of a word), a cognitive account of meaning looks to contextual usage as part of a word's encyclopedic knowledge.¹⁴² Thus given a cognitive interpretation, the contextual usage which relates God's existence to His ability to act on the historical plane within Exodus is not only valid, but integral to understanding the meaning of היה in relation to יהוה. This must be qualified by the observation that היה 'to be' does not mean 'to exist with resulting action or effect' in all contexts. Rather this is limited only to the contextual usage of היה in relation to

¹³⁹ Childs, *Exodus*, 87.

¹⁴⁰ Childs, *Exodus*, 87.

¹⁴¹ For one possible interpretation of יהוה in Israelite tradition, see appendix 4.

¹⁴² Barr, *Semantics*, 68-72.

יהוה.¹⁴³ Therefore the nature of the Lord's existence involves a real existence which results in action:

Jahwe, der sich dem Mose offenbarte und ihm den Auftrag gab, bezeichnet sich—so will der Erzähler sagen—durch die dem Mose gegebene Antwort als denjenigen, der *wirklich ist*. Er ist der einzig wirkliche Gott. Als der einzig Wirkliche beansprucht er folgerichtig, der Gott Israels zu sein und zwar unter Ausschluß aller anderen möglichen Gottheiten, die das Volk verehrt hatte oder künftig zu verehren versucht werden würde. Diese Erklärung des umstrittenen Satzes würde sich jedenfalls in die Gedankenwelt der alten israelitischen Erzähler, Gesetzgeber, Dichter und Propheten außerordentlich gut einfügen.¹⁴⁴

[I WILL BE WITH YOU] Situated within its literary context, the occurrence of the phrase *אֶהְיֶה עִמָּךְ* in Exod 3:12 in conjunction with the name *יהוה* and the verb *אֶהְיֶה* raises the salience of the theme of the Lord's presence within the Pentateuch as part of the encyclopedic knowledge which is associated with *יהוה* in its semantic frame. The use of *הִיָּה* in the phrase *כִּי אֶהְיֶה עִמָּךְ* (Exod 3:12) resonates with the use of the same verb in *יהוה/אֶהְיֶה* in Exod 3:14-15, and then the related phrase *אֶהְיֶה עִמָּךְ* in 4:12,15 brackets the passage.¹⁴⁵ The specific phrase *אֶהְיֶה עִמָּךְ* occurs exclusively with *יהוה* in Gen 26:3; 31:3; Exod 3:12; Deut 31:23; Josh 1:5; 3:7; Judg 6:16; 2 Sam 7:9; 1 Chr 17:8.¹⁴⁶

In context, Moses objects to the Lord's call for him to lead Israel out of Egypt (Exod 3:11). To this, God replies *כִּי אֶהְיֶה עִמָּךְ* (v.12) and thus indicates that it is by His divine presence and aid that Israel will leave Egypt. Thus His presence with

¹⁴³ Barr's discussion does in fact seem to allow this contextual usage in relation to a word's meaning (cf. *Semantics*, 71-72).

¹⁴⁴ Lindblom, 'Noch Einmal', 12.

¹⁴⁵ Hehn, *Gottesidee*, 215; Abba, 'Yahweh,' H.D. Preuß, '... ich will mit dir sein!' *ZAW* 80(1968):139-73, 142; M. Greenberg, *Understanding Exodus* (New York: Behrman House, 1969), 81; Wambacq, 'Eh^eyeh,' 318; John I. Durham, *Exodus* (WBC; Nashville: Thomas Nelson, 1987), 33; George W. Coats, *Moses: Heroic Man, Man of God* (JSOTSup 57; Sheffield: JSOT, 1988), 63-64; N. Sarna, *Exodus שמות* (The JPS Torah Commentary; Philadelphia: The Jewish Publication Society, 1991), 17; Croatto, 'Relecture,' 42-43; Rey, 'Moïse,' Irsigler, 'Namensfrage,' 68, 75.

¹⁴⁶ Preuß finds that both the verbal and verbless forms of the expression translated 'I will be with you' are used most frequently with *יהוה*, and seldom with *אלהים* (Preuß, 'Mit dir sein,' 140). As exceptions within the Pentateuch, both verbal and verbless forms of this expression are found with *אלהים* only in Gen 21:20,22; 28:20; 31:5; 48:21; Exod 3:12; 18:19, and with *יהוה אלהים* in Num 23:21; Deut 2:7; 20:1 (Preuß, 'Mit dir sein,' 139 n1). It is also found with *אל* in Gen 35:3 (cf. Isa 7:14; 8:8,10). The association of the expression *אֶהְיֶה עִמָּךְ* with the name *יהוה* in Exod 3:12 does not necessarily exclude the occurrence of other forms of this expression with other words for God. The important point is that the promise 'I will be with you' is linked directly with the divine name through the verb *הִיָּה*, and it is the occurrence of the phrase *אֶהְיֶה עִמָּךְ* in 3:12 which 'primes' the reader for the appearance of the name *יהוה/אֶהְיֶה* in 3:15.

Moses (indicated by the 2ms pronominal suffix) will result in the humanly impossible fulfillment of the divinely assured promise to the Fathers (Gen 15:14,16). Thus God's presence refers to an active presence in history by which He works salvation for Israel. This association of *אֱהִיָּה עִמָּךְ* forms part of the associative complex between the name *יְהוָה*, the exodus, and the Lord's salvific activity to miraculously deliver Israel from Egypt.

Moreover, one may find the promise of God's presence to be one of the continuities between patriarchal and Mosaic religion.¹⁴⁷ Preuß points out that within "dieser Familiengeschichten mit nomadischem Charakter begegnet der Gott der hier jeweils durch die Formel Angeredeten als die mitziehende, geleitende, schützende und führende Gottheit."¹⁴⁸ Under and after Moses, Yahweh is the God "welcher sein geleitendes Mitsein verheißt, geht selber mit mit seinem Segen, seinem Beistand und seiner (militärischen) Hilfe."¹⁴⁹

Elsewhere, Exodus 3:12 may have literary echoes throughout the OT. Preuß points out that *אֱהִיָּה* is found often with *עִמָּךְ* or *אִתְּךָ*, such as in Gen 26:3; 31:3; Exod 3:12; Deut 31:23; Josh 1:5; 3:7; Judg 6:16; 1 Sam 17:37; 2 Sam 7:9; and Zech 10:5.¹⁵⁰ The name Yahweh itself is used in direct relationship with *אֱהִיָּה עִמָּךְ* in Judg 6:12; Zech 10:5; 2 Chr 20:17; 1 Kgs 8:57; Ps 46:8, 12; Isa 7:14; 8:8,10.¹⁵¹

[GOD IS MERCIFUL AND GRACIOUS] The proclamation of the Lord's name in Exod 34:6-7 is another salient domain within the semantic frame of *יְהוָה*, to which the rabbinic emphasis on this passage in the interpretation of *יְהוָה* attests.¹⁵² In context, this proclamation follows Israel's sin with the golden calf and Moses' intercession for the Lord's mercy on Israel (Exodus 32-33). During the course of his plea for the Lord's mercy, Moses asks the Lord to show him His glory (33:18). To this request the Lord responds *יְהוָה לְפָנֶיךָ בְּשֵׁם יְהוָה לְפָנֶיךָ* (33:19). Then when the Lord descends before Moses, the Lord calls out His name (34:6-7): *יְהוָה יְהוָה אֱלֹהֵי רַחוּם וְחַנּוּן אֵרַךְ אַפַּיִם וְרַב־חַסֵּד וְאֵמֶת: נֹצֵר חַסֵּד לְאֱלֹפִים נֹשֵׂא עוֹן וּפֹשֵׁעַ וְחַטָּאָה וְנֹקֵה לֹא יִנְקֶה פֶקֶד עוֹן אֲבוֹת*

¹⁴⁷ In terms of ANE parallels to Israel's emphasis on God's presence, Preuß notes that although this notion may be found from Mesopotamia to Egypt, it is not as common as in Israel (Preuß, 'Mit dir sein,' 170). On this point, then, the Lord's presence as a focal feature is distinctive of Israelite religion.

¹⁴⁸ Preuß, 'Mit dir sein,' 153.

¹⁴⁹ Preuß, 'Mit dir sein,' 154.

¹⁵⁰ Preuß, 'Mit dir sein,' 159.

¹⁵¹ Preuß, 'Mit dir sein,' 159.

¹⁵² Cf. Jacob, *Exodus*, 984-85.

:על-בנים ועל-בני בנים על-שליש ועל-רבעים:¹⁵³ This passage defines the Lord's name or character (שם), and this list of attributes is associated with the name יהוה. Moreover, the emphasis on the Lord's mercy (חנון) both within this proclamation and within the immediate context underscores the point that יהוה is merciful in responding to His sinful covenant people.¹⁵⁴ Based upon this passage, the rabbis emphasized that יהוה refers to the Lord's attribute of mercy.¹⁵⁵

[GOD OF ABRAHAM, ISAAC, AND JACOB] Another domain which is prominent in the semantic frame for יהוה is the identification of יהוה as the God of the patriarchs.¹⁵⁶ This identification is made several times during the course of the revelation of the divine name to Moses at the flaming bush. The Lord declares אנכי יהוה אלהי יצחק ואלהי יעקב (Exod 3:6), He reveals His name as יהוה אלהי יצחק ואלהי יעקב (v.15), and He commands Moses to identify Him to the elders of Israel as יהוה אלהי אברהם יצחק ויעקב ... אלהי אברהם יצחק ויעקב (v.16). Then again in Exod 6:2-9 יהוה declares to Moses the manner in which He was known אל-אברהם אל-יצחק ואל-יעקב (vv.2,3,6,7,8). The connection of יהוה with the patriarchs is integral to rightly understanding the link between the God of Israel and the fulfillment of the patriarchal promises during the course of the Pentateuch, and on into Joshua. In Exodus 6:4-8 the imminent exodus is specifically identified as a fulfillment of the patriarchal covenant (Gen 15:13-16). Moreover, יהוה is used throughout the patriarchal narrative in order to affirm the identity of Israel's God with the patriarchal God (e.g., Gen 12:1), since God was not known to the patriarchs by the name יהוה (Exod 6:3).¹⁵⁷

¹⁵³ For parallels or echoes, see Num 14:18; Ps 86:15; 103:8; 145:8; Joel 2:13; Nah 1:3; Neh 9:17; Jonah 4:2.

¹⁵⁴ The noun חן occurs in Exod 33:12,13(2x),16,17; 34:9. It occurs in only 3 other places within Exodus (3:21; 11:3; 12:36). The verb חנן occurs 2x in 33:19, and is found nowhere else in Exodus. The adjective חנון is found once in 34:6, and only one other time in Exodus (22:26).

¹⁵⁵ Cf. M. Zlotowitz, ספר בראשית *Genesis: A New Translation with a Commentary Anthologized from Talmudic, Midrashic and Rabbinic Sources* (trans. M. Zlotowitz; 2 vols. New York: Mesorah, 1977), 1:87.

¹⁵⁶ This domain refers to the meaning of יהוה within the text rather than the understanding of the patriarchs in their actual historical situation. This analysis assumes that the use of יהוה within Genesis is a Yahwistic interpretation of pre-Yahwistic tradition.

¹⁵⁷ Wenham, 'Patriarchal Religion,' 192; Moberly, *Old Testament*, 55; Randall W. Garr, 'The Grammar and Interpretation of Exodus 6:3,' *JBL* 111(1992):385-408; contra J.A. Motyer, *The Revelation of the Divine Name* (London: Tyndale, 1959); L.M. Eslinger, 'Knowing Yahweh: Exod 6:3 in the context of Genesis 1-Exodus 15,' in *Literary Structure and Rhetorical Strategies in the*

[GOD MOST HIGH, EL SHADDAI, GOD OF SEEING, EVERLASTING GOD, GOD OF BETHEL, THE GOD OF ISRAEL, A JEALOUS GOD] The אל epithets function as another domain within the semantic frame of יהוה. The meaning of each of these will be treated below in the discussion of אל. Within the narrative framework of the patriarchal narrative, all of these epithets are attributed to יהוה, and they reveal His nature.

[THE LORD SEES/PROVIDES] The place-name יהוה יראה (Gen 22:14a) is found in the context of the Akedah (Genesis 22). God tested Abraham (v.1) by commanding Abraham to sacrifice Isaac in the land of מוריה (v.2). Abraham obeyed (vv.3-10), and declared on the journey to Moriah that ‘the Lord will see/provide’ (v.8). Then the יהוה מלאך called out as Abraham took the knife to slaughter Isaac (v.11), and commanded him not sacrifice Isaac (v.12). When Abraham looked up there was a ram caught in the thicket, and so he instead offered the ram (v.13). Abraham thus called the location where Isaac’s life was spared and where the Lord provided another sacrifice יהוה יראה ‘The Lord Provides/Sees’. H. Gunkel observes that God provided an offering other than Isaac, “Daran gedenkend ruft er freudig aus: hier an dieser Stätte, an diesem Ort hab ich’s erfahren, daß Gott sich ersieht, was er will!”¹⁵⁸ Abraham thus names the mountain “as a perpetual reminder of the Lord’s saving concern.”¹⁵⁹

[THE LORD WHO HEALS YOU] The epithet יהוה רפאך (Exod 15:26) occurs in the context of Israel’s murmuring against the Lord at Marah (Exod 15:22-27). Moses declares to the people that if they listen to the voice of the Lord and give ear to the Lord’s commands and statutes, then He will not bring upon them the diseases which he sent in Egypt. Therefore the epithet ‘the Lord who heals you’, reminds the reader that through obedience to the Lord’s commands comes healing (cf. the discussion of Exod 15:26 in §11.2.)

Hebrew Bible (ed. L.J. de Regt, J. de Waard, and J.P. Fokkelman; Assen: Van Gorcum, 1996), 188-98; Seitz, ‘The Call of Moses.’

¹⁵⁸ Gunkel, *Genesis*, 239.

¹⁵⁹ Gordon J. Wenham, *Genesis* (2 vols.; WBC; Nashville: Thomas Nelson, 1987, 1994), 2:111.

[THE LORD IS MY BANNER] The epithet יהוה נסי (Exod 17:15) is likewise a domain within the semantic frame of יהוה. In the context of Exod 17:8-16, Amalek came and fought with Israel at Rephidim (v.8). Joshua selected men and led the troops into battle while Moses, Aaron, and Hur ascended the hill (v.10) and Moses held up his hands (v.11). When Moses let his hands down, Amalek prevailed, but as long as Moses held his hands up, Israel prevailed (v.11). Thus Moses built an altar and called its name יהוה נסי, which has traditionally been rendered ‘The LORD is my banner’ (v.15). Childs concludes that “certainly the point of the naming is to bear witness to Yahweh’s role in the battle,” and he continues, “Yahweh is the standard beneath which Israel rallies.”¹⁶⁰ Seen in relation to this epithet, יהוה is understood as the One who protects Israel against those who threaten her, and the One who accomplishes victory for her in battle.¹⁶¹

[THE LORD WHO IS JEALOUS] The epithet יהוה קנא (Exod 34:14) is found in the context of 34:12-14, where the Lord prohibits the people of Israel from committing idolatry לאל אחר after the incident of the golden calf and judgment (Exodus 32). This prohibition is then substantiated by יהוה קנא שמו אל קנא הוא (34:14). The epithet יהוה קנא raises the prominence of the Lord’s jealous nature in relation to idols.

Valence Relations. For a list of valence relations, see the entry for יהוה in the *Dictionary of Classical Hebrew*.¹⁶²

This discussion of a cognitive approach to the meaning of the name יהוה within the Pentateuch has discussed the manner in which certain domains of encyclopedic knowledge relate to the Tetragrammaton in order to determine how the name is conceptualized. At the moment of crystallization, the primary domain is likely [GOD], and this is understood as a reference to the God who is the main subject of the Pentateuch. During subsequent interpretive processing other domains

¹⁶⁰ Childs, *Exodus*, 315.

¹⁶¹ Cf. C. Houtman, “‘YHWH Is My Banner’—‘A Hand on the Throne of YH’: Exodus xvii 15b, 16a and Their Interpretation,” in *New Avenues in the Study of the Old Testament* (ed. M.J. Mulder; Oudtestamentische Studiën 25; Leiden: Brill, 1989), 110-120.

¹⁶² Clines, *DCH* 3:122-50.

within the semantic frame may be accessed, and these include [THE GOD OF THE EXODUS], [THE GOD OF THE MOSAIC COVENANT], [HE IS], [I AM WHO I AM], [I WILL BE WITH YOU], [GOD IS MERCIFUL AND GRACIOUS], [THE GOD OF ABRAHAM, ISAAC, AND JACOB], [GOD MOST HIGH, EL SHADDAI, GOD OF SEEING, ETERNAL GOD, GOD OF BETHEL, THE GOD OF ISRAEL, A JEALOUS GOD], [THE LORD SEES/PROVIDES], [THE LORD WHO HEALS YOU] , [THE LORD IS MY BANNER], and [THE LORD WHO IS JEALOUS]. Not all of these domains are accessed at once in relation to the profile. Rather, only the most salient domains are accessed, and salience is determined by such factors as the immediate literary context, the familiarity of the reader with the context, and the amount of time given to subsequent reflection (i.e., post-crystallization processes). Only the most salient domains have been treated here, however an exhaustive description of the encyclopedic knowledge of יהוה within the Pentateuch includes every single occurrence of the divine name and its literary context. One may depict the semantic frame for יהוה as in Figure 4.1. The implications of this investigation for translation will be teased out in Chapter 7.

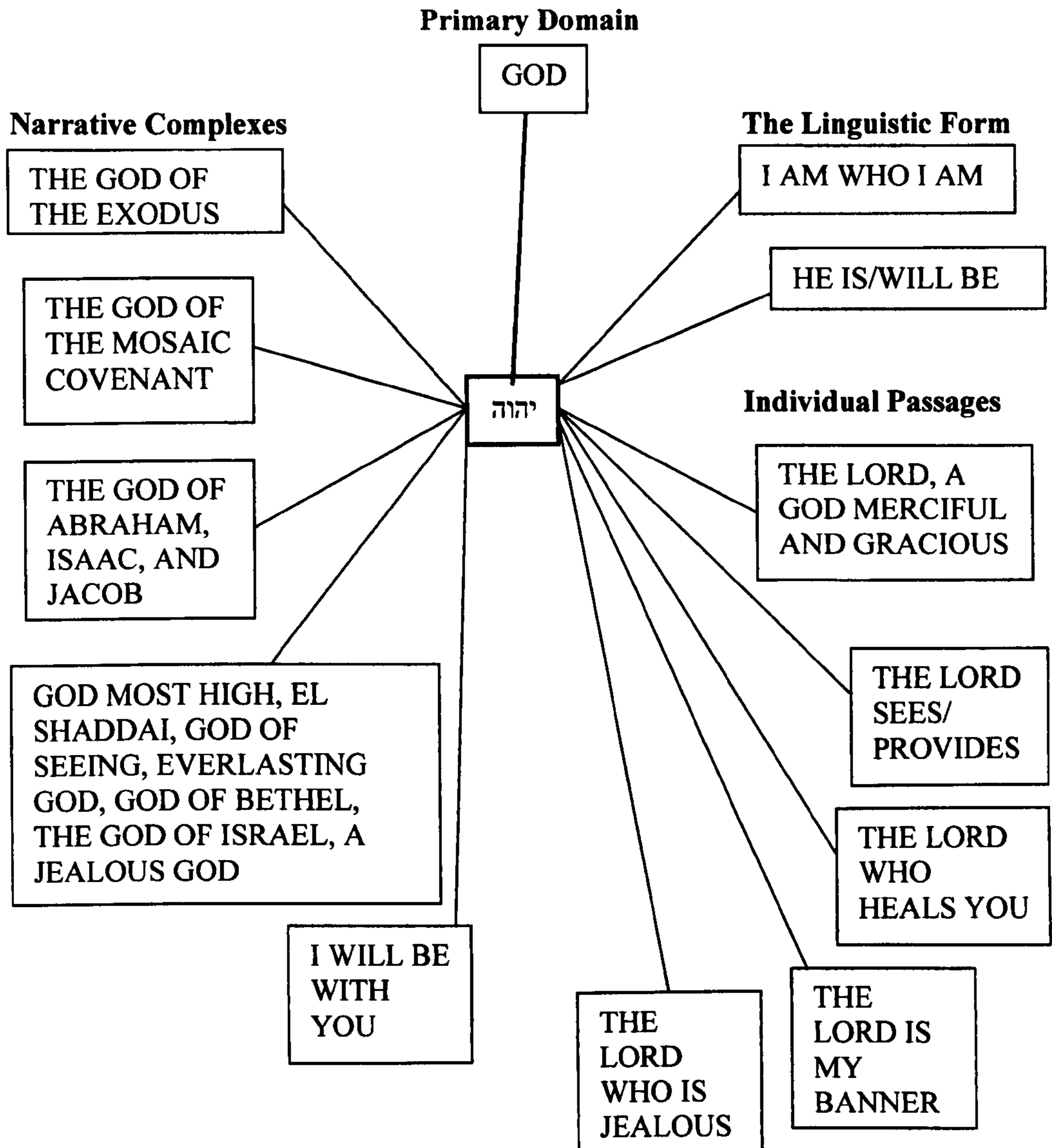


Figure 4.1. A representation of the most salient domains within the semantic frame for יהוה within the Pentateuch.

CHAPTER 5

THE MEANING OF אלהים

5.0 Introduction

Within the previous chapter we examined two prominent treatments of the meaning of יהוה from the comparative-philological tradition, and then proceeded to present a cognitive analysis of the meaning of יהוה within the pentateuchal text. This investigation now continues with an analysis of the meaning of אלהים within the text of the Pentateuch. We will first examine three representative investigations from the comparative-philological and historical-critical traditions, and then turn to a fresh cognitive analysis of the meaning of אלהים. This discussion will not treat the issue of the etymology of אלהים, אלוה, and אל, although this would be an interesting consideration. Past studies demonstrate the difficult nature of developing a reliable account of the etymology and the diachronic development of the use of אלהים in relation to the singular forms אל and אלוה.¹ Moreover, an etymological understanding is not necessary for determining the meaning of אלהים within pentateuchal context since אלהים is a frequently occurring word.

5.1 Previous Treatments of אלהים

As J. Burnett notes in his 2001 investigation, only two monographs were written in the twentieth century that were fully devoted to the meaning of אלהים, whereas most discussions were restricted to reference articles.² The following discussion of past work on אלהים will examine the analysis of H. Zimmermann (1900) on the use of אלהים within the Pentateuch and the work of J. Burnett (2001) on the meaning of אלהים based upon the use of the comparative method and a historical reconstruction of the history of Israel.³ Comparative data will not be presented separately since it is referenced during the course of the discussion of Burnett.⁴ A

¹ See note 4 below, as well as W.H. Schmidt, 'אלהים,' *THAT* 1:153-67; H. Ringgren, 'אלהים,' *TDOT* 1:267-84; Jack B. Scott, 'אלה,' *TWOT* 1:41-45; D. Pardee, 'Eloah,' *DDD*, 285-88.

² Joel S. Burnett, *A Reassessment of Biblical Elohim* (SBL Dissertation Series 183; Atlanta: Society of Biblical Literature, 2001), 1.

³ For a summary of F. Baumgärtel, *Elohim ausserhalb des Pentateuch: Grundlegung zu einer Untersuchung über die Gottesnamen im Pentateuch* (Leipzig: J.C. Hinrichs, 1914) on the use of אלהים outside the Pentateuch, see appendix 1.

⁴ Murtonen (*A Philological and Literary Treatise*, 42) presents a good overview of proposed etymologies up to 1952. For work on the etymology of אלהים and related cognate language data in Akkadian, see A. Jirku, 'Elohim als Bezeichnung einer Gottheit,' in *Reallexikon der Assyriologie* (ed.

discussion of the interpretation of the grammatical form of אלהים will be saved for §5.2.⁵ Likewise, the treatments in lexicons, theological dictionaries, and Biblical theologies will not be presented since it largely reflects discussions in scholarly articles.⁶

5.1.1 H. Zimmermann (1900)

In his 1900 monograph on Elohim, Helmuth Zimmermann applied current theories regarding the history of religions to a study of the meaning and provenance of אלהים within the Pentateuch.⁷ Methodologically, he distinguished between religion and academics (*Wissenschaft*), and then proceeded to investigate academically the meaning and function of Elohim based upon his own proposed reconstruction of

Erich Ebeling and Bruno Meissner; 1923; Berlin: Walter de Gruyter, 1938), 2:358; R. Pfeiffer, 'Three Assyriological Footnotes to the Old Testament,' *JBL* 47(1928):184-87. For Ugaritic evidence, see H. Bauer, 'Ras Shamra,' C.H. Gordon, *Ugaritic Textbook* (AnOr 38; Rome, 1965), 357. For Phoenician and Punic inscriptions, see Jirku, *RIA*, 2:358; Burnett, *Biblical Elohim*, 27. Also, cf. Samuel I. Feigin, 'The Origin of 'Ēlôh, 'God', in Hebrew,' *JNES* 3(1944):259. A. Ember ('The Pluralis Intensus in Hebrew', *AJSL* 21[1905]:195-231, 207-8) argued that אלהים was originally an intensive plural rather than a true plural which remained from Israel's polytheistic past. Albright (*FSAC*, 213) concludes that the Israelites took over a Canaanite expression in their use of אלהים with a singular meaning. K. van der Toorn ('God (אלהים),' *DDD*, 360) concludes from the evidence that the use of a divine plural for a single entity is characteristic of, but not limited to, West Semitic.

⁵ For grammatical discussions related to the plural of majesty, see GKC §124; Joüon §136; Waltke and O'Connor, *IBHS*, 120-22; Van der Merwe §24.3; Ember, 'Pluralis Intensus;' C. Brockelmann, *Hebräische Syntax* (Neukirchen: Erziehungsvereins, 1956), 16.

⁶ For representative entries in lexicons and theological dictionaries, see Ringgren, *TDOT* 1:267-84; G. Quell, 'θεός,' *TDNT* 3:79-89; W.H. Schmidt, 'אלהים,' *THAT* 1:153; *HALOT* 1:52-53; Van der Toorn, *DDD*, 352-65; D. Pardee, *DDD*, 285-88; *DCH* 1:277-86. Lexicons and theological dictionaries tend to reflect the conclusions of comparative philology, with the exception of Clines' *DCH*, which avoids cognate language data on the grounds that it is irrelevant to Hebrew lexicography. For treatments of אלהים in Biblical Theology, see Eichrodt, *OTT*, 1:186-87; Von Rad, *OTT*, 1:186; Preuss, *OTT*, 1:147-49; Rendtorff, *TAT*, 2:161. The title אלהים is not given extensive discussion by Brueggemann, *TOT*.

⁷ Helmuth Zimmermann, *Elohim: Eine Studie zur Religionsphilosophie und einer Pentateuchtablelle* (Berlin: Mayer and Müller, 1900). For the source-critical views which Zimmermann assumes as the starting point for his work, see J. Astruc, *Conjectures sur les mémoires originaux dont il paroît que Moïse s'est servi pour composer le livre de la Genèse* (Brussels, 1753); W.M.L. de Wette, *Beiträge zur Einleitung in das Alte Testament* (2 vols.; Halle: Schimmelpfennig und Compagnie, 1806, 1807); Wilhelm Vatke, *Die Religion des Alten Testaments nach den kanonischen Büchern entwickelt* (Berlin: G. Bethge, 1835); K.H. Graf, *Die Geschichtlichen Bücher des Alten Testaments. Zwei historisch-kritische Untersuchungen* (Leipzig: T.O. Weigel, 1866); Julius Wellhausen, *Prolegomena to the History of Ancient Israel* (Atlanta: Scholars Press, 1994); reprint of *Prolegomena to the History of Israel* (trans. J. Sutherland Black and A. Enzies, with preface by W. Robertson Smith; Edinburgh: Adam & Charles Black, 1885); trans. of *Prolegomena zur Geschichte Israels* (2d ed. Berlin: G. Reimer, 1883). For dissenting views, see E.W. Hengstenberg, *Beiträge zur Einleitung ins Alte Testament. Die Authentie des Pentateuches* (Vol. I; Berlin: Ludwig Oehmigke, 1836); ET: *Dissertations on the Genuineness of the Pentateuch* (trans. J.E. Ryland; vol. I; Edinburgh: T&T Clark, 1847); U. Cassuto, *The Documentary Hypothesis and the Composition of the Pentateuch* (orig. 1941; trans. Israel Abrahams; Jerusalem: Magnes, 1961); *A Commentary on the Book of Genesis* (orig. 1944; trans. Israel Abrahams; 2 vols.; Jerusalem: Magnes, 1978).

Israelite religious history and the development of the Hexateuch.⁸ He posited that *אלהים* is used in two main senses within the Torah: it may either function as a class-name (*Gattungswort*) or as the name for Israel's one God.⁹ Zimmermann then proposed that these two uses stem from different periods and that they were never used simultaneously except for their placement together at the time of the canon's final redaction. Subsequently, *Elohim* was used as a circumlocution for *יהוה* lest the community violate its sanctity.¹⁰ However, Zimmermann's contention that two senses may not exist simultaneously within a given speech community at a particular time is linguistically quite an incredible claim.¹¹

5.1.3 J. Burnett (2001)

The most recent and fullest treatment of the meaning of *אלהים* is Joel S. Burnett's doctoral dissertation written under Kyle P. McCarter's guidance at Johns Hopkins.¹² Burnett's investigation is an investigation of the use of *אלהים* within Israel's religious history. He finds that there are two main views on *Elohim* in relation to Israel's religion.¹³ First, this is a plural form of the name of the deity *El*.¹⁴ Second, the word *אלהים* is purely a literary expression produced by monotheistic Judaism after the exile which never played a role in Israel's worship and cult traditions.¹⁵ Burnett thus aims to provide a reassessment of the philological,

⁸ Zimmermann, *Religionsphilosophie*, v. In an excursus which details his philosophy of religious history (Zimmermann, *Religionsphilosophie*, 8-15), Zimmermann advocates the view that religion developed in a progression from monism to henotheism to polytheism (Zimmermann, *Religionsphilosophie*, 9). The Semitic plural of totality (*Totalitätsplurale*) is reflected in the monistic Hebrew word 'Elohim' (Zimmermann, *Religionsphilosophie*, 9). In contrast with the religious development of other Semites, however, the Hebrew religious conceptualization developed from henotheism into monotheism (Zimmermann, *Religionsphilosophie*, 10, 14). *Elohim* originally expressed an abstractly experienced deity during the monistic period of development (Zimmermann, *Religionsphilosophie*, 16). The early abstract meaning then developed into an expression for the naïve idea of individual personal gods, which then further developed into the polytheistic concept of concrete individual gods (Zimmermann, *Religionsphilosophie*, 16). *אלה* also expressed these individual deities (Zimmermann, *Religionsphilosophie*, 16). The archaic *Totalitätsplural* was retained in Hebrew, but lost in other Semitic languages (Zimmermann, *Religionsphilosophie*, 16).

⁹ Zimmermann, *Religionsphilosophie*, 1.

¹⁰ Zimmermann, *Religionsphilosophie*, 2.

¹¹ Zimmermann was trenchantly critiqued by F. Giesebrecht (Review of H. Zimmermann, *Elohim*, *Deutsche Literaturzeitung* 46[1900]:2965-67); G. Beer (Review of H. Zimmermann, *Elohim*, *TLZ* 21[1901]:561-63); and Baumgärtel (*Elohim*, 9-10).

¹² Burnett, *Reassessment*.

¹³ Burnett, *Reassessment*, 5.

¹⁴ Cf. Alan W. Jenks, *The Elohist and North Israelite Traditions* (SBLMS 22; Missoula, Mont.: Scholars Press, 1977), 8-9; Robert B. Coote, *In Defense of Revolution: The Elohist History* (Minneapolis: Fortress, 1991), 75-104.

¹⁵ Cf. Zimmermann, *Religionsphilosophie*, 23-25, 66-68.

historical, and literary analysis of the Biblical term אלהים, and to demonstrate that the title אלהים played a significant role in the religion of Israel well before the first expressions of Israelite monotheism during the Exile.¹⁶

Burnett finds that a lexical analysis of Biblical Hebrew אלהים as a common noun agrees with the results obtained from comparative material. The extra-Biblical sources have a usage corresponding to Biblical אלהים: the grammatically plural form meaning 'gods' is used as a singular meaning 'god' and exists in Late Bronze Age cuneiform from Syria-Palestine and 1st millennium NW Semitic inscriptions, as well as Akkadian texts from Mesopotamia.¹⁷

Burnett's discussion begins with his interpretation of a concretized abstract plural in the extra-Biblical evidence. *ilanu* is a grammatical plural with singular meaning in Akkadian in some contexts. Burnett argues that the preference of *ilanu* over *ilu* progressively spread from the Mediterranean coastal plain to valley systems, and thence to the Palestinian highlands.¹⁸ It is probably a Canaanite development evidenced by Akkadian *ilanu*, Biblical Hebrew אלהים, and Phoenician 'lm. This is a concretized abstract plural, which is "a grammatical category operative in those Iron Age languages and in the Canaanite of the Amarna letters."¹⁹ Evidence from Amarna, Qatna, Taanach, and Ugarit shows that *ilanu* is used with the same range of meanings as *ilu*, and it is interchangeable with the singular form. It has the same meaning as the singular, but a different connotation is revealed.²⁰ Burnett therefore contends that the plural of majesty, excellence, or amplitude is groundless within the Amarna letters, and as GKC §124 points out, an abstract plural is likewise common in Hebrew.²¹

Burnett goes on to note that "the plural form denoted an individual person or thing representing a certain status expressed as an abstraction."²² Biblical Hebrew אלהים, Phoenician 'lm, and the Canaanite antecedent reflected in Late Bronze Age singular *ilanu* are best translated 'divinity' or 'deity'.²³ These English terms reference "an individual who represents the quality named and who holds that

¹⁶ Burnett, *Reassessment*, 5-6.

¹⁷ Burnett, *Reassessment*, 7.

¹⁸ Burnett, *Reassessment*, 12-14.

¹⁹ Burnett, *Reassessment*, 15.

²⁰ Burnett, *Reassessment*, 18.

²¹ Burnett, *Reassessment*, 19-20, 21.

²² Burnett, *Reassessment*, 23.

²³ Burnett, *Reassessment*, 23-24.

status”.²⁴ He goes on to remark that “This understanding is critical to any historical or theological interpretation either of the Late Bronze references or of the Biblical materials, including the E and P contributions to the Pentateuch and the ‘Elohistic Psalter’.”²⁵

Burnett continues by noting that the distinction between *ilanu* and *ilu* is one of style more than meaning.²⁶ “Though the two forms of the word conveyed the same general sense, the abstract plural, as a more elaborate form of expression, was likely perceived as a more elegant and sophisticated usage.”²⁷ Therefore “The Canaanite term reflected in Late Bronze Age singular *ilānū*, like its Iron Age reflex in Hebrew *’ēlōhîm*, is an instance of a concretized abstract plural, a category well represented in Biblical Hebrew, which means ‘deity’—nothing more and nothing less.”²⁸

But how does the semantic range of Biblical words for ‘God, god’ relate to the semantic range of comparable words in cognate languages? Burnett finds that אלהים, אל, and אלוה cover the same range of meanings as those found in extra-Biblical occurrences:²⁹

1. They reference a general sense of ‘god’.
2. They refer to gods of other peoples.
3. אלהים and אל refer to a divine image.
4. All terms refer to Yahweh as ‘God’.
5. אלהים is used in many of the same stock phrases as אל and אלוה.
6. Ps 8:6; 1 Sam 28:13; Ps 45:7-8 indicate the general sense of ‘divinity’, not ‘God’.³⁰
7. The pattern X-Elohim evidences abstract qualities in its use as an adjectival genitive.³¹
8. בני-אלהים (Gen 6:2,4; Job 1:6; 2:1; 38:7) = ‘divine beings’.³²

Moreover, אלהים in the OT can be used as a circumlocution:

The analysis of *’ēlōhîm* in technical language has shown not only that it is general and flexible in meaning but that the appellative is frequently taken up

²⁴ Burnett, *Reassessment*, 24.

²⁵ Burnett, *Reassessment*, 24.

²⁶ Burnett, *Reassessment*, 24.

²⁷ Burnett, *Reassessment*, 24.

²⁸ Burnett, *Reassessment*, 24.

²⁹ Burnett, *Reassessment*, 54-56.

³⁰ Burnett, *Reassessment*, 57.

³¹ Burnett, *Reassessment*, 58.

³² Burnett, *Reassessment*, 58.

in a religious or legal setting in place of or in preference to the name of a specific deity whose identity is understood from context. This usage of *'ēlōhîm* demonstrates the way in which the common noun easily lent itself to use as a title.³³

Burnett also finds that אלהים may be used in an international context within the Old Testament in order to emphasize religious commonality, based on his analysis of the Joseph narrative, the Jonah story, the story of Jacob and Laban (Gen 31:53), and Qohelet.³⁴

Burnett's discussion next turns to the issue of whether אלהים had a place in Israel's worship during the period of its political independence, or whether אלהים is strictly a literary phenomenon.³⁵ Moreover, he finds that texts which are most suggestive of the role of אלהים in Israelite religion have a northern frame of reference.³⁶ This phase of his investigation therefore begins an attempt to reconstruct an account of אלהים in Israelite religion, and he posits that singular אלהים is a frozen form from old cultic formulae which have been reinterpreted in the Yahwistic religion of northern Israel. The remainder of his discussion is a historical rather than a lexical investigation, and therefore it is not relevant for the issue at hand.³⁷

In considering the concerns raised in §2.3, the preceding discussion of comparative-philological work on the meaning of אלהים concludes with the observation that the works of Zimmermann and Burnett rely to some extent on the meaning of אלהים in relation to proposed source-documents and their respective historical provenance, transmission, and redaction. Neither of these scholars examines the locus of meaning within the received form of the text. Therefore both of these scholars go behind the text. Second, Burnett's work examines usage in more

³³ Burnett, *Reassessment*, 63.

³⁴ Burnett, *Reassessment*, 70-72.

³⁵ Burnett, *Reassessment*, 79.

³⁶ Burnett, *Reassessment*, 79. Burnett posits that materials which reflect an E orientation are concerned with cultic centers at Shechem (Gen 35:1-4), Bethel (Gen 28:20-21a, 22; 35:17), and Beersheba (Gen 21:14; 46:1-4). This tradition shows no interest in the southern shrines of Hebron and Jerusalem and "no Elohistic traditions of Judah are attested" (Burnett, *Reassessment*, 106). Burnett finds that one may safely identify the following passages as E materials: Gen 20:1-17; 21:9-21, 22-32; 31:1-42, 43-54; 35:1-7; 46:1-7; 48:8-22 (Burnett, *Reassessment*, 127, 133).

³⁷ S. Wiggins (Review of Joel S. Burnett, *A Reassessment of Biblical Elohim*, *JBL* 121[2002]:540) points out the brevity of Burnett's study, as well as his failure to address the use of אלהים within the priestly materials or within the Elohistic Psalter. N. MacDonald ('Review of Joel S. Burnett, *A Reassessment of Biblical Elohim*' *VT* 53(2003):264-65) finds that "The work lacks any consideration of the particular usage of *elohim* by the Deuteronomistic writers, an unfortunate omission in view of the fact that many of Burnett's key texts occur in the Deuteronomistic History."

than one cognate language, however he allows the meaning from cognate context to override contextual usage in Biblical Hebrew. He therefore uses historical linguistics for the semantic analysis of a frequently occurring word rather than for phonological and syntactic comparison. Inherent within this approach is the assumption that meaning is a 'bundle of features' which is static, rather than the relation of a word to a larger conceptual matrix within literary context. When the use of אלהים was considered in Biblical texts, Burnett considered only small snippets of the text which were then read in a hypothetical historical context rather than in their present literary context. To the degree that these approaches fail to focus on the use of אלהים within the Biblical text itself, their conclusions reflect a proposed account of the etymological meaning of this word rather than its meaning within the literary structure of the Pentateuch. To the degree that they depend on this type of analysis, lexicons, theological dictionaries, and discussions in Old Testament theologies evidence the same weaknesses. Accordingly, we now turn to a fresh investigation of the meaning of אלהים as it is developed within the text of the Pentateuch.

5.2 A Cognitive Analysis of אלהים

The word אלהים occurs around 812x in the Pentateuch, and a total of 2,602x in the entire Old Testament. By book, the linguistic form אלהים occurs

219x in Genesis,
 139x in Exodus,
 53x in Leviticus,
 27x in Numbers, and
 374x in Deuteronomy.

Unlike יהוה, the word אלהים is polysemous. Within the Pentateuch, אלהים may mean either (1) 'God', in reference to יהוה, or (2) 'foreign gods, idols'.³⁸ The following investigation will identify the encyclopedic knowledge which is associated with each of these senses, and it will also discuss disputed occurrences at relevant points.³⁹ A fuller treatment of sense 1 'God' will be given in Chapter 10 in the discussion of thematization and cumulative reading knowledge in relation to interpreting the

³⁸ There may be a third sense 'god', which is an abstract plural in reference to a foreign god, in Gen 35 and Deut 4:7. However, the precise meaning of these occurrences is unclear or disputed, and therefore these two occurrences remain in 'residue'.

³⁹ The domains within each sense category will be discussed separately. All of the domains come together in order to form the semantic frame for each sense of אלהים.

literary function of this word within the text of the Pentateuch. The following analysis of sense categories which are associated with the word אלהים in the Pentateuch will progress from literal to figurative, central to peripheral, frequent to rare. This progression does not necessarily reflect usage in the vernacular, but rather within the text before us. Accounts of semantic extension in the vernacular, or even in the Old Testament as a whole may be ordered differently.

SENSE 1: 'God'. The primary sense of אלהים within the Pentateuch is 'God' (appellative), in reference to the Lord, or a metaphorical extension from this sense. That אלהים is an appellative is attested by its occurrence both with the article (e.g., Gen 22:1) and with pronominal suffixes (e.g., Num 10:9). Morphologically, this is a plural surface form with a singular referent. Many Hebraists have referred to this sense as a plural of majesty or excellence, which is at least attested in Amarna Akkadian, and possibly in Assyrian, Aramaic, and Ugaritic. This word is an appellative which is thematized and used as a title of the Lord (see the following discussion). This is the most frequent usage within the Pentateuch. Outside of the Pentateuch, אלהים may also mean 'god' (singular, not referring to יהוה) or 'preternatural being' (Judg 11:24; 1 Sam 5:7; 28:13; 1 Kgs 18:24). In the present cognitive analysis of this word, אלהים is the profile, and the domains within its semantic frame may be described as follows.

SENSE 1A: A title of Israel's deity. Of the 812 occurrences of אלהים within the Pentateuch, this plural surface form is found some 742x with a singular meaning in reference to Yahweh.⁴⁰ This is by far the most frequent usage of אלהים within the

⁴⁰ אלהים used as a title for the Lord in Gen

1:1,2,3,4,4,5,6,7,8,9,10,10,11,12,14,16,17,18,20,21,21,22,24,25,25,26,27,27,28,28,29,31;
 2:2,3,3,4,5,7,8,9,15,16,18,19,21,22; 3:1,1, 3,5,5,8,8,9,13,14,21,22,23; 4:25; 5:1,1,22,24,24;
 6:9,11,12,13,22; 7:9,16; 8:1,1,15; 9:1,6,8,12,16,17,26,27; 17:3,7,8,9,15,18,19,22,23; 19:29,29;
 20:3,6,11,13,17,17; 21:2,4,6,12,17,17,17,19,20,22,23; 22:1,3,8,9,12; 23:6; 24:3,3,7,12,27,42,48;
 25:11; 26:24; 27:20,28; 28:4,12,13,13,17,20,21,22; 30:2,6,8,17,18,20,22,22,23;
 31:5,7,9,11,16,16,24,29,42,42,42,53; 32:2,3,10,10,29,31; 33:5,10,11,20; 35:1,5,7,9,10,11,13,15; 39:9;
 40:8; 41:16,25,28,32,32,38,39,51,52; 42:18,28; 43:23,23,29; 44:16; 45:5,7,8,9; 46:1,2,3;
 48:9,11,15,15,20,21; 50:17,19,20,24,25; Exod 1:17,20,21; 2:23,24,24,25,25; 3:1 (Some grammarians classify אלהים in the collocation הר אלהים [Exod 3:1; 4:27; 18:5; 24:13] as an adjectival usage meaning 'mighty, great' mountain. In book and literary context, however, it should more likely be translated 'mountain of God' in reference to Sinai [Exod 19:1-Num 10:10; cf. S. Bar-Efrat, *Narrative Art in the Bible* {trans. Dorothea Shefer-Vanson; JSOTSup 70; Sheffield: Almond, 1989}, 207].),
 4,6,6,6,6,6,11,12,13,13,14,15,15,15,15,15,16,16,18,18; 4:5,5,5,5,20,27; 5:1,3,3,8; 6:2,7,7; 7:16;
 8:6,15,21,22,23,24; 9:1,13,28 (Some grammarians classify this occurrence as adjectival [superlative])

Pentateuch. As was stated above, אלהים functions grammatically as an appellative in these occurrences.

Of the unbound occurrences of אלהים within the Pentateuch, some 175 times this word is anarthrous,⁴¹ whereas around 55 times it occurs with the article.⁴²

Although BDB distinguishes between the form with the definite article and the form without the definite article, HALOT is more likely correct in collapsing these two categories on the grounds that the use of the article is a feature of syntax rather than

meaning 'great thunder'. In the literary context of the plagues, however, it is more likely a reference to Yahweh, 'thunder of God'. [cf. Bar-Efrat, *Narrative Art*, 207]), 30; 10:3,7,8,16,17,25,26; 13:17,17,18,19; 14:19; 15:2,26; 16:12; 17:9; 18:1,4,5,12,12,15,16,19,19,19,21,23; 19:3,17,19; 20:1,2,5,7,10,12,19,20,21; 21:6,13; 22:7,8,8,27; 23:13,19,25; 24:10,11,13; 29:45,46,46; 31:3,18; 32:11,16,16,27; 34:23,24,26; 35:31; Lev 2:13; 4:22; 11:44,45; 18:2,4,21,30; 19:2,3,4,10,12,14,25,31,32,34,36; 20:7,24; 21:6,6,6,7,8,12,12,17,21,22; 22:25,33; 23:14,22,28,40,43; 24:15,22; 25:17,17,36,38,38,43,55; 26:1,12,13,44,45; Num 6:7; 10:9,10,10; 15:40,41,41,41; 16:9,22; 21:5; 22:9,10,12,18,20,22,38; 23:4,21,27; 24:2; 25:13; 27:16; Deut 1:6,10,11,17,19,20,21,21,25,26,30,31,32,41; 2:7,7,29,30,33,36,37; 3:3,18,20,21,22; 4:1,2,3,4,5,7,10,19,21,23,23,24,25,29,30,31,32,33,34,34,35,39,40; 5:2,6,9,11,12,14,15,15,16,16,24,24,25,26,27,27,32,33; 6:1,2,3,4,5,10,13,15,15,16,17,20,24,25; 7:1,2,6,6,9,9,12,16,18,19,19,20,21,22,23,25; 8:2,5,6,7,10,11,14,18,19,20; 9:3,4,5,6,7,10,16,23; 10:9,12,12,12,14,17,17,20,21,22; 11:1,2,12,12,13,22,25,27,28,29,31; 12:1,4,5,7,7,9,10,11,12,15,18,18,18,20,21,27,27,28,29,31; 13:4,4,5,6,6,11,13,17,19,19; 14:1,2,21,23,23,24,24,25,26,29; 15:4,5,6,7,10,14,15,18,19,20,21; 16:1,1,2,5,6,7,8,10,10,11,11,15,15,16,17,18,20,21,22; 17:1,1,2,2,8,12,14,15,19; 18:5,7,9,12,13,14,15,16,16; 19:1,1,2,3,8,9,10,14; 20:1,4,13,14,16,17,18; 21:1,5,10,23,23; 22:5; 23:6,6,6,15,19,19,21,22,22,24; 24:4,9,13,18,19; 25:15,16,18,19,19; 26:1,2,2,3,4,5,7,10,10,11,13,14,16,17,19; 27:2,3,3,5,6,6,7,9,10; 28:1,1,2,8,9,13,15,45,47,52,53,58,62; 29:5,9,11,11,12,14,17,24,28; 30:1,2,3,3,4,5,6,6,7,9,10,10,16,16,20; 31:3,6,11,12,13,17,26; 32:3; 33:1,27.

⁴¹ Anarthrous occurrences of the unbound form of this word may be found in Gen 1:1,2,3,4(2x),5,6,7,8,9,10(2x),11,12,14,16,17,18,20,21(2x),22,24,25(2x),26,27(2x),28(2x),29,3,1; 2:2,3(2x); 3:1,3,5(2x); 4:25; 5:1(2x),24; 6:12,13,22; 7:9,16; 8:1(2x),15; 9:1,6,8,12,16,17,27; 17:3,9,15,19,22,23; 19:29(2x); 20:3,11,13,17; 21:2,4,6,12,17(2x),19,20,22; 22:8,12; 25:11; 28:4,20; 30:2,6,8,17,18,20,22(2x),23; 31:7,9,16(2x),16,24,42; 32:3,29,31; 33:5,11; 35:1,9,10,11,13,15; 41:16,38,39,51,52; 42:28; 43:29; 45:5,7,9; 46:2; 48:9,11,20; 48:21; 50:19,20,24,25; Exod 1:20; 2:24(2x),25(2x); 3:4,14,15; 6:2; 8:15; 9:28; 13:17(2x),18,19; 18:1,15,19,21,23; 20:1,19; 22:8,27; 23:13; 31:3,18; 32:1,6(2x); 35:31; Num 22:9,12,20,22,38; 23:4; 24:2; Deut 4:32,33,34; 5:24,26; 9:10; 21:23; 25:18; 33:27. This list excludes forms with a preposition. The present investigation prefers the terms arthrous-anarthrous over definite-indefinite because J. Barr ('"Determination" and the Definite Article in Biblical Hebrew,' *JSS* 34[1989]:307-35) has demonstrated that the article in Hebrew does not align perfectly with the notion of 'definite-indefinite'. For a discussion of the interchange between arthrous and anarthrous forms of אלהים, see R. Rendtorff, 'El als israelitische Gottesbezeichnung. Mit einem Appendix: Beobachtungen zum Gebrauch von האלהים,' *ZAW* 106(1994):4-21. Rendtorff begins with the assumption that the interchange between arthrous and anarthrous forms serves a literary purpose, however he fails to consider the general use of the article in Hebrew as a foundation for his work. It would be more satisfying to see a study begin by describing the normal linguistic routines, demonstrating that the phenomenon under scrutiny is indeed a literary concern, and then proceeding with a discourse, literary, or rhetorical analysis.

⁴² Arthrous occurrences of the unbound form of this word may be found in Gen 5:22,24; 6:2,9,11; 17:18; 20:6,17; 22:1,3,9; 27:28; 35:7; 41:25,28,32(2x); 42:18; 44:16; 45:8; 48:15(2x); Exod 1:17,21; 2:23; 3:1,6,11,12,13; 4:20,27; 17:9; 18:5,12,16,19(2x); 19:3,17,19; 20:20,21; 21:6,13; 22:7,8; 24:11,13; Num 22:10; 23:27; Deut 4:35,39; 7:9; 33:1. This list excludes forms with a preposition.

a determination of its sense-group.⁴³ At the same time, there may be some instances where **אלהים** occurs with the article used restrictively in a monotheistic sense of ‘*the* God’⁴⁴ (and there are no other sovereign creators; e.g., Deut 4:35,39). Discussion now turns to the domains which may be accessed within this semantic frame.

Primary Domain: [GOD]. When the reader first encounters the word **אלהים** in reference to Israel’s Deity within the text, the primary domain which will be accessed is [GOD]. ‘God’ is the chief subject of the Pentateuch, and He is a deity. Probably not much more is conceptualized at the point of crystallization, and this is a straightforward reference. Moreover, this domain is likely accessed in every occurrence of sense 1. Other domains (described below) may be accessed during the post-crystallization processes, depending on context, familiarity with the text, and the length of time given to reflective interpretation.

[CREATOR] One of the most salient domains in terms of which **אלהים** is conceptualized is that of creation, especially since Gen 1:1-2:3 is the initial material within the Pentateuch (cf. §10.1.1). The word **אלהים** occurs both exclusively and frequently in Gen 1:1-2:3, which underscores the association of God with creation. It is found 34x in 1:1,2,3,4(2x),5,6,7,8,9,10(2x),11,14,16,17(2x),20,21(2x),22,24,25(2x),26,27(2x),28(2x),29,21; 2:2,3(2x). Moreover, this domain involves the script in which **אלהים** spoke the heavens and the earth into existence, established times, created all living plants and creatures, created Man, and then established the Sabbath. This script points toward God’s sovereign authority.

[YHWH, GOD OF ISRAEL] One of the more salient domains in terms of which **אלהים** in the Pentateuch is conceptualized is ‘YHWH, God of Israel’ (cf. §10.1.3). In other words, the word **אלהים** is used as a title of **יהוה**, and the Lord is understood as the referent of **אלהים**. This is closely related to the primary domain [GOD], described above. In Gen 2:4-3:24 the collocation **יהוה אלהים** functions to

⁴³ BDB, 43-44; HALOT, 1:53.

⁴⁴ Cf. GKC §126e.

identify יהוה with אלהים the Creator from 1:1-2:3.⁴⁵ Moreover, unbound אלהים and יהוה frequently occur as synonyms (e.g., Gen 22:1,14).⁴⁶

[THE GOD TO WHOM ISRAEL IS BOUND IN RELATIONSHIP] In some cases, one of the salient domains against which אלהים profiles is the people's understanding of God as [CREATOR] in His relationship to them. Implicit within this understanding is that God is unlike the gods of other nations. For example, אלהים with a pronominal suffix (PNS) in reference to the Lord may profile His class or status in relationship to the Hebrews, as in למען תדע כי־אין כיהוה אלהינו (Exod 8:6; cf. the phrase להיות לכם לאלהים in Num 15:41). In this passage, אלהים seems to profile against God's divine status as the only sovereign Creator who is bound in relationship to the Hebrews (perhaps in contrast to pharaoh's claim to divine status, as well as pharaoh's claim to Israel's allegiance). The collocation (PNS+)(ם) יהוה אלהים occurs some 418 times within the Pentateuch.⁴⁷ This domain is related to the domain

⁴⁵ J. L'Hour, 'Yahweh Elohim,' *RB* 81(1974):525-56.

⁴⁶ Since to some degree one must look to diachronic considerations when dealing with the ancient Hebrew text, it will be helpful at this point to ask whether or not אלהים in reference to Israel's God evidences a plural meaning which remains as a vestige of a polytheistic past. Aaron Ember concluded that "The usage of the language ... gives no support to this theory" ('Pluralis Intensivus', 207-8). Moreover, Bauer's analysis of cognate language data suggests that אלהים does not retain a plural meaning stemming from polytheistic traditions ('Ras Shamra', 85). He concluded that the Israelites borrowed the use of a plural form with singular meaning from the Canaanites, and therefore the assertion that this form hints at Israel's polytheistic past is false ('Ras Shamra', 85). The most recent monograph on the subject of Elohim, that of Joel S. Burnett, likewise concludes that the idea of a polytheistic background for this word has been disproven (*Reassessment*, 2). Therefore one is on safe ground in reading אלהים as a plural form with singular meaning in reference to the God of Israel both diachronically and synchronically. Likewise, as was mentioned above, K. van der Toorn (*DDD*, 360) concludes from the evidence that the use of a divine plural for a single entity is characteristic of, but not limited to, West Semitic.

⁴⁷ Gen 2:4,5,7,8,9,15,16,18,19,21,22; 3:1,8(2x),9,13,14,21,22,23; 9:26; 24:3,7,12,27,42,48; 27:20; 28:13; Exod 3:15,16,18(2x); 4:5; 5:1,3; 6:7; 7:16; 8:6,22,23,24; 9:1,13,30; 10:3,7,8,16,17,25,26(2x); 15:26; 16:12; 18:11; 20:2,5,7,10,12; 23:19,25; 29:46(2x); 32:11,27; 34:23,24,26; Lev 4:22; 11:44; 18:2,4,30; 19:2,3,4,10,25,31,34,36; 20:7,24;23:22,28,40,43; 24:22; 25:17,38,55; 26:1,13,44; Num 10:9,10; 15:41(2x); 22:18; 23:21; 27:16; Deut 1:6,10,11,19,20,21(2x),25,26,30,31,32,41; 2:7(2x),29,30,33,36,37; 3:3,18,20,21,22; 4:1,2,3,4,5,7,10,19,21,23(2x),24,25,29,30,31,34,40; 5:2,6,9,11,12,14,15(2x),16(2x),24,25,27(2x),32,33; 6:1,2,3,4,5,10,13,15(2x),16,17,20,24,25; 7:1,2,6(2x),9,12,16,18,19(2x),20,21,22,23,25; 8:2,5,6,7,10,11,14,18,19,20; 9:3,4,5,6,7,16,23; 10:9,12(3x),14,17,20,22; 11:1,2,12(2x),13,22,25,27,28,29,31; 12:1,4,5,7(2x),9,10,11,12,15,18(3x),20,21,27(2x),28,29,31; 13:4(2x),5,6(2x),11,13,17,19(2x); 14:1,2,21,23(2x),24(2x),25,26,29; 15:4,5,6,7,10,14,15,18,19,20,21; 16:1(2x),2,5,6,7,8,10(2x),11(2x),15(2x),16,17,18,20,21,22; 17:1(2x),2(2x),8,12,14,15,19; 18:5,7,9,12,13,14,15,16(2x); 19:1(2x),2,3,8,9,10,14; 20:1,4,13,14,16,17,18; 21:1,5,10,23; 22:5; 23:6(3x),15,19(2x),21,22(2x),24; 24:4,9,13,18,19; 25:15,16,19(2x); 26:1,2(2x),3,4,5,7,10(2x),11,13,14,16,19; 27:2,3(2x),5,6(2x),7,9,10; 28:1(2x),2,8,9,13,15,45,47,52,53,58,62; 29:5,9,11(2x),14,17,24,28; 30:1,2,3(2x),4,5,6(2x),7,9,10(2x),16(2x),20; 31:3,6,11,12,13,26.

[CREATOR] since the Pentateuch's understanding of אלהים as a title (i.e., a grammatical singular) is formed in Genesis 1:1-2:3.

[GIVER OF INSTRUCTION AND COMMANDS] Historically, the giving of Torah to Moses at Sinai stands at the heart of the Pentateuch, and even more prominent are the Ten Commandments. Therefore the use of אלהים at the beginning of the Ten Commandments would also seem to be a central domain (וידבר אלהים את (כל־הדברים האלה לאמר; Exod 20:1). Moreover, אלהים is associated with Israel's legal tradition and God's commands in the account of Jethro's visit in Exodus 18 (§11.2). Furthermore, within the Book of the Covenant (Exod 20-24), legal transactions and judgments were conducted before or in the presence of אלהים (Exod 21:6; 22:8,9). This usage may relate the domain of אלהים as [CREATOR] to the commands in order to emphasize their authority, as well as the Creator's omniscience when they are broken.⁴⁸

[PLURAL OF MAJESTY]⁴⁹ Part of the encyclopedic knowledge which is associated with the form אלהים is its status as an honorific. What is a plural of majesty or excellence? There has been relatively little written on this subject during the twentieth century, and references are mainly restricted to grammars. Gesenius points out that the *pluralis excellentiae* or *maiestatis* is a variety of the abstract plural.⁵⁰ It sums up the characteristics belonging to the idea, and possesses the secondary sense of intensifying the original idea. It is closely related to the plural of amplification.⁵¹ Waltke and O'Connor find that the intensive plurals refer to a singular individual who/which is "so thoroughly characterized by the qualities of the noun that a plural is used."⁵² Following Joüon-Muraoka, אלהים is used to signify a particularly perfect being.⁵³ This form intensifies the concept 'god, deity', and therefore the plural linguistic form with singular meaning suggests that God is

⁴⁸ Cf. Zlotowitz, בראשית, 1:32-33.

⁴⁹ Although Burnett (*Reassessment*) concludes that אלהים in its ANE context is an abstract plural, he never conclusively proves that within Biblical Hebrew it is not a plural of majesty. Moreover, the reference to pharaoh as 'my gods' within Amarna Akkadian seems as if it is a bit more than an abstract plural. The present investigator would like to see a stronger argument before dispensing with the traditional interpretation.

⁵⁰ GKC §124a.

⁵¹ GKC §124g.

⁵² Waltke and O'Connor, *IBHS*, 122.

⁵³ Joüon, §136.

supreme or ultimate. Moreover, in terms of register or tone, this is a highly respectful way of referring to God—an honorific.⁵⁴ Therefore Hengstenberg may not have been far off of the mark when he concluded that this form

calls the attention to the infinite riches and the inexhaustible fullness contained in the one Divine Being, so that, though men may imagine innumerable gods, and invest them with perfections, yet all these are contained in the one אלהים.⁵⁵

[THERE IS ONLY ONE CREATOR AND NONE OTHER] Closely related to the preceding domain, the linguistic form אלהים may also be a polemical term.⁵⁶ Scholars often note the manner in which Genesis 1 contrasts with other creation stories. In Genesis 1 there is no cosmogony, theogony, or theomachy as in Egyptian, Mesopotamian, or Greek myth, but rather creation by divine fiat. Therefore when read in a polytheistic or animistic context, the use of the plural surface form in order to refer to the one God suggests that there is no other being who is like Him, who is sovereign and omnipotent (cf. §10.1.1, Chapter 11, and §12.2.4). Only the one God, אלהים, created. Sometimes the use of the arthrous linguistic form האלהים (e.g., Deut 4:39) evidences this understanding.

[DEITY WHO IS UNTRUSTWORTHY] In Gen 3:1-5, the use of אלהים within the speech of the serpent and the woman adds a contrastive domain to the encyclopedic knowledge which is associated with the linguistic form אלהים (contra Gen 1:1-2:3).⁵⁷ Within this context, אלהים is doubted, His commands are quoted inexactly, the goodness of His commands are questioned, and therefore both the woman and the man disobey God (cf. §10.1.1).

[SOURCE OF INSTRUCTION, COMMANDMENT, ORACLE, PROPHECY] The salient domain from which Sense 1B extends metaphorically is that of אלהים profiled as the One who spoke to Moses. Thus אלהים is the source of instruction and commandments (Exod 20:1; Num 15:35), and He spoke with Moses, who was His נביא (Deut 34:10).

⁵⁴ Waltke and O'Connor, *IBHS*, 122.

⁵⁵ E.W. Hengstenberg, *Dissertations*, 1:272-73 (German, 1:261).

⁵⁶ Many thanks to Prof. J.G. McConville, who pointed out this aspect of the title's meaning.

⁵⁷ Cf. L'Hour, 'Yahweh Elohim,' 553.

Valence Relations. See *DCH* for a detailed listing of valence relations.⁵⁸

Participant Roles. Participant roles may include:⁵⁹

agent (Gen 1:1)
 experiencer (Gen 1:4)
 patient (Gen 6:6)
 recipient (Lev 23:14)

Contextual Usage. The issue of whether or not אלהים functions as a superlative adjective in some genitive constructions generated a fair amount of scholarly discussion during the early-to-mid twentieth century (e.g., Gen 23:6). The issue at stake is whether or not the surface form אלהים refers to God in a possessive relationship (*nomen rectum*), or whether it is a semantically neutral circumlocution for the superlative degree since Hebrew does not exhibit a highly developed number of adjectives within its lexicon.

At the turn of the twentieth century F. Prat argued that the divine names nowhere occur in a superlative construction within the Old Testament, however his work was called into question by J. Kelso's moderating defense of Davidson, König, Gesenius, Fürst, and Buhl, who argued for the frequent use of words for 'God' in a Hebrew superlative construction within the Old Testament.⁶⁰ Kelso concluded that on the one hand Prat's conclusions were sweeping when he entirely dismissed the use of words for 'God' from the superlative construction in Hebrew grammar, and on the other hand the superlative construction does not occur quite so often as grammarians and lexicographers claimed in the past.

D. Winton Thomas next took up the discussion, and his views have been adopted by subsequent grammarians and lexicographers.⁶¹ Among early translations,

⁵⁸ *DCH* 1:277-284.

⁵⁹ On participant roles, see Robert D. Van Valin, Jr. and Randy J. LaPolla, *Syntax: Structure, Meaning and Function* (Cambridge: Cambridge University Press, 1997), 82-138; Robert D. Van Valin, Jr., *An Introduction to Syntax* (Cambridge: Cambridge University Press, 2001), 22-33. The participant roles for אלהים are included as one domain since there is a partial distinction between senses 1 and 2 at this point (e.g., theme, possessed, location).

⁶⁰ F. Prat, 'Le nom divin est-il intensif en hébreu?' *RB* 10(1901):497-511; J. Kelso, 'Is the Divine Name in Hebrew Ever Equivalent to the Superlative?' *AJSL* 19(1903):152-58.

⁶¹ D. Winton Thomas, 'A Consideration of Some Unusual Ways of Expressing the Superlative in Hebrew,' *VT* 3(1953):209-24. Cf. Jöüon §141n; Waltke and O'Connor, *IBHS*, §14.5b; Van der Merwe §30.5; *HALOT* 1:53.

he found only one example in Ps 36:7 where the Targum renders **הַרְרִי־אֵל** with an intensifying or superlative force, whereas he could find no examples within the LXX, Peshitta, or Vulgate.⁶² Medieval Jewish commentators such as Ibn Ezra, Kimchi, Rashi, Levi ben Gershon, and Obadiah ben Jacob Sforno, however, interpret the occurrence of divine names in passages such as Gen 10:9; 1 Sam 14:15; 26:12; Jer 2:31; Jon 3:3; Ps 80:11; Job 6:4; Song 8:6; 1 Chr 12:23 with an intensifying or superlative force.⁶³ This interpretation was then taken up by Yehiel Hillel ben David Altschul in the seventeenth century, and then by Christian scholars such as S. Glassius, G.C. Storr, and Rosenmüller.⁶⁴ In the nineteenth century Gesenius and Fürst accepted this interpretation in their lexicographic analyses, and König accepted it in his grammar. Delitzsch accepted this in his commentary for Ps 36:7 and 80:11.⁶⁵ The AV (KJV) adopts this approach in Gen 23:6; 30:8; Exod 9:28; 1 Sam 14:15; Jon 3:3; Ps 36:7; 80:11; and then mentions it as a possibility for Job 1:16 within the margin.⁶⁶ From this evidence it thus appears that early translations interpreted **אֵל** and **אֱלֹהִים** as ‘God, god, divine’, whereas Medieval Jewish exegetes introduced the idea that sometimes these words occur with a superlative or intensifying function.⁶⁷

Therefore Thomas first proposes that the number of examples under consideration be reduced to those which are textually sound and are not obscure.⁶⁸ Second, he distinguishes between the divine names used with the meaning ‘great, mighty’ as intensifying epithets and without any religious significance, versus the divine name used in order to raise the person or object’s status by its relationship to God.⁶⁹ He finds that all of the intensifying occurrences have religious significance, and therefore the person or thing is raised to a pre-eminent, superlative degree by being brought into relationship with God.⁷⁰ Thomas finds that cognate language data

⁶² Thomas, ‘Unusual Ways,’ 210-11.

⁶³ Thomas, ‘Unusual Ways,’ 211.

⁶⁴ Thomas, ‘Unusual Ways,’ 211.

⁶⁵ Thomas, ‘Unusual Ways,’ 211-12.

⁶⁶ Thomas, ‘Unusual Ways,’ 210.

⁶⁷ During the course of his article Thomas cites the following passages which may have an intensifying or superlative meaning: Gen 10:9; 13:10, 13; 23:6; 28:6; 30:8; 35:5; Exod 9:28; 1 Sam 14:15; 26:12; 2 Sam 9:3; 23:20; 1 Kgs 3:28; Isa 14:13; Jer 2:31; 32:19; Ezek 28:2; Jonah 3:3; Mal 2:15; Ps 36:7; 68:16; 72:12; 80:11; 84:9; 114:16; 118:5; 130:11; Job 1:16; 6:4; Song 8:6; Ruth 2:20; 3:10; 1 Chr 12:23; 2 Chr 20:29; 28:13. **אֵל** may be an intensifying element in the nouns **כַּרְמֵל** and **עַרְפֵּל**, in which **אֵל** elided during the course of frequent usage. See Prat (‘Intensif’) for further examples and discussion.

⁶⁸ Thomas, ‘Unusual Ways,’ 214-15.

⁶⁹ Thomas, ‘Unusual Ways,’ 215.

⁷⁰ Thomas, ‘Unusual Ways,’ 215.

(Ugaritic, Amarna Akkadian, Arabic, and Syriac) is ambiguous, however it does not conflict with his conclusions regarding the meaning of the superlative function.⁷¹

Thomas therefore concludes that a weakening in the force of the divine name is not to be ruled out, however it is difficult to identify any usage of the divine name as an intensifying epithet and nothing more.⁷² He then finds that this is essentially the position of Prat, A.B. Davidson, and König.⁷³ This view seems to have won the day, and therefore the scholarly consensus seems to be that sometimes אל and אלהים are used in a genitive construction in order to indicate the superlative. This construction is superlative, however, precisely because the initial constituent is somehow related to God. Most importantly, there are no pure superlative constructions using אלהים as a *nomen rectum* without reference to God. This grammatical interpretation accords with the findings of Bar-Efrat, which suggest that sometimes the literary text may restore the full stylistic value to what otherwise seems to be a grammaticalized expression.⁷⁴ In other words, in the vernacular this may have been a grammaticalized superlative, however the literary processes at work within the text point toward reading אלהים as ‘of God’ or ‘divine’.⁷⁵

Gen 1:1	בראשית ברא אלהים את השמים ואת הארץ:
Gen 2:4	אלה תולדות השמים והארץ בהבראם ביום עשות יהוה אלהים ארץ ושמים:
Gen 5:22	ויתהלך חנוך את־האלהים אחרי הולידו את־מתושלח שלש מאות שנה ויולד בנים ובנות:
Deut 1:6	יהוה אלהינו דבר אלינו בחרב לאמר רב־לכם שבת בהר הזה:

Figure 5.1. Representative examples of the usage of אלהים within the Pentateuch (sense 1a).

Disputed Occurrences. Not all scholars will agree that אלהים in these passages evidences the meaning ‘God’. Most controversy centers upon at least two areas. First, some would claim that several occurrences are merely adjectival (superlatives). As a representative example, רוח in Gen 1:2 may be translated as

⁷¹ Thomas, ‘Unusual Ways,’ 218.

⁷² Thomas, ‘Unusual Ways,’ 218.

⁷³ Thomas, ‘Unusual Ways,’ 218-19. J. Weingren (‘The Construct-Genitive Relation in Hebrew Syntax,’ *VT* 4[1954]:57-59) proposes that אלהים means ‘unearthly, supernatural’ when it occurs as the *nomen rectum* in Gen 6:2,4; Exod 9:28; Judg 8:6,8,22; 1 Sam 28:13; Ezek 1:1; and Ps 82:6,7. For the occurrences in Gen 6:2,4, see the following discussion under ‘SENSE 3: Idiomatic Usage,’ as well as appendix 3.

⁷⁴ Bar-Efrat, *Narrative Art*, 207.

⁷⁵ Contra Van der Merwe, §30.5.

‘breath’, ‘wind’, or ‘S/spirit’, depending on context; likewise, אלהים may be interpreted as ‘God’, or as a superlative adjective meaning ‘great, mighty’. This study, however, follows the implications of Bar-Efrat’s suggestion that literary processes may be in effect which play upon the literal meaning of a word within an idiomatic construction.⁷⁶ Therefore אלהים may retain the meaning ‘God’. Moreover, Wenham notes that a purely superlative interpretation of אלהים in Gen 1:2 is unlikely because it is used throughout this chapter to mean ‘God’.⁷⁷ Furthermore, following B. Childs, רוח אלהים likely means ‘Spirit of God’ since this collocation evidences a similar meaning elsewhere in the Old Testament (e.g., Gen 41:38; Exod 31:3; 35:31; Num 24:2).⁷⁸

Second, some would argue that אלהים means ‘rulers, judges’ in legal materials. The present investigator follows Childs, who translates this phrase ‘before God’.⁷⁹ He holds that this phrase ‘before God’ is older language which means ‘at the sanctuary’.⁸⁰ As Noth observes, a decision which cannot be determined by human means is handed over to God for a decision.⁸¹ Among older translations, LXX understood אלהים to mean ‘God’, whereas Onkelos’ translators understood אלהים to refer to ‘judges’. With the exception of the NIV, contemporary translations render this term ‘God’ and often include a footnote mentioning that the term may also mean ‘judges.’⁸²

SENSE 1B: Figurative Extension of 1a. As was stated above, the surface form אלהים is chiefly an appellative which means ‘God’ in reference to Yahweh. This base meaning extends metaphorically in Exod 4:16 and 7:1 in reference to Moses, who will be like God in the sense that he will either speak to Aaron or through Aaron as an intermediary to Pharaoh. This accesses the domain [SOURCE OF INSTRUCTION, COMMANDMENT, ORACLE, PROPHECY] described above. This may be conceptualized as in Figure 5.2 below.

⁷⁶ Bar-Efrat, *Narrative Art*, 207.

⁷⁷ Wenham, *Genesis*, 1:17.

⁷⁸ Brevard S. Childs, *Myth and Reality in the Old Testament* (SBT 27; London: SCM, 1962), 34-37.

⁷⁹ Childs, *Exodus*, 442-46. As was noted in the preceding footnote, Childs translates this phrase ‘before God’ in Exod 22:7-8.

⁸⁰ Childs, *Exodus*, 475.

⁸¹ Noth, *Exodus*, 184.

⁸² See appendix 3 for further discussion and for a comparison of various translations.

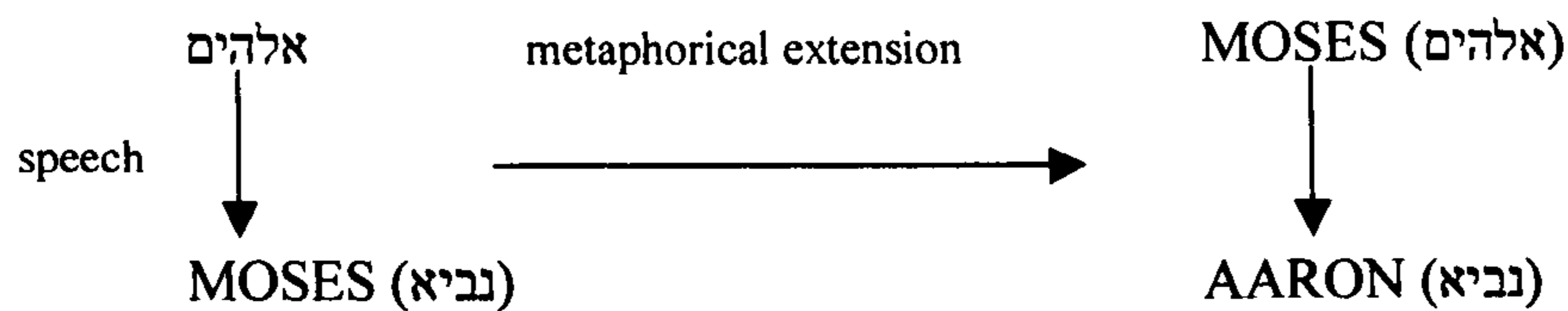


Figure 5.2. The metaphorical extension of the domain [GIVER OF INSTRUCTION, COMMANDMENT, ORACLE, PROPHECY] as the profile for אלהים in Moses' relation to Aaron.

Exod 4:16 ודבר-הוא לך אל-העם והיה הוא יהיה-לך לפה ואתה תהיה לו לאלהים:
 Exod 7:1 ויאמר יהוה אל-משה ראה נתתיך אלהים לפרעה ואהרן אחיך יהיה נביאך:

Figure 5.3. Metaphorical extension of 'God' (sense 1a) in reference to Moses.

SENSE 2: '(foreign) gods, idols'. אלהים occurs as a true plural in reference to foreign gods or idols around 67x within the Pentateuch,⁸³ whereas the plural form אלים only occurs once in Exod 15:11. Occurrences of this sense may access the following domains.

[DEITY] Every occurrence of אלהים within the Pentateuch which accesses sense 2 profiles the general domain [DEITY] in the recognition that the אלהים are not human, but rather spiritual beings (cf. 1 Sam 28:13).

[PROSCRIBED OBJECT OF WORSHIP IN NON-MOSAIC RELIGIOUS PRACTICE] Another salient domain against which אלהים profiles is the script of non-Israelite religious practice, and in particular this means non-Mosaic religious practice or the addition to Mosaic religion of any unrevealed element of religious practice. Previous to the Mosaic covenant, this meant the worship of any god other than the patriarchal God (e.g., Gen 31:30, 32; 35:2,4), and this era is described from the vantage point of Mosaic Yahwism. The Mosaic instruction then prohibited the worship of any foreign gods (e.g., Deut 6:14). Therefore 'gods' may be viewed as any deities other than יהוה. Moreover, these are deities who are proscribed by the

⁸³ Occurrences of the word אלהים in reference to foreign gods or idols: GEN 31:30,32,53; 35:2,4; EXO 12:12; 18:11; 20:3,23,23; 22:19; 23:24,32,33; 32:1,4,8,23,31; 34:15,15,16,16,17; LEV 19:4; NUM 25:2,2; 33:4; DEU 4:28; 5:7; 6:14,14; 7:4,16,25; 8:19; 10:17; 11:16,28; 12:2,3,30,30,31,31; 13:3,7,8,14; 17:3; 18:20; 20:18; 28:14,36,64; 29:17,25,25; 30:17; 31:16,18,20; 32:17,37,39.

Mosaic instruction. Thus the worship of 'gods' is conceptualized as any worship other than that prescribed by the Pentateuch.

[GRAVEN IMAGE, IDOL, FETISH] Quite often plural אלהים is conceptualized in terms of a graven or carved image which functions as a fetish (e.g., Gen 31:32; Exod 12:12). In contrast, the Pentateuch forbids the use of any images, whether of יהוה or other gods (i.e., the aniconic tradition; Exod 20:3-5a).

[DEMON] Within the Song of Moses, אלהים profiles against שדים (Deut 32:17). LXX translates this in the dative as δαιμονίους, and HALOT concludes that this supports the translation of שד as 'fiend, demon'.⁸⁴ Therefore the foreign gods to whom the apostate Israelites will/did offer sacrifices are actually demons, and they are not אלה 'God' (Deut 32:17).⁸⁵

Valence Relations. See *DCH* for a detailed listing of valence relations.⁸⁶

Participant Roles. Participant roles may include:⁸⁷

agent (Exod 32:8)
 theme (Gen 31:30)
 patient (Exod 20:23)
 recipient (Exod 22:19)
 possessed (Deut 5:7)
 location (Deut 31:18, metaphorical)

Gen 31:30 ועתה הלך הלכת כי-נכסף נכספתה לבית אביך למה גנבת את-אלהי:
 Exod 12:12 ועברתי בארץ-מצרים בלילה הזה והכיתי כל-בכור בארץ מצרים מאדם ועד-בהמה ובכל-אלהי מצרים אעשה שפטים אני יהוה:
 Exod 34:15 פן-תכרת ברית ליושב הארץ וזנו אחרי אלהיהם וזכו לאלהיהם וקרא לך ואכלת מזבחן:
 Deut 5:7 לא יהיה-לך אלהים אחרים על-פני:

Figure 5.4. Representative examples of sense 2, '(foreign) gods, idols'.

⁸⁴ HALOT, 1:1418; cf. NIDOTTE 4:47-48.

⁸⁵ Following LXX, Luther, Nouvelle Bible de Jérusalem, NASB, NIV, and NRSV. There is no textual warrant for emending אלה to אלהים and translating this 'gods'.

⁸⁶ *DCH* 1:284-86.

⁸⁷ Cf. Van Valin and LaPolla, *Syntax*, 82-138; Van Valin, *Introduction*, 22-33.

SENSE 3: Idiomatic Usage. The meaning of the phrase בני־האלהים in Gen 6:2,4 has generated much controversy throughout the history of Christian interpretation. It is traditionally interpreted in one of three ways.⁸⁸ First, some interpret this phrase to mean ‘angels’.⁸⁹ Second, others interpret this is a reference to the godly Sethite line.⁹⁰ Third, some Jewish interpreters believe that בני־האלהים is idiomatic for ‘mighty men, kings’, in relation to the traditional Jewish interpretation of אלהים as ‘judges’ in Exod 22:7.⁹¹ Based upon the preceding discussion of אלהים ‘judges’ in Sense 1, option three seems unlikely. This leaves interpretations one and two as contextually plausible choices.

Moreover, since the provenance of the Hebrew text is both temporally and culturally distant from the Twenty-first century, it is sometimes necessary to look to diachronic factors in interpretation. Additionally, odd occurrences and meanings may shed light on the semantic range or the domain against which a word profiles. Accordingly, the present investigator suspects that אלהים in the phrase בני־האלהים may be related semantically to the usage in 1 Sam 28:13, where it refers to the spirit of the dead prophet Samuel who was conjured up by the witch of Endor. The reference to a dead spirit, in conjunction with the parallel occurrence of אלהים and שדים in Deut 32:17, may indicate that in the vernacular אלהים meant ‘spirit, spiritual being’ (either good or malevolent) rather than strictly referring to God akin to Genesis 1 or as the gods are depicted in the pantheons of Egyptian, Ugaritic, and Akkadian literature.⁹² The concept ‘spiritual/preternatural being’ may have been central to the understanding of אלהים in common speech. Therefore בני־אלים or בני־האלהים may reflect vernacular usage and mean ‘spiritual beings (a class term)’, which was then reinterpreted in relation to אלהים from Genesis 1 as בני־האלהים within an exclusivistic

⁸⁸ See Wenham, *Genesis*, 1:138-43 for a fuller discussion of the interpretive options, as well as for the major names who have been associated with each of these views.

⁸⁹ NT (2 Pet 2:4; Jude 6, 7), 1 Enoch 6:2ff; DSS (1 Qap Gen 2:1; CD 2:17-19), Philo, Josephus, Clement of Alexandria, Nemesius, Ambrose, Justin, Irenaeus, Tertullian, Origen; cited in Wenham (*Genesis*, 1:139).

⁹⁰ Ibn Ezra, Radak, Rav Yehudah Halevy, and Rav Samson Raphael Hirsch, Ephrem the Syrian, Augustine, Theodotion, Chrysostom, Jerome, Luther, John Calvin, Hengstenberg, Keil and Delitzsch (cf. Zlotowitz, בראשית, 180-81; Andrew Louth, ed., *Genesis 1-11* [2 vols.; Ancient Christian Commentary on Scripture; Downer’s Grove, IL: Intervarsity, 2001], 1:124-26; C.F. Keil and F. Delitzsch, *Commentary on the Old Testament. Volume 1: The Pentateuch* [1866-91; repr., Peabody, Mass.: Hendrickson, 1996], 81, 83; Wenham, *Genesis*, 1:140).

⁹¹ Cf. Zlotowitz, בראשית, 1:180.

⁹² Weingren approaches the proposed interpretation, although along slightly different lines (cf. Weingren, ‘Construct-Genitive,’ 57-59).

conceptual framework. This development accords well with the traditional interpretation 'angels', as well as with the consensus of most modern commentators and usage elsewhere in the Hebrew canon (e.g., Job 1:6).⁹³ Therefore it is likely that בני־האלהים profiles against the domains [SONS OF GOD] and [ANGELS].

For the purpose of translation, however, one may cut the Gordian knot by following the tradition of the LXX (οἱ υἱοὶ τοῦ θεοῦ) and translating this phrase literally 'sons of God'. This method leaves the interpretive options open for the reader, and provides the reader with the chance to determine the domain against which this phrase profiles.

<p>Gen 6:2 ויראו בני־האלהים את־בנות האדם כי טבת הנה ויקחו להם נשים מכל אשר בחרו:</p> <p>Gen 6:4 הנפלים היו בארץ בימים ההם וגם אחרי־כן אשר יבאו בני האלהים אל בנות האדם וילדו להם המה הגברים אשר מעולם אנשי השם:</p>

Figure 5.5. The two occurrences of בני־האלהים as an idiom within Gen 6:1-4.

RESIDUE: Rather than making an arbitrary analysis for examples whose meaning is ambiguous within the pentateuchal text, the present investigator elects to reserve judgment for the occurrences in Gen 31:50,53(2x)⁹⁴ and Deut 4:7.⁹⁵

⁹³ Wenham, *Genesis*, 1:139.

⁹⁴ The use of אלהים in the mouth of Laban in Gen 31:50,53(2x) remains ambiguous (Wenham, *Genesis*, 1:139). Laban was a polytheist (Gen 31:30,32), however he uses אלהים with a singular imperative in 31:50 (קראה), and then ואלהי אברהם ואלהי נחור is followed by a plural verb in 31:53 (ישפטו). Although it is clear that Laban allowed for the existence of more than one god and worshipped fetishes, it is unclear whether he uses אלהים as a singular or a plural in 31:50,53. This problem is compounded by the occasional discord between morphology and semantics which is created by the use of a plural form with singular meaning (discussed above).

⁹⁵ In Deut 4:7 אלהים may either be a plural in reference to gods in general, a singular in reference to the Lord, or a singular in reference to a foreign god. In favor of the plural interpretation is the fact that it occurs in construction with a plural adjective (אלהים קרבים), and this is how the Vulgate translation *deos adpropinquantes* understood this passage (among modern translations, NIV, Nouvelle Bible Second of 2002, and Nouvelle Bible de Jérusalem opt for the plural interpretation). However, as was mentioned in the preceding paragraph, there is occasionally discord between morphology and semantics with the word אלהים. In favor of the singular interpretation is the witness of the ancient translations of LXX and various Targums. LXX translates this phrase θεός, and Targum Onkelos אלה קריב (Targums Ps-J [קריב אלקא], Neofiti [אלה], and Fragment Targum V [אלה דקריב] agree with Onkelos; among modern translations, RSV, NRSV, Lut, NLT, and ESV opt for the singular interpretation). Since singular אלהים sometimes occurs with a plural verb or adjective, and on the basis of the early LXX understanding and the later Targum which agree against the Vulgate, the singular interpretation seems more probable than the plural (while not completely ruling out the plural understanding). However, given the singular interpretation, it is still ambiguous whether אלהים should

In conclusion, this semantic analysis of אלהים within the Pentateuch found that there are three main senses in which this word is used. First, אלהים is a singular appellative which means 'God' in reference to יהוה. Second, this linguistic form may also be used appellatively as a true plural in reference to foreign gods or fetishes. Third, אלהים occurs in the idiomatic phrase בני־האלהים. For a summary representation of the senses for אלהים, see Figure 5.6.

be translated 'God' or 'god'. On the one hand, this rhetorical question may be asking whether or not God has been close to a people like the Lord has been near Israel when they call on Him, and on the other hand this may be a reference to a general national god. There seems to be little decisive evidence for resolving the latter problem.

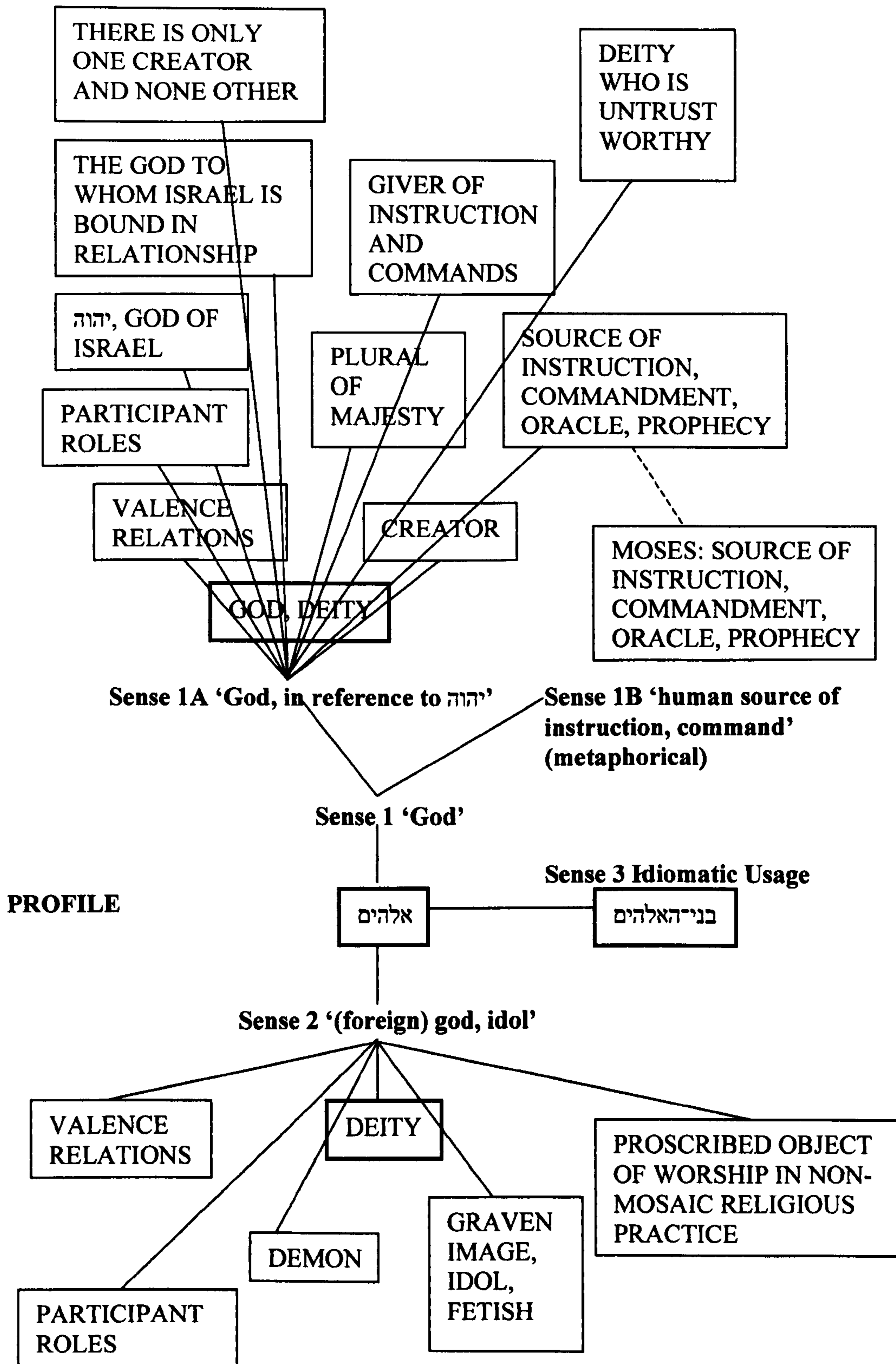


Figure 5.6. The senses for אלהים within the Pentateuch and the domains against which it profiles.

CHAPTER 6

THE MEANING OF אֱל

6.0 Introduction

Within the previous two chapters we discussed the meaning of the linguistic forms יהוה and אלהים within pentateuchal context. We now turn our attention to the meaning of אֱל within the Pentateuch. We will begin with a representative presentation of previous historical-critical and comparativist investigations, and then proceed with a fresh investigation using a cognitive approach. Much of the discussion will be limited to Genesis 12-50 since this seems to be the focus for scholarly discussion. In particular, the following discussion will focus on the issue of whether אֱל within the Pentateuch is the proper name of a Canaanite god (identified with יהוה), or an appellative.

6.1 Previous Treatments of אֱל

One may discern four main streams of thought in the history of interpreting the meaning of אֱל within the Old Testament. First, early Jewish sources and the church from the first century through the rise of higher criticism interpreted אֱל within the Pentateuch as a generic word for ‘god, God’, and אֱל epithets within the patriarchal narratives were seen as epithets of Yahweh. Syntactic constructions such as אֱל עליון were interpreted grammatically either as a common noun followed by an attributive adjective or participle, or as a genitive construction, depending on context. The אֱל epithets were interpreted within their immediate literary context, as well as in the light of their place within both the Hebrew and Christian canons.¹

The second stream of thought (as well as the third described below) derive from the deregionalization of meaning and the quest for the original historical

¹ In contemporary hermeneutic parlance, the pre-critical period employed a regional hermeneutic. Cf. Mark Sheridan, ed., *Ancient Christian Commentary on Scripture II: Genesis 12-50* (Downers Grove, Ill.: InterVarsity, 2002), 26-27, 49, 228-29, 299-302; Joseph T. Lienhard, S.J., ed., *Ancient Christian Commentary on Scripture III: Exodus, Leviticus, Numbers, Deuteronomy* (Downers Grove, Ill.: InterVarsity, 2001), 36, 153; A.M. Silbermann, ed., *Pentateuch with Targum Onkelos, Haphtaroth and Rashi's Commentary: Genesis I* (trans. Rev. M. Rosenbaum and Dr. A.M. Silbermann; 5 vols.; Jerusalem, 1973), 65-66, 92, 129, 148, 164, 169, 170, 214; John Calvin, *Commentaries on the First Book of Moses Called Genesis* (trans. Rev. John King, M.A.; 1843; repr. Grand Rapids, Mich.: Baker, 1998), 104, 158, 165-66, 214-15, 230, 237, 351, 379, 384, 389, 391-92, 419, 422, 436, 437, 439, 442-43, 469, 537; *Commentaries on the Four Last Books of Moses Arranged in the Form of a Harmony* (trans. Rev. Charles William Bingham, M.A.; orig. 1843; 2 vols.; Grand Rapids, Mich.: Baker, 1998), 1:124.

referent of a word.² Both form and source-critics held that לֵא epithets were to be understood originally as names of local numina in their prehistory, which were through time taken up and reinterpreted as epithets for Israel's God within the Yahwistic cult.³ They, like the early church, interpreted the various occurrences of לֵא appellatively. They are to be distinguished from earlier interpreters, however, because they find that the literal and grammatical interpretation of the Biblical text is to be distinguished from history.

The third stream of thought was influenced heavily by the literary finds at Ugarit in 1929.⁴ Comparative scholars pointed both to the Ugaritic and the Phoenician usage of El as the personal name for the high-god of the pantheon in

² Cf. Hans W. Frei, *The Eclipse of Biblical Narrative: A Study in Eighteenth and Nineteenth Century Hermeneutics* (New Haven: Yale University Press, 1974), 66-104. Frei describes the shift from interpreting the Biblical text as historically referential in grammatical and literal exegesis, to the quest for the original historical referent of Biblical words. Therefore the 'meaning' of the text resides in the actual events of history, which, according to historical-critical scholars, is not to be equated with the meaning of the Biblical text as it is presented in literary context (Ranke's *wie es eigentlich gewesen war*). Moreover, F. Schleiermacher (*Hermeneutics and Criticism. And Other Writings* [orig. 1805-1833; ed. and trans. Andrew Bowie; Cambridge University Press, 1998], 7-8, 9, 33, 92-93) moved in the direction of a deregionalized historical understanding, as well as in the direction of an attempt to understand the author's psychology, since historical forces determined what an author wrote. Thereby, the scholar is able to understand the forces which led the writer to write as he did. This hermeneutic assumes that the author's mind is not represented within the structure of his work. Cf. P. Ricoeur, 'The Task of Hermeneutics,' in *Hermeneutics and the Human Sciences: Essays on Language, Action, and Interpretation* (ed. and trans. John B. Thompson; Cambridge: Cambridge University Press, 1981), 43-62; 'Phenomenology and Hermeneutics,' in *Hermeneutics and the Human Sciences*, 101-28; *Interpretation Theory: Discourse and the Surplus of Meaning* (Fort Worth: Texas Christian University Press, 1974).

³ Both H. Gunkel and A. Alt used a hybrid of source and form-criticism in order to discern the kernel of historicity behind the present form of the text (Gunkel, *Genesis*, 187, 236, 285, 449, 486; Alt, 'The God of the Fathers'). R.K. Yerkes ('Some notes on the Use of לֵא in Genesis,' *JBL* 31[1912]:60) also believed that לֵא referred to local numina, however P. Kleinert ('El' *BZAW* 33[1918]:265) argued that there is not enough evidence to determine whether the use of לֵא suggests many local numina or a single deity. For a critique of Alt's position, see Cross, *CMHE*, vii-75; Wenham, 'The Patriarchs,' 172-73; Köckert, *Väterverheißungen*. Similarly, later source-critical scholars such as J. Van Seters and V. Fritz argue against the prevailing view that לֵא often is used as a proper name within the Tetrateuchal materials (J. van Seters, 'The Religion of the Patriarchs in Genesis,' *Bib* 61[1980]:220-33; V. Fritz, 'Jahwe und El in den vorpriesterschriftlichen Geschichtswerken,' in "*Wer ist wie du, HERR, unter den Göttern?*": *Studien zur Theologie und Religionsgeschichte Israels. Festschrift für Otto Kaiser zum 70. Geburtstag* [ed. Ingo Kottsieper; Göttingen: Vandenhoeck and Ruprecht, 1994], 111-26). In their opinion לֵא must be interpreted as the generic term for deity because the Tetrateuch was composed sometime between the divided kingdom period (Fritz) and the exile (Van Seters). These scholars emphasize the sharing of epithets among deities in order to demonstrate that the epithets within Genesis were not used to refer exclusively to Canaanite El. Furthermore, there is dissonance between Canaanite El and the picture of לֵא religion presented within the patriarchal narratives. According to scholars such as Van Seters and Fritz, Canaanite El was not popular during the period when the Tetrateuch was composed.

⁴ Therefore G.R. Driver referred to this phenomenon as 'pan-Ugaritism.'

order to argue that the occurrence of אֱלֹהִים within the Old Testament often reflects this same meaning as a relic from Israel's polytheistic past.⁵

A fourth stream of thought in which one may see similarities between both tradition and literary critics emphasizes the interpretation of אֱלֹהִים within the context of Israel's theological traditions (see §6.1.2 for references). This approach is adopted by R. Rendtorff and C. Westermann, and the results of this approach are akin to that of pre-critical Judaism and Christianity. Similarly, J.G. McConville emphasizes the Old Testament literary context in the interpretation of אֱלֹהִים, rather than primary reliance on extra-canonical sources. This reading interprets אֱלֹהִים within the text to mean 'God, god', and epithets as either genitival constructions or appellatives plus adjective.

It remains beyond the scope of the present investigation to present a detailed account of each of these approaches, and therefore the following overview of past work on the meaning of אֱלֹהִים within the Pentateuch will present and evaluate the investigations of F.M. Cross, Jr., as well as scholars who instead interpret אֱלֹהִים as an appellative. The discussion of Cross will provide a window into the general methodology and concerns which are shared both by scholars who read the Pentateuch for the purpose of scientific historical investigation, as well as scholars who find parallels between the patriarchal narrative and the Ugaritic texts.

⁵ Bauer, 'Ras Shamra,' W.F. Albright, *Archaeology and the Religion of Israel* (Johns Hopkins, 1942), 72-73; Review of M. Pope, *El in the Ugaritic Texts*, *JBL* 75(1956):255-57; *FSAC*, 176, 231, 243, 246-47; *YGC*, 33, 52, 108-9, 120-21; Marvin H. Pope, *El in the Ugaritic Texts* (VTSup 2; Leiden: Brill, 1955); O. Eißfeldt, 'Götternamen und Gottesvorstellungen bei den Semiten,' *ZDMG* 83(1929):21-36; repr. in *Kleine Schriften* (Tübingen: Mohr-Siebeck, 1962) 1:194-205; 'El and Yahweh,' *JSS* 1(1956):25-37; 'Der kanaänische El als Geber der den israelitischen Ervätern geltenden Nachkommenschaft- und Landbesitz-Verheißungen,' *WZ* 17(1968):45-53; Cross, *CMHE*, vii-75; 'אל', *TDOT* 1:242-61. For an evaluation of the archaeological approach advocated by Albright see C. Westermann, *Genesis* (orig. 1974-82; trans. John J. Scullion, S.J.; Minneapolis: Augsburg and Fortress, 1986-1995), 2:58-61. Although scholars who argue that אֱלֹהִים in the Old Testament was originally a proper name point out that it was also used as a proper name in Phoenician, W. Röllig ('El als Gottesbezeichnung im Phönizischen,' in *Festschrift Johannes Friedrich zum 65. Geburtstag am 27. August 1958 gewidmet* [ed. R. von Kienk, A. Moortgat, H. Otten, E. von Schuler, and W. Zaumseil; Heidelberg, 1959], 403-16) notes that it is more often used as an appellative, and that it occurs much less frequently as a proper name in the inscriptions. Moreover, W. Hermann ('El אֱלֹהִים,' *DDD*, 275) finds that within the Ugaritic literature the noun *il* has an appellative meaning roughly half the time.

Scholars who were concerned to demonstrate the historical validity of the patriarchal accounts picked up on the idea that patriarchal אֱלֹהִים referred to Canaanite El, and used it in arguments for dating the events behind the patriarchal narratives to an early period. Based upon the Ugaritic texts, Albright and his followers pointed out that Baal was surpassing El in importance during the Late Bronze Age, whereas El was clearly the head of the pantheon in earlier historical periods. Since the patriarchal narratives only mention אֱלֹהִים deities in the complete absence of Baal figures, this suggests that the earliest strands of tradition may derive from a time preceding the rise of Baal. Thus a case may be argued for anchoring elements of the patriarchal narratives to the period preceding the Late Bronze Age.

6.1.1 F.M. Cross, Jr.

Is ֵל within the Pentateuch to be interpreted as a proper name or an appellative? F.M. Cross' interpretation of Biblical ֵל as a proper name which refers to Canaanite El on the historical plane has proven to be very influential in determining the meaning of El epithets within the Pentateuch in relation to early Israelite religion.⁶

The bulk of Cross' discussion within 'The Religion of Canaan and the God of Israel'⁷ uses Albrecht Alt's work, *Der Gott der Väter* (1929), as a springboard for his own investigation. Moreover, Cross relies heavily on the archaeological, philological, and historical work of W.F. Albright, as well as the views of O. Eißfeldt on the merging of Canaanite El and Yahweh.⁸

⁶ Cross, *CMHE*, vii-75. A more recent approach which is similar to that of Cross is that of Mark S. Smith in *The Early History of God*, and more recently in *The Origins of Biblical Monotheism*. Smith's work in many ways resembles that of Cross, and for this reason the more popular work of Cross will be treated rather than the more recent work of Smith. As an example of his conclusions, Smith finds that El is used as a proper name in Ezek 28:2 and in poetry such as Ps 5:5; 7:12; 18:3,31,33,48 (=2 Sam 22); 102:25, Job, and Second Isaiah 40:18; 43:12; 45:14,22; 46:9 (*Origins*, 139-40). Moreover, Smith finds that the linguistic form El Elyon in Gen 14:19 and Tyrian El in Ezekiel 28 strongly resembles the portrait of El presented within the Ugaritic texts (*Origins*, 137). However, he also notes that ֵל is commonly used with elements such as the definite article or suffix (*Origins*, 140). For a critique of Smith's latest work, see David Noel Freedman, Review of Mark S. Smith, *The Origins of Biblical Monotheism*, *JQR* 93(2002):276-79; Walter Moberly, Review of Mark S. Smith, *The Origins of Biblical Monotheism*, *BibInt* 12(2004):200-3. These scholars find that (1) Smith fails to properly account for the divergences between Israelite and Canaanite religion, and (2) his approach is reductionistic and positivistic without accounting for the religious significance of Israel's traditions.

⁷ Cross, *CMHE*, 1-75. This section of Cross' book is a refinement of his earlier article 'Yahweh and the God of the Patriarchs' *HTR* 55(1962):225-59. Cf. Cross, *TDOT* 1:242-61. For further insight into Cross' methodology, philosophical presuppositions, and his views of the Biblical text, see Herschel Shanks, 'Contrasting Insights of Biblical Giants: BAR Interviews Elie Wiesel and Frank Moore Cross,' *BAR* 30(2004):28-36.

⁸ Cross' presuppositions also strongly determine what counts as evidence, as well as the types of conclusions at which he arrives. Within the preface to *CMHE* Cross makes the following remarks which reveal his philosophical and historical assumptions:

Yet another hindrance has been the tendency of scholars to overlook or suppress continuities between the early religion of Israel and the Canaanite (or Northwest Semitic) culture from which it emerged. There has been a preoccupation with the novelty of Israel's religious consciousness. More serious, the religion of Israel has been conceived as a unique or isolated phenomenon, radically or wholly discontinuous with its environment. In extreme form these views root ultimately in dogmatic systems, metaphysical or theological, and often serve an apologetic purpose. Yehezkel Kaufmann's monumental attempt to write a history of the religion of Israel comes under this criticism. The empirical historian must describe novel configurations in Israel's religion as having their origin in an orderly set of relationships which follow the usual typological sequences of historical change. Kaufmann's insistence that Israelite religion "was absolutely different from anything the pagan world ever knew" violates fundamental postulates of scientific historical method. (Cross, *CMHE*, vii-viii)

Cross begins with the patriarchal age and states that the “earliest epic traditions of Israel did not reflect directly the religious milieu of the time of their origin.”⁹ He then follows Alt, who in turn followed Gunkel and Gressmann in attributing El appellations to local numina, encountered by elements of Israel when they entered Canaan.¹⁰ Cross posits this happened in the 2nd millennium, during the pre-Mosaic period.¹¹ They then “coalesced into a single family god by the artificial genealogical linkage of the Fathers and at the same time assimilated to Yahweh.”¹² Based on Exod 3:13-15, Cross believes that there were two stages of historical development.¹³ He appeals to inscriptional evidence in an attempt to establish that the Hebrews adopted characteristics of El under the rubric of יהוה,¹⁴ and then finds that the Amorite evidence indicates that the gods of the fathers were personal or covenant gods who entered into special relationship with the patriarch and his offspring.¹⁵ For Cross this provides historical plausibility for the phrase ‘God of the fathers’. Cross concludes from the evidence that the patriarchal deities were imported from Mesopotamia and that they were quickly identified by common traits or by cognate names with gods of the local pantheon.¹⁶

What are Cross’ views on the etymology of Biblical אֱל, as well as its underlying historical reality and referent? *’il* is both an appellative and a proper

Cross here indicates that he believes in the basic continuity between Northwest Semitic culture and religion on the one hand, and Israelite culture and religion on the other. Moreover, he adopts a scientific methodology which allows for only causal historical change.

What then is Cross’ attitude toward the Biblical text in relation to his philosophy of history? He continues in the following words:

Perhaps the term “epic” best designates the constitutive genre of Israel’s religious expression. Epic in interpreting historical events combines mythic and historical features in various ways and proportions. Usually Israel’s epic forms have been labeled “historical.” This is a legitimate use of the term “historical.” At the same time confusion often enters at this point. The epic form, designed to recreate and give meaning to the historical experiences of a people or nation, is not merely or simply historical. In epic narrative, a people and their god or gods interact in the temporal course of events. In historical narrative only human actors have parts. Appeal to divine agency is illegitimate. (Cross, *CMHE*, viii)

It is with this positivistic scientific philosophy that Cross embarks upon his historical investigation into Israelite religion.

⁹ Cross, *CMHE*, 3.

¹⁰ Cross, *CMHE*, 4.

¹¹ Cross, *CMHE*, 4 n3.

¹² Cross, *CMHE*, 4.

¹³ Cross, *CMHE*, 5.

¹⁴ Cross, *CMHE*, 6-9.

¹⁵ Cross, *CMHE*, 11.

¹⁶ Cross, *CMHE*, 12.

name that occurs in East Semitic, Northwest Semitic, and South Semitic languages, and therefore Cross concludes that it occurred in Proto-Semitic.¹⁷ Based upon evidence from Ugarit (NW Semitic), the Phoenician Theology preserved in Philo Biblius, Old Akkadian (E Semitic), Amorite (E Semitic), and South Arabic (S Semitic), he concludes that *'il* normally appears as a proper name.¹⁸ Moreover, he points out that the לָא epithets within the Old Testament echo the epithets of El within extra-Biblical literature, particularly *'olam*.¹⁹ Since El sacrificed his own children, the story of Abraham sacrificing Isaac in Gen 22:1-19 echoes child sacrifice within the El cult.²⁰ It is also interesting that El characteristically manifests himself in “vision or audition, often in dreams”, which is common for the patriarchal divinities.²¹ Cross notes, “In Akkadian and Amorite religion as also in Canaanite, 'El frequently plays the role of 'god of the father', the social deity who governs the tribe or league, often bound to league or king with kinship or covenant ties.”²² For Cross there are therefore strong parallels between Canaanite El and the patriarchal God which suggest that they are to be identified as one and the same.

What is the historical relationship between El and Yahweh? Cross first notes that “'El is rarely if ever used in the Bible as the proper name of a non-Israelite, Canaanite deity in the full consciousness of a distinction between 'El and Yahweh, god of Israel.”²³ To make this more explicit, Cross believes that Canaanite El was accepted fully by Israelites as the God of the patriarchs, and that Yahweh was identified with El.

Within the patriarchal narratives (Gen 12-50), the element אֱל is compounded with a following substantive or adjective.²⁴ He notes the occurrence of אֱל עוֹלָם (Gen 21:33) from Beersheba, אֱל עֵלְיוֹן (Gen 14:18-22) from Jerusalem, $\text{אֱל אֱלֹהֵי יִשְׂרָאֵל}$, ‘El, god of (the Patriarch) Israel’ (Gen 33:20) from Shechem, אֱל רֵאִי (Gen 16:13) from Beer Lahai Roi, אֱל בֵּית-אֱל (Gen 31:13; 35:7) from Bethel, and אֱל שְׂדֵי (Gen 17:1; 28:3; 35:11; 43:14; 48:3; 49:25; and Exod 6:3) possibly from Bethel, which are tied to

¹⁷ Cross, *CMHE*, 14.

¹⁸ Cross, *CMHE*, 13.

¹⁹ Cross, *CMHE*, 15-20.

²⁰ Cross, *CMHE*, 26.

²¹ Cross, *CMHE*, 43.

²² Cross, *CMHE*, 43.

²³ Cross, *CMHE*, 45.

²⁴ Cross, *CMHE*, 46.

specific patriarchal sanctuaries.²⁵ There are several possible interpretations for these constructions:

Many of these epithets are capable philologically of receiving more than one interpretation. We may read *'ēl* as a proper name *'Ēl* or as a generic appellative, “god.” In the first instance, the second element will normally be an attributive adjective or participle, or a substantive in apposition. In the second instance, the second element may be taken as a divine proper name in apposition, or a substantive in a genitive relationship. Thus *'ēl 'ōlām*, for example, may be read “the god *'Ōlām*,” or “the god of eternity” (“the ancient god”). Again, we may take the epithet *'ēl 'elyōn* to mean “the God *'Elyōn*,” or “*'Ēl* the highest one,” or conceivably “the highest god.”²⁶

Scholars in the past interpreted אֱל as an apposition since they believed these gods were local deities.²⁷ Since the appositional elements occurred independently in both Biblical and extra-Biblical literature, it was argued that Olam, Elyon, and Shaddai were proper names preceded by an appellative.²⁸ However, following Eißfeldt, new knowledge of Canaanite and Amorite religion suggests that these are instead epithets of the god El, which were used as liturgical names in the chief Palestinian sanctuaries.²⁹ Cross consequently finds the epithet אֱלֹהֵי־יִשְׂרָאֵל to be “unambiguous,” and it “simply must be read as identifying the god of the Father [Israel] with Canaanite *'Ēl*.”³⁰ Likewise, he finds אֱלֹהֵי אֲבִיךָ “to be a transparent reference to *'Ēl*.”³¹

However, Cross points out that there are grammatical problems with reading אֱל in some of the constructions as a proper name. אֱל עוֹלָם, if אֱל is a proper name, cannot be in a construct relationship to the noun *'olam*.³² Likewise, the same problem arises in אֱל בֵּית־אֱל, אֱל בְּרִית, and possibly אֱל רֵאִי.³³ Methodologically, Cross therefore posits that one “must establish the identity of the god on the basis of evidence other than that of the biblical formula itself.”³⁴ Consequently, he concludes

²⁵ Cross, *CMHE*, 47.

²⁶ Cross, *CMHE*, 47.

²⁷ Cross, *CMHE*, 47.

²⁸ Cross, *CMHE*, 47-48.

²⁹ Cross, *CMHE*, 48.

³⁰ Cross, *CMHE*, 49.

³¹ Cross, *CMHE*, 49.

³² Cross, *CMHE*, 49.

³³ Cross, *CMHE*, 49 n23.

³⁴ Cross, *CMHE*, 50.

that El Olam is probably an El epithet since it is attributed to El,³⁵ as is Elyon,³⁶ Eli,³⁷ and possibly El Shaddai.³⁸ Therefore, according to Cross, the El epithets are to be interpreted as proper names which refer to the Canaanite god El.³⁹

Moreover, Cross follows Eißfeldt in his belief that Yahweh ousted El, and looks to Psalm 82 as evidence for this process.⁴⁰

'El, 'Elyōn, Šadday, and 'Ōlām continued throughout Israel's history to be suitable names for Yahweh despite fierce animosity to Ba'1, the chief god of Syria in the first millennium B.C.; as has been eloquently stated by Eißfeldt, no reconstruction of the origins of Yahwism can be successful which has no adequate explanation of these contrasting phenomena.⁴¹

Cross concludes his work by sketching the factors which give this account historical plausibility. First, the cult of El was popular in the Semitic community of Sinai and the eastern delta of Egypt.⁴² One may reformulate one of Alt's arguments and conceive of El religion as providing the cultic unity which explains the rapid unification of the disparate elements invading Canaan.⁴³ Second, many of El's traits and functions are also characteristic of Yahweh: Yahweh is a judge in El's court (Ps 82; 89:6-8); Yahweh is the head of the divine council; Yahweh is king (Exod 15:18; Num 24:21; Deut 33:15); Yahweh is wise, eternal, and compassionate; and Yahweh is creator and father (Gen 49:25; Deut 32:6).⁴⁴ Third, Yahweh's Tabernacle reflects various models from the El cult.⁴⁵ Cross ends on the following note:

Our interests have been directed toward the continuities between the god of the Fathers and Yahweh, god of Israel. We have agreed with Alt to this extent, that Patriarchal religion had special features: the tutelary deity or deities entered into an intimate relationship with a social group expressed in terms of

³⁵ Cross, *CMHE*, 50.

³⁶ Cross, *CMHE*, 51-52.

³⁷ Cross, *CMHE*, 52.

³⁸ Cross, *CMHE*, 52-60.

³⁹ As will be brought out in McConville's discussion below, Cross seems to hold an exclusively referential view of language rather than looking at a word contextually within its own conceptual world. Thus a linguistic form refers to the same entity whether within its present literary context or within Cross' proposed historical reconstruction. Moreover, J. Van Seters ('Religion of the Patriarchs') argues that the epithets which Cross uses for evidence were not anchored to one specific deity in the ANE, but rather were freely used for various gods.

⁴⁰ Cross, *CMHE*, 71; cf. Eißfeldt, 'El and Yahweh,' 25-37.

⁴¹ Cross, *CMHE*, 71-72.

⁴² Cross, *CMHE*, 72.

⁴³ Cross, *CMHE*, 72.

⁴⁴ Cross, *CMHE*, 72.

⁴⁵ Cross, *CMHE*, 72-73.

kinship or covenant, established its justice, led its battles, guided its destiny. This strain entered Yahwism. Yahweh was judge and war leader of the historical community. He revealed himself to the Patriarch Moses, led Israel in the Conquest; he was the god who brought Israel up from the land of Egypt, her savior. There is also the second strain which entered Israel's primitive religion, that of the high and eternal one, 'El the creator of heaven and earth, father of all.⁴⁶

Thus rather than viewing the text's appellative use of לַאֱלֹהִים as a generic term which refers to the Lord, Cross' interpretation looks to its proposed etymological and historical meaning in which it is to be understood as a proper name, that is, a reference to the Canaanite god who was identified with יהוה .

However some scholars find problems with Cross' proposal. Childs critiques Cross' methodology for reconstructing the history of 'Yahweh', and this critique also applies to Cross' reconstruction of the history of 'El' (see above, §4.1.1): (1) Cross' methodology makes the assumption of continuity between the ANE and early Israelite tradition which is a theoretical projection, and (2) Cross fails to take seriously Israel's tradition of interpretation in which new meaning was given to a divine name common to ANE cognate languages.⁴⁷ Just as Cross places too much trust in the continuity between Israel's tradition and ANE parallels when interpreting Yahweh, he likewise emphasizes the parallels too heavily when interpreting לַאֱלֹהִים . Moreover, although G.J. Wenham points out that Cross' extra-Biblical material is close in time and place to patriarchal material, and that his synthesis presents fewer problems than Alt's to theological readers of the Old Testament, he also finds three main problems with Cross' approach.⁴⁸ First, subsequent work by scholars indicates that Elyon and El may be separate deities. Second, diametrically opposed interpretations of El Shaddai point to the limits of knowledge regarding its etymology. Third, according to Cross' view of the documentary hypothesis, JE was supplemented by P (which never existed as an independent document). How can the latest source then most accurately represent the religion of the patriarchs since El Shaddai occurs most frequently in P?⁴⁹ These critiques indicate that when viewed in its own historical-critical context, Cross' approach does not necessarily lead to assured conclusions.

⁴⁶ Cross, *CMHE*, 75.

⁴⁷ Childs, *Exodus*, 64.

⁴⁸ Wenham, 'Patriarchs,' 157-88.

⁴⁹ Wenham, 'Patriarchs', 170-72.

In focusing specifically on his view of word use within the Biblical text, Cross finds that the term לַאֵל is used to form epithets of Yahweh (Exod 34:6; Ps 29:3; Deut 4:31; Jonah 4:2; Ps 86:15; 1 Sam 2:3), and that לַאֵל is simply another name for Yahweh.⁵⁰ Moreover, as was stated above, he points out that there are grammatical problems with reading לַאֵל in some of the constructions as a proper name. Cross elsewhere stresses, “We must emphasize that these epithets . . . were interpreted in the tradition that preserved them as names by which Yahweh was called.”⁵¹ Therefore it is significant for the present investigation into the meaning of לַאֵל within the Biblical text that Cross himself recognizes that לַאֵל is not used grammatically as a proper name within the MT. Nevertheless, by positing that לַאֵל within the Biblical text refers to Canaanite El, Cross assumes that word meaning is static across language varieties from Ugaritic to ancient Hebrew. Moreover, Cross does not allow for conceptual variation between the use of ’ל at Ugarit and use within Israel’s own religious traditions.

On the basis of philological analysis like that performed by Cross, some interpreters and translators consider לַאֵל within the Biblical text to be a reference to Canaanite El, and they accordingly translate it as a proper name.⁵² On this account, then, the locus of meaning moves from the text and its linguistic and conceptual structure to prior, hypothetical (reconstructed) stages of history (i.e., etymology). And with these thoughts in mind, we turn to the work of scholars who interpret לַאֵל as an appellative or a title which does not refer to Canaanite El.

6.1.2 Literary Context and לַאֵל within the Pentateuch

What have scholars said about the appellative meaning of לַאֵל within the Old Testament text? Discussion will outline the views of R. Rendtorff and the theological interpretation of J.G. McConville.

Rolf Rendtorff questions the manner in which parallels have been used in Old Testament studies. He points out that most investigations tend to emphasize the

⁵⁰ Cross, *TDOT* 1:257-58.

⁵¹ Cross, *TDOT* 1:256.

⁵² For example, NRSV, Nouvelle Bible Segond of 2002, and Nouvelle Bible de Jérusalem allow לַאֵל to be understood as a proper name in Gen 16:13. In Gen 21:33, where the title אֵל עוֹלָם is explicitly identified as a title of the Lord, Nouvelle Bible Segond of 2002 remarks in a note “sans doute une des appellations cananéennes du Dieu suprême.”

similarities between ANE religions, while leveling and diminishing the differences.⁵³ In his view, Ugaritic religion is not necessarily representative of all Canaanite religion, due to geographic and cultural factors.⁵⁴ Although the Israelites were influenced by Canaanite religion, there are at the same time distinctions to be made.⁵⁵ He states:

Diese Identifikation von ugaritischer und kanaanäischer Religion ist aber offensichtlich unangemessen. Im Blick auf die Stellung des Gottes 'El muß man feststellen, daß es außerhalb von Ugarit keinen einzigen Beleg aus der Umwelt des Alten Israel gibt, in dem der Gott 'El als erster and höchster Gott unter anderen Göttern erscheint, ganz im Unterschied zu seiner selbstverständlichen Rolle als Haupt des Pantheon in Ugarit.⁵⁶

In a detailed examination of Ugaritic material in comparison with Biblical and extra-Biblical evidence, Rendtorff finds that Biblical עליון (Genesis 14) most likely is not a name which belongs to Ugaritic El.⁵⁷ Against the view that El *qn 'rṣ* in an inscription from Karatepe is related to Genesis 14, Rendtorff finds that El's creation is limited only to the earth and does not include the heavens.⁵⁸ He then critiques Cross' reading of a poorly preserved Aramaic text from the 7th century BC, in which Cross attempts to restore the name El to a missing fragment in order to conclude that he is *qnh šmym w 'rṣ*. To the contrary, Rendtorff argues, El never occurs in first position preceding Baal or Hadad, with the result that Genesis 14 has no parallel in extra-Biblical evidence.⁵⁹ Within the Ugaritic texts, therefore, El does not stand parallel to עליון from Genesis 14 as head of the pantheon and creator of the cosmos.⁶⁰ Instead, El appears as the father of the pantheon.⁶¹ These differences between Ugaritic El and El appellations within the patriarchal narrative begin to raise questions regarding the plausibility of Eißfeldt and Cross' proposed link between Ugaritic El and Israelite Yahweh. In later work on Genesis 14 and אל עליון, Rendtorff

⁵³ R. Rendtorff, 'El, Ba'al und Jahwe. Zum Verhältnis von kanaanäischer und israelitischer Religion.' *ZAW* 78(1966):277.

⁵⁴ Rendtorff, 'Verhältnis,' 278.

⁵⁵ Rendtorff, 'Verhältnis,' 278.

⁵⁶ Rendtorff, 'Gottesbezeichnung,' 5.

⁵⁷ Rendtorff, 'Verhältnis,' 282.

⁵⁸ Rendtorff, 'Verhältnis,' 284.

⁵⁹ Rendtorff, 'Verhältnis,' 284-85.

⁶⁰ Rendtorff, 'Verhältnis,' 286.

⁶¹ Rendtorff, 'Verhältnis,' 287.

draws conclusions which are directly applicable to the interpretation of the Old Testament text and Old Testament theology:

Das vorherrschende Interesse an den Beziehungen der israelitischen Religion zu der ihrer Nachbarn hat also m.E. zu einer Überbetonung bestimmter tatsächlicher oder vermuteter Parallelen zwischen biblischen und außerbiblischen Texten geführt, wobei nicht selten der Kontext innerhalb der Hebräischen Bibel vernachlässigt wurde. Demgegenüber ist es die Absicht dieses Beitrages, einige Aspekte des Vorkommens des Begriffs אֱל innerlich der Hebräischen Bibel näher ins Auge zu fassen und dabei vor allem die Frage nach der Stellung und Funktion dieser Texte im Rahmen der israelitischen Religion, und das heißt dann auch: einer Theologie des Alten Testaments, zu stellen. Dabei werden gerade auch solche Texte in Blick kommen, die bei einer überwiegend religionsgeschichtlich orientierten Betrachtung in der Regel unberücksichtigt bleiben, weil sich bei ihnen die Frage einer unmittelbaren Beziehung zu kanaanäischen oder gar ugaritischen Texten nicht stellt.⁶²

In turning to the use of אֱל within the Old Testament, Rendtorff finds that the majority of occurrences in Genesis are genitive constructions associated with a specific location, as Alt rightly noted. For this reason none of these occurrences of אֱל can be the proper name of a god.⁶³ Rendtorff makes some particular comments on the occurrence of אֱל in Gen 31:13. He leaves aside the problematic issue of אֱל with the definite article in a genitive construction and observes that

Im erzählerischen Zusammenhang ist deutlich, daß hier mit אֱל eine Gottheit bezeichnet wird, die Jakob schon früher hilfreich erschienen ist. Der Altar in Bet-El soll gebaut werden „dem Gott, der dir erschienen ist“ (לְאֵל הַנִּרְאָה אֵלַיךְ) (31,1), bzw. „dem Gott, der mich erhört hat“ (וּלְאֵל הַעֲנָה אֹתִי V.3). Es ist interessant, daß auch in Gen 46,3 das Wort אֱל in einer Aufbruchszene erscheint, die der von 31,13 ähnlich ist. Hier führt sich der Jakob anredende Gott als „Gott deines Vaters“ ein. Das zeigt, daß auch in dieser Gruppe von Texten das Wort אֱל nicht als Name oder Bezeichnung eines bestimmten Gottes gebraucht wird, sondern daß es auf einen Gott verweist, dessen früheres Erscheinen die Person der Handlung, Jakob, erfahren hat und die durch die Erzählung auch dem Leser bekannt ist.⁶⁴

⁶² Rendtorff, 'Gottesbezeichnung,' 5-6.

⁶³ Rendtorff, 'Gottesbezeichnung,' 6.

⁶⁴ Rendtorff, 'Gottesbezeichnung,' 7.

He thus concludes that there is no documentary evidence that \aleph in Genesis refers to a high god as found at Ugarit; rather, it refers either to a god other than Yahweh or to Yahweh Himself.⁶⁵

Rendtorff next turns to the issue of \aleph bound to adjectives. He finds “daß es häufig mit bestimmten Adjektiven verbunden wird, die Aussagen über das Wesen Gottes enthalten.”⁶⁶ He first comments on the occurrences of *el qana* ‘ein eifersüchtiger *’El*’.⁶⁷ Within this literary context, \aleph without a doubt is used to indicate that Yahweh is a jealous God.⁶⁸ “Eine Beziehung zur religionsgeschichtlichen Umwelt legt sich hier nicht nahe.”⁶⁹ Furthermore, “gibt es auch keinen Anlaß, das Wort \aleph hier im Kontext außerisraelitischer Religionen zu interpretieren.”⁷⁰ He goes on to describe the literary context and function of \aleph - \aleph (Exod 34:6; Neh 9) and other epithets (e.g., Deut 7:21; 10:17; Josh 3:10; Jer 32:18; Hos 2:1; Ps 42:3; 84:3; 95:3; Dan 9:4; Neh 1:5; 9:32). Based upon his analysis and discussion he thus concludes that

Allen unterschiedlichen Formen des Gebrauchs von \aleph , die in diesem Abschnitt behandelt worden sind, ist gemeinsam, daß sie bestimmte, charakterisierende Aussagen über den einen Gott, Jhwh, machen. Das Wort \aleph fungiert hier als eine allgemeine Bezeichnung für “Gott”, die es ermöglicht, durch hinzugefügte Attribute bestimmte Aspekte der Vorstellung davon, wie ein “Gott” sein oder sich verhalten könnte, zu betonen und herauszustellen. Dabei ergibt sich eine breite Skala von Eigenschaften und Verhaltensweisen, die mit diesen Formulierungen von Jhwh ausgesagt werden.⁷¹

At the same time one must note that \aleph does not exclusively refer to Yahweh, as the following collocations indicate: \aleph \aleph (Ex 34:14), \aleph \aleph (Ps 44:21; 81:10), and \aleph \aleph (Deut 32:12; Mal 2:11; Ps 81:10).⁷²

Rendtorff therefore builds a convincing argument that Ugaritic El and the use of \aleph within the Pentateuch are unrelated. Rather, this word has an appellative

⁶⁵ Rendtorff, ‘Gottesbezeichnung,’ 7.

⁶⁶ Rendtorff, ‘Gottesbezeichnung,’ 7. Cf. the similar approach of Westermann, *Genesis*, 2:106-9. Westermann emphasizes what is distinctive of Israelite religion.

⁶⁷ Rendtorff, ‘Gottesbezeichnung,’ 7. The 7 occurrences are found in Exod 20:5; 34:14; Deut 4:24; 5:9; 6:15; Josh 24:19; Nah 1:2.

⁶⁸ Rendtorff, ‘Gottesbezeichnung,’ 7-8.

⁶⁹ Rendtorff, ‘Gottesbezeichnung,’ 8.

⁷⁰ Rendtorff, ‘Gottesbezeichnung,’ 8.

⁷¹ Rendtorff, ‘Gottesbezeichnung,’ 11.

⁷² Rendtorff, ‘Gottesbezeichnung,’ 11.

meaning within the Biblical text. Moreover, this usage is not only a feature of the text, but it is rooted in Israel's own religious traditions.

J. Gordon McConville also deals with the nature of the similarities between Israel and her Canaanite neighbors.⁷³ He observes that the sharing of linguistic forms, cultural modes of expression, and religious terminology between Israel and the Canaanites is beyond doubt.⁷⁴ In light of these similarities, he seeks to carefully define "the nature of the Old Testament's 'exclusiveness', in Deuteronomic and prophetic terms."⁷⁵ He then explores usage of divine names within the Old Testament as one avenue of this investigation.

McConville begins by examining the concept of creation within the Old Testament, and he notes the debate between C. Westermann and H-J. Kraus over the issue of borrowing. Their disagreement highlights the issue at hand when they debate whether the 'echoes' of ANE mythology within the Old Testament affirm the views of their neighbors, or whether they are relics that have been evacuated of their original meaning in light of their present Old Testament context.⁷⁶ Kraus argues that linguistic affinities should not be read as the assimilation of concepts.⁷⁷ McConville then notes that this debate "goes to the heart of the central question raised by modern discussions of language, namely how does language relate to meaning?"⁷⁸ Older notions of the referential relationship between words and meaning have given way to the belief that meaning emerges from discourse within a particular social and cultural matrix.⁷⁹ This debate thus suggests that the language of the Old Testament should be understood in light of its own cultural milieu, and that "the use of certain words, phraseology and even extended stretches of discourse cannot be assumed to imply the borrowing of ideas from a different cultural milieu."⁸⁰ He points to Ps 74:12ff as an example where the myth of the chaos monster has been reinterpreted in the motif of the division of the sea in Israel's salvation from Egypt. He therefore finds that the Old Testament radically reinterprets borrowed creation language: "It restructures

⁷³ G.J. McConville, 'Yahweh and the Gods in the Old Testament,' *EuroJTh* 2(1993):107-17.

⁷⁴ McConville, 'Yahweh and the Gods,' 108.

⁷⁵ McConville, 'Yahweh and the Gods,' 108.

⁷⁶ McConville, 'Yahweh and the Gods,' 109.

⁷⁷ McConville, 'Yahweh and the Gods,' 109.

⁷⁸ McConville, 'Yahweh and the Gods,' 109.

⁷⁹ McConville, 'Yahweh and the Gods,' 109.

⁸⁰ McConville, 'Yahweh and the Gods,' 109.

rather than rejects outright.”⁸¹ Furthermore, an approach which looks mainly to the prehistory of texts and seeks to make informed theological judgments between the various redactions and layers “cannot properly claim to have ascertained ‘biblical’ thought on the matter, for it has given an unwarranted authority to a reconstructed pre-history of the text (the fact that this is hypothetical hardly affects the principle at stake), and passed over the assimilation of the material, which is surely the point at which distinctively ‘biblical’ thought may be found.”⁸²

McConville’s discussion next turns to the names of God, and he finds that the crucial question is, “Does the use of Canaanite language for God imply anything about how Israelites thought about God himself?”⁸³ Although Eißfeldt’s answer is yes,⁸⁴ McConville thinks “that there is no simple correlation between ‘god’-language and beliefs about God.”⁸⁵ He comments further:

With the interpretation of the name El we come to a more strictly linguistic question. Cross believed that the close analogies of usage which he identified implied that the Old Testament identified the God of the fathers as the Canaanite God El. This, however, does not follow, nor does its corollary, that the Old Testament narrative in Genesis and Exodus, culminating in Exodus 6:1-3, similarly identifies Yahweh with El. The issue here concerns the nature of language about God itself. The term El is used in the Old Testament both as a name in the strict sense, and as a general word for ‘god’ (a generic, or appellative term) in passages like Exodus 15:2, 11; 20:5. There would seem, then, to be a similar potential range of meaning in the biblical word El as in the English ‘god’ (or German Gott, or French dieu). It is a word denoting deity.

This point should not be misunderstood, however. If Israel uses the same word for ‘god’ as the Canaanites it does not mean that they know or worship the ‘same’ god. Even the idea of God takes shape within frameworks of thought. This means that it may be used with all kinds of different understandings of who or what ‘God’ is. And this point holds, I think, whether the word is being used as a ‘proper name’ or an appellative. In principle, therefore, the fact that Israel shares a habit of speech about ‘God’ with Canaan does not entail that it shares Canaanite ways of thinking about him, or at least not in all respects. The broad religious and cultural affinities between Israel and her neighbours, which we have referred to frequently in

⁸¹ McConville, ‘Yahweh and the Gods,’ 110.

⁸² McConville, ‘Yahweh and the Gods,’ 112.

⁸³ McConville, ‘Yahweh and the Gods,’ 113.

⁸⁴ McConville, ‘Yahweh and the Gods,’ 113; cf. Eißfeldt, ‘El and Yahweh.’

⁸⁵ McConville, ‘Yahweh and the Gods,’ 114.

the present essay, are sufficient to explain the similarities of usage in the language about God.⁸⁶

McConville goes on to note the question of why the Old Testament accepts the name El, but not Baal.⁸⁷ Based on his earlier observations, he finds it suspect that the Old Testament accepted the Canaanite high god El, with its conceptual framework.⁸⁸ Instead, he remarks

Rather, the term El, both in Israel and in Canaan, is simply the primary word for ‘god’—both as a generic and also as a way of speaking of the supreme (or in Israel’s case, only) God—the precise meaning, in each case, being determined by a wide context of religious ideas. The word Ba’al did not have this broad range, and was therefore more resistant to assimilation.⁸⁹

Whereas Cross argues that form indicates direct borrowing of semantic content for לַאֱלֹהִים epithets, McConville’s discussion suggests that one must distinguish between form and meaning. Within their present Old Testament context, therefore, the לַאֱלֹהִים epithets possess a radically different meaning from their context within the Ugaritic texts or other ANE literature. One should therefore read the לַאֱלֹהִים epithets within the conceptual framework in which the Old Testament maintains a “rigorous repudiation of the elements that are central to Canaanite religion.”⁹⁰

In consideration of the concerns raised in §2.3, the preceding overview therefore leads to the following conclusions. First, the discussion of F.M. Cross in 6.1.1 indicates that he uses historical linguistics for semantic comparison rather than for phonological and syntactic comparison, which is a violation of the scope and aim of comparative linguistic methodology. The inherent assumption is that meaning consists of a static bundle of features, which contrasts with the assumption of the present investigation that meaning is the relation of a linguistic unit to a conceptual matrix. Second, Cross’ historical analysis goes behind the text, and therefore the locus of meaning is in a proposed reconstruction of Israelite history. Although his methodology is consistent with his historical aims, this type of historical

⁸⁶ McConville, ‘Yahweh and the Gods,’ 114; cf. C.J. Labuschagne, *The Incomparability of Yahweh in the Old Testament* (Pretoria Oriental Series 5; Leiden: Brill, 1966), 32.

⁸⁷ McConville, ‘Yahweh and the Gods,’ 115.

⁸⁸ McConville, ‘Yahweh and the Gods,’ 115.

⁸⁹ McConville, ‘Yahweh and the Gods,’ 115.

⁹⁰ McConville, ‘Yahweh and the Gods,’ 115.

investigation does not resonate with the translation of the Biblical text and the concern for meaning within a canonical and confessional context. Thus Cross arrives at an interpretation of אֱל as a proper name, and this proposed interpretation is etymological in nature. Third, following Rendtorff and McConville, interpretations of אֱל as a proper name are overly dependent on parallels with Ugaritic literature (this point resonates with the observations of J. Barr, see Chapter 2). Rendtorff is quick to note the incongruities between El at Ugarit and the use of אֱל within the Pentateuch, and McConville rightly notes the distinction between linguistic forms and their conceptual matrices in language use. Fourth, as Rendtorff points out, various epithets were not used exclusively for Ugaritic El, but were instead used variously throughout the ANE and attributed to other gods. This establishes the plausibility that they were appropriated as epithets for יהוה in order to describe His nature, without reference to Canaanite El. Therefore the preceding discussion suggests that אֱל within the Pentateuch does not refer to Canaanite El, and it is upon this assumption that the following analysis builds. We now therefore turn to the Biblical text itself in order to describe the meaning of אֱל based on its usage within the received MT of the Pentateuch.

6.2 A Cognitive Analysis of the Meaning of אֱל

What is the meaning of the word אֱל within the Pentateuch? The preceding discussion of past scholarship on אֱל concluded that this word functions as an appellative within the pentateuchal text. Moreover, the appellative meaning of אֱל is further substantiated by the use of the definite article (e.g., Gen 46:3)⁹¹ and pronominal suffixes (e.g., Exod 15:2), which do not occur with proper names. Therefore the following discussion will build upon the foundational assumption that אֱל is an appellative meaning ‘god’ within the Pentateuch.

The word אֱל ‘God, god’ occurs around 50 times within the Pentateuch (243x within the entire Old Testament).⁹² By book, אֱל exhibits the following distribution:

⁹¹ Cf. GKC §125a; Joüon §137.

⁹² Even-Shoshan finds 235 occurrences and lists אל אלהי־ישראל, אל בית־אל, and אל ברית separately. *THAT* finds 238 occurrences. Both of these treatments list the 5 occurrences of the idiom ישׁ/אין לא ידִי separately, supposing that אל in this phrase comes from a root meaning ‘to be strong’ rather than אל ‘God, god’. The occurrences within the Pentateuch are as follows: Gen 14:18,19,20,22; 16:13; 17:1; 21:33; 28:3; 31:13,29; 33:20; 35:1,3,7,11; 43:14; 46:3; 48:3; 49:25; Exod 6:3; 15:2,11; 20:5; 34:6,14,14; Num 12:13; 16:22; 23:8,19,22,23; 24:4,8,16,23; Deut 3:24; 4:24,31; 5:9; 6:15; 7:9,21; 10:17; 28:32; 32:4,12,18,21; 33:26. By comparison, אלהים occurs around 812x (around 16x more

Genesis	19x
Exodus	7x
Leviticus	0x
Numbers	10x
Deuteronomy	14x

Although HALOT and BDB divide the meanings of אֱלֹהִים into separate senses, the following investigation finds that this word has only one basic appellative sense ‘God, god’, with two distinct uses, depending on the referent (either יהוה or to a member of the class ‘deity’).⁹³ Why are these not distinct senses? First, there is no ontological difference between the two meanings, although there is a difference in ostensive reference. Both אֱלֹהִים in reference to the Lord and in reference to other gods indicates a being who is supra-human. Second, there are common components and at least one similar domain between the two meanings: both uses refer to a divine being who is a member of the class [DEITY]. Thus there is not enough semantic autonomy or antagonism to justify two discrete sense-groups.⁹⁴

Therefore the following discussion will attempt to define the precise distinction between these two uses within the Pentateuch. Evidence suggests that the word אֱלֹהִים functions both as a term which denotes the general class ‘god’, and more prevalently as a hyponym specifically in reference to יהוה. Hyponymy involves the notion of class inclusion, and it is built on the container image schema.⁹⁵ For example, the class of dogs is a subset of the class of animals, water is a subset of the class of liquids, and the class of scarlet things is a subset of the class of red things.⁹⁶ In these examples, the words dog, water, and scarlet thing are hyponyms within the larger classes of animals, liquids, and red things. Similarly, אֱלֹהִים ‘God’ (in reference to the Lord) is a hyponym which belongs to the class אֱלֹהִים (אֱלֹהִים) ‘god, deity’.

frequently than אֱלֹהִים), and יהוה occurs around 1,820x (around 36x more frequently than אֱלֹהִים). Outside the Pentateuch, אֱלֹהִים occurs around 193x and exhibits the following distribution: Joshua (4x), Judg (1x), 1 Sam (1x), 2 Sam (5x), Neh (4x), Job (58x), Ps (76x), Prov (1x), Isa (22x), Jer (2x), Lam (1x), Ezek (4x), Dan (4x), Hos (3x), Jon (1x), Mic (2x), Nah (1x), Mal (3x). Thus אֱלֹהִים occurs far more frequently in Job, Psalms, and Isaiah (15x in chapters 40-46) than in any other book outside the Pentateuch.

⁹³ HALOT, 1:49-50; BDB, 42-43.

⁹⁴ Cf. Croft and Cruse, *Cognitive Linguistics*, 115, 131.

⁹⁵ Croft and Cruse, *Cognitive Linguistics*, 141-47, esp. 142.

⁹⁶ Croft and Cruse, *Cognitive Linguistics*, 142.

6.2.1 Meaning A: אֱלֹהִים 'deity, god (class term)'

The word אֱלֹהִים 'deity, god (class term)' is found 5x within the Pentateuch (Exod 15:11; 34:14; Deut 3:24; 32:12,21). This word indicates the class of beings profiled against at least the following two domains: [DEITY] in terms of the class of like beings, and [SUPRAHUMAN BEINGS] in relation to Man. These are the domains against which all occurrences profile, whether אֱלֹהִים occurs as a class term or a hyponym. The class term is distinct from the hyponymous use in that אֱלֹהִים 'deity, god' is an indeterminate and abstract term, whereas the hyponym אֱלֹהִים 'God' refers to a particular deity. One may also argue that when the class term אֱלֹהִים is modified in contextual use by the adjectives אַחֵר or נֹכַר, it profiles against the domain [POLYTHEISM] or [OBJECT OF WORSHIP PROSCRIBED BY THE PENTATEUCH].

The use of אֱלֹהִים as a class term evidences contextual activation which points away from a particular god. In Exod 15:11, the class 'gods' is indicated by the use of the atypical plural form אֱלֹהִים with a collective בִּי as part of a comparative construction (מִי־אֱלֹהִים בַּשָּׁמַיִם וּבָאָרֶץ).⁹⁷ The interrogative particle מִי in the phrase מִי־אֱלֹהִים בַּשָּׁמַיִם וּבָאָרֶץ (Deut 3:24) assumes an indeterminate member of the category 'god' in asking what god has performed deeds like יְהוָה in the heavens or on the earth. In Deut 32:21 the use of the phrase בְּלֹא־אֱלֹהִים 'with what is not god' appeals to the meaning 'class of gods' in order to denote the identity of what Israel worshipped which provoked the Lord to wrath. Moreover, the use of אֱלֹהִים in reference to gods who are proscribed by the Pentateuch is found 2x, and in both instances אֱלֹהִים is modified by an attributive. In Exod 34:14 foreign gods are indicated in the collocation אֱלֹהִים אַחֵר 'another god', and in Deut 32:12 they are indicated by the collocation אֱלֹהִים נֹכַר 'foreign god'. Both of these latter occurrences are indeterminate and do not refer to a particular foreign god. The word אֱלֹהִים therefore does not occur within the Pentateuch without some type of explicit contextual activation. This suggests that the meaning 'foreign god' is lightly entrenched and supports the argument that אֱלֹהִים 'god' is a class term.

⁹⁷ GKC §119i.

Exod 15:11: מִי־כִמְכָה בָאֵלִים יְהוָה מִי כִמְכָה נֹאדָר בְּקֹדֶשׁ נֹרָא תְהִלַּת עֲשֵׂה פִלְאֵי:
 Exod 34:14: כִּי לֹא תִשְׁתַּחֲוֶה לְאֵל אֲחֵר כִּי יְהוָה קִנָּא שְׁמוֹ אֶל קִנָּא הוּא:
 Deut 3:24: אֲדֹנָי יְהוָה אַתָּה הַחֲלוֹת לְהִרְאוֹת אֶת־עַבְדְּךָ אֶת־גְּדֹלְךָ וְאֶת־יָדְךָ הַחֲזֹקָה אֲשֶׁר מִי־אֵל בַּשָּׁמַיִם
 וּבָאָרֶץ אֲשֶׁר־יַעֲשֶׂה כַמַּעֲשִׂיךָ וּכְגִבּוֹרְתֶךָ:
 Deut 32:12: יְהוָה בְּדָד יִנְחֵנוּ וְאֵין עִמּוֹ אֵל נֹכַר
 Deut 32:21: הֵם קִנְאוּנֵי בְלֵאֵל כַּעֲסוּנֵי בְהַבְלִיָּהֶם וְאֵנִי אֶקְנִיאֵם בְּלֵא־עַם בְּגוֹי גְּבֹל אֲכַעִיסֵם:

Figure 6.1. The five occurrences of אֵל used as a class term.

6.2.2 Hyponymous Meaning B: אֵל 'God'

אֵל in the Pentateuch is used most frequently either alone or in collocation with a following element as a title for the Lord. This word therefore delimits reference to one member of the class 'deity'. אֵל is found in every book except Leviticus, and it occurs around 43x.⁹⁸ In addition to the domains [DEITY] and [SUPRAHUMAN BEING], all of these occurrences profile against the domain [YHWH, GOD OF ISRAEL] since the text identifies these uses as epithets of the Lord (e.g., Exod 6:3). Moreover, the אֵל epithets within the patriarchal narrative profile against the domain [PATRIARCHAL GOD], and in relation to the pentateuchal literary complex, all occurrences profile against the domain [THE DEITY LEGITIMATED FOR WORSHIP BY THE PENTATEUCH]. Discussion will now treat occurrences of אֵל without an attributive (unbound), and then proceed to occurrences of אֵל with an attributive.

6.2.2.1 Syntactically Unbound אֵל. The use of אֵל 'God' without an attributive is restricted to the book of Numbers. Here, אֵל occurs 9x without an attributive or pronominal suffix (that is, unbound).⁹⁹ One occurrence is found in prose within a (terse) prayer of Moses (Num 12:13),¹⁰⁰ and the other eight occurrences are found within the Balaam oracles, which are poetic texts. This syntactically unbound form therefore seems to be characteristic of the book of Numbers.¹⁰¹ For examples, see Figure 6.2.

⁹⁸ Gen 14:18,19,20,22; 16:13; 17:1; 21:33; 28:3; 31:13; 33:20; 35:1,3,7,11; 43:14; 46:3; 48:3; 49:25; Exod 6:3; 15:2; 20:5; 34:6,14; Num 12:13; 16:22; 23:8,19,22,23; 24:4,8,16,23; Deut 4:24,31; 5:9; 6:15; 7:9,21; 10:17; 32:4,18; 33:26.

⁹⁹ Occurrences found within the book of Numbers: 12:13; 23:8,19,22,23; 24:4,8,16,23.

¹⁰⁰ H. Rouillard ('El Rofé en Nombres 12, 13,' *Sem* 37[1987]:17-46) proposes that Num 12:13 should be emended as אֵל plus a participle (אֵל רִפֵּא), however B. Becking (DDD, 292-93) finds her proposed emendation unconvincing on the grounds that it is not supported by any of the ancient versions.

¹⁰¹ Although this form occurs primarily in poetic text within Numbers, the bound form (אֵל+attributive) is found elsewhere in poetic text (Gen 49:25), which mitigates against a restriction according to text-type. The most one may claim is that the syntactically unbound form אֵל is preferred in poetic text,

NUM 12:13 ויצעק משה אל־יהוה לאמר אל נא רפא נא לה:
 NUM 16:22 ויפלו על־פניהם ויאמרו אל אלהי הרוחת לכל־בשר האיש אחד יחטא ועל כל־העדה
 תקצף:
 NUM 23:8 מה אקב לא קבה אל ומה אזעם לא זעם יהוה:
 NUM 23:19 לא איש אל ויכזב ובן־אדם ויתנחם ההוא אמר ולא יעשה ודבר ולא יקימנה:
 NUM 23:22 אל מוציאם ממצרים כתועפת ראם לו:
 NUM 23:23 כי לא־נחש ביעקב ולא־קסם בישראל כעת יאמר ליעקב ולישראל מה־פעל אל:
 NUM 24:4 נאם שמע אמרי־אל אשר מחזה שדי יחזה נפל וגלוי עינים:
 NUM 24:8 אל מוציאם ממצרים כתועפת ראם לו יאכל גוים צריו ועצמתיהם יגרם וחציו ימחץ:
 NUM 24:16 נאם שמע אמרי־אל וידע דעת עליון מחזה שדי יחזה נפל וגלוי עינים:
 NUM 24:23 וישא משלו ויאמר אוי מי יחיה משמו אל:

Figure 6.2. The 10 occurrences of unbound אל 'God' in Numbers.

6.2.2.2 אל + *Attributive*. The use of אל 'God' with an attributive is found 34x in Genesis, Exodus, and Deuteronomy, both in poetic and prose text.¹⁰² Outside of Numbers אל 'God' occurs only with an attributive in the Pentateuch, and it is not found unbound. The following discussion will begin with the occurrences of אל epithets in the patriarchal narratives, and then proceed to a discussion of epithets in Exodus and Deuteronomy.

אל *Epithets in the Patriarchal Narrative*. Following the preceding discussion of Rendtorff and McConville, the present investigation interprets אל as an appellative which identifies the attributes of יהוה when it is followed by a participle, adjective, or substantive.¹⁰³ Therefore the occurrences of אל + attributive in Genesis 12-50 (and Exod 6:3) function as synonyms for Yahweh and have an appellative meaning followed by an epithet within their literary context.¹⁰⁴

El Elyon. The epithet אל עליון is found in Gen 14:18,19,20,22. Melchizedek is the priest of אל עליון and blesses Abram as follows (14:19-20):

ברוך אברם לאל עליון קנה שמים וארץ

whereas אל+attributive is preferred in prose text. However, viewing this syntactic construction as a book-feature avoids the need for ad hoc statements since the evidence falls in line perfectly.

¹⁰² Occurrences of אל 'God' with an attributive: Gen 14:18,19,20,22; 16:13; 17:1; 21:33; 28:3; 31:13; 33:20; 35:1,3,7,11; 43:14; 46:3; 48:3; 49:25; Exod 6:3; 15:2; 20:5; 34:6,14; Deut 4:24,31; 5:9; 6:15; 7:9,21; 10:17; 32:4,18; 33:26.

¹⁰³ W. Schmidt (*THAT*, 1:146) comments: "Im strengen Sinne ist 'ēl aber wohl nirgends im AT als Name einer bestimmten Gottheit erhalten, sondern durchweg als Appellativ aufzufassen, wenn auch der Eigennamencharakter noch mehrfach durchschimmert." Cf. Rendtorff, *TAT*, 2:161.

¹⁰⁴ The occurrences in Gen 14:18,19,20,22; 16:13; 17:1; 21:33; 31:13; and 49:25 are linked with Yahweh in the narrative framework, and the occurrences in Gen 28:3; 31:13; 35:1,3,7,11; and 46:3 are linked to אלהים(ה) within the narrative framework.

וברוך אל עליון אשר-מגן צריך בידך

Abram then asks the king of Sodom in 14:22, “Shall I exalt my hand against יהוה, אל עליון, Maker of heaven and earth?” Within the pentateuchal text, Abram thus describes יהוה as אל עליון (v.22), who gave him the victory described within the preceding verses. In context, encyclopedic knowledge therefore includes the domain [CREATOR] as one element of what it means to be אל עליון (Gen 14:19).

What does אל עליון mean? As an appellative in reference to Yahweh, אל may be translated ‘God’. עליון, from the root עלה, is classified by GKC §133g¹ as a superlative, ‘Most High’. עליון is elsewhere used in reference to סל העליון ‘the *topmost* basket’ (Gen 40:17) and עליון על כל-הגוים ‘highest over all the nations’ (Deut 26:19; 28:1) in reference to Israel. This usage in Deuteronomy is helpful in pointing toward the meaning of this adjectival modifier in Genesis. עליון refers to God’s exalted status in power over other peoples, as Abram’s victorious battle in Genesis 14 demonstrates. The LXX captures this meaning by likewise using a superlative form in order to translate this phrase ὁ θεὸς ὁ ὑψίστος ‘the Most High God’ in Genesis 14. Within the pentateuchal text, אל עליון therefore describes יהוה as the Most High God.¹⁰⁵ This includes the domains [MOST HIGH GOD], [EXALTED], [SOVEREIGN], and [GOD WHO BRINGS VICTORY].

ומלכ־צדק מלך שלם הוציא לחם ויין והוא כהן לאל עליון: GEN 14:18
 ויברכהו ויאמר ברוך אברם לאל עליון קנה שמים וארץ: GEN 14:19
 וברוך אל עליון אשר-מגן צריך בידך ויתן-לו מעשר מכל: GEN 14:20
 ויאמר אברם אל-מלך סדם הרימתי ידי אל-יהוה אל עליון קנה שמים וארץ: GEN 14:22

Figure 6.3. The four occurrences of אל עליון within the Pentateuch.

¹⁰⁵ Outside the Pentateuch, the collocation אל עליון is found only in Ps 78:35, and the collocation אלהים עליון is found in Pss 57:3 and 78:56. Within the Torah, עליון occurs alone as a title for the Lord in Num 24:16, as well as within the Song of Moses in Deut 32:18. Outside the Pentateuch, עליון occurs alone as a divine title for Yahweh in 2 Sam 22:14; Ps 7:18; 9:3; 18:14; 21:8; 46:5; 50:14; 73:11; 77:11; 78:17; 82:6; 83:19; 87:5; 91:1,9; 92:2; 97:9; 107:11; Isa 14:14; and Lam 3:35,38. The title יהוה עליון occurs in Ps 47:3. For historical-critical treatments of this title which go behind the text, see James A. Kelso, ‘The Antiquity of the Divine Title El Elyon in Genesis xiv,’ *JBL* 20(1901):50-55; G. Levi Della Vida, ‘El ‘Elyon in Genesis 14:18-20,’ *JBL* 63(1944):1-9; R. Lack, ‘Les Origines de *Elyon*, le Très-Haut, dans la tradition culturelle d’Israel.’ *CBQ* 24(1962):44-64; Eissfeldt, ‘Jahwes Verhältnis zu ‘Eljon,’ *Kleine Schriften* 3:441-47; G. Wehmeier, ‘עליון,’ *THAT* II:285-290; Cross, *CMHE*, 50-52; *TDOT* 1:255; Van Seters, ‘Religion of the Patriarchs’, 227-29; N.P. Lemche, ‘The Development of the Israelite Religion in the Light of Recent Studies on the Early History of Israel,’ in *Congress Volume: Leuven, 1989* (Leiden: Brill, 1991), 97-115; E.E. Elnes and P.D. Miller, ‘Elyon’, *DDD*, 293-99. For two approaches of interpreting the Genesis text, see Westermann, *Genesis*, 2:204-6 and Wenham, *Genesis*, 1:316-17.

El Ro'i. The epithet אל ראי occurs alone in Gen 16:13. Barren Sarai gave her maidservant Hagar to Abram as his wife in order to provide children for him. After Hagar conceived she despised her former mistress, who then treated her harshly. Hagar consequently fled from Sarai and was found by the angel of Yahweh at a spring. He gave her instructions to return to Sarai and promised that she would have many descendants. In response, she calls out אַתָּה אֵל רָאִי. This marked form draws the reader's attention to another aspect of God's character during the course of the narrative.

What is the precise syntactic form and meaning of רָאִי? This is an interpretive enigma that has stumped scholars throughout the modern era. Based upon the *hateph qamets*, Rashi interpreted this as a noun, 'seeing',¹⁰⁶ as do Even-Shoshan,¹⁰⁷ and BDB.¹⁰⁸ On the other hand, HALOT¹⁰⁹ states that the meaning is uncertain, and then goes on to list the two possibilities of (1) 'God of seeing' (i.e., the abstract noun mentioned above), and (2) 'God who sees me' (a participle from ראה). Although the occurrence of the abstract noun without a suffix in 1 Sam 16:12 opens the possibility that this word is a similar form, the present analysis follows Wenham and Koenen in interpreting the occurrence in Gen 16:13 as a participle in pausal form with a 1ps object suffix for the following reasons.¹¹⁰ First, this reading agrees with the participle plus 1ps reading in the MT of Gen 16:13b and 16:14. Second, the LXX translates this phrase ὁ θεὸς ὁ ἐπιδῶν με 'the God who sees *me*', and this is a relatively early interpretation (3rd cent. BC).¹¹¹ There is no clear reason for diverging from the traditional translation of the LXX. Moreover, the Vulgate also lends support to this interpretation (*Tu Deus qui vidisti me*). Third, although the abstract noun does occur in 1 Sam 16:12, there is no clear reason for preferring this interpretation over the tradition which follows the LXX reading since the participle with a PNS occurs

¹⁰⁶ Rosenbaum and Silberman, *Pentateuch*, 1:65.

¹⁰⁷ Even-Shoshan, 1106. Even-Shoshan is of the opinion that this form also occurs in 1 Sam 16:12 and Job 7:8, however the form in Job 7:8 has a 1ps object suffix, which means that it is probably a participle rather than an abstract noun.

¹⁰⁸ BDB, 909.

¹⁰⁹ HALOT, 2:1162, at the beginning of the entry for רָאִי, as well as at the beginning of sense 2.

¹¹⁰ Wenham, *Genesis*, 1:2; K. Koenen, 'Wer sieht wen? Zur Textgeschichte von Genesis XVI 13,' *VT* 38(1988):471. Cf. the historical-critical treatments in N. Wyatt, 'The Meaning of *El Roi* and the Mythological Dimension in Genesis 16,' *SJOT* 8(1994):141-51; A. de Pury, 'אל ראי', *DDD*, 291-92.

¹¹¹ The free translation אלהא דחזי-כלא in Targum Onkelos could be based upon either the participle plus suffix or the noun interpretation.

frequently.¹¹² Fourth, if one interprets this is an abstract noun, one must repoint the text to רֹאֵי, following 1 Sam 16:12.

What is the encyclopedic knowledge that is attributed to the Lord in association with this epithet? As Wenham notes, “when God sees, he cares (cf. [Gen] 29:32; Exod 3:7).”¹¹³ Elsewhere, the location of the provision of the ram in the place of Isaac is called יהוה יראה (Gen 22:17), with the implication that when the Lord sees, He delivers. Moreover, Hagar is a non-Israelite woman whom the Lord ‘sees’. This implies that God cares about and seeks to deliver those who are powerless. Therefore one may posit the following domains against which אל ראי (Gen 16:13) profiles: [GOD SEES THE AFFLICTED], [GOD DELIVERS THOSE WHO ARE AFFLICTED].

ותקרא שם־יהוה הדבר אליה אתה אל ראי כי אמרה הגם הלם ראיתי אחרי ראי: GEN 16:13

Figure 6.4. The single occurrence of El Ro'i in Gen 16:13.

El Shaddai. The collocation אל שדי occurs 6 times within the Pentateuch.¹¹⁴ Five of these occurrences are found within the patriarchal narrative in Genesis, and one occurrence is found in Exod 6:3. שדי alone occurs three times in poetic texts.¹¹⁵ In Gen 17:1 Yahweh calls Himself אל שדי when promising descendants and establishing His covenant of circumcision with Abraham preceding the birth of Isaac. In Gen 28:3 Isaac blesses Jacob preceding his flight to Laban and invokes the name אל שדי. In Gen 35:11 Jacob returned to Bethel at the command of אלהים, and אלהים calls Himself אל שדי when blessing Jacob in a vision. In Gen 43:14 Israel (Jacob) instructs his sons when they are about to return to Egypt with Benjamin. He blesses them by invoking the name אל שדי and requests compassion from the hand of the unknown ruler in Egypt in the matter of captive Simeon and favored Benjamin. In Gen 48:3 Jacob relates to Joseph that אל שדי revealed Himself to him in Luz (Bethel), and that He blessed him. Jacob then continues by blessing Joseph. The passage in Exod 6:3 follows Moses' initial request that pharaoh release Israel to celebrate a

¹¹² Cf. the use of ראה as a participle + PNS in both prose (Gen 13:15) and poetic texts (Ps 64:9). Moreover, the participle with an object suffix is attested in the 1ps (Gen 16:13; Isa 47:10), 2ms (Isa 14:16), 2fs (Nah 3:7), 3ms (Job 20:7), 3fs (Est 2:15), 1pp (Isa 29:15), and 3mp (Isa 61:9).

¹¹³ Wenham, *Genesis*, 2:11.

¹¹⁴ Gen 17:1; 28:3; 35:11; 43:14; 48:3; Exod 6:3.

¹¹⁵ Gen 49:25; Num 24:4,16.

feast in the wilderness. In response, pharaoh stopped providing straw for making bricks, and he required the same quota as before. It is at this point that אלהים speaks to Moses and tells him once again that He is יהוה. יהוה then underscores His identity by stating that He was revealed to Abraham, Isaac, and Jacob as אל שדי. יהוה then promises to release the people and give them the land promised to the fathers. It is notable that within the patriarchal narrative the epithet אל שדי is one of the few titles whose meaning is neither self-evident nor explained.¹¹⁶ This suggests that perhaps the meaning is either suppressed, or possibly it is the contextual information which is associated with its use which is in focus.¹¹⁷

Therefore, what is common to the use of אל שדי throughout these discourses? Within Genesis, אל שדי seems to be related to God's blessing through the promise and provision of descendants. Wenham states that "it is always used in connection with promises of descendants: Shaddai evokes the idea that God is able to make the barren fertile and to fulfill his promises."¹¹⁸ This name is therefore invoked in the context of crisis when the future of the promised descendants is in danger. Throughout this literary work, the name אל שדי is invoked during times of crisis and bespeaks assurance that יהוה will act to fulfill His promise to both provide and protect children. Therefore within the Pentateuch the domains against which this epithet profiles are [FULFILLMENT OF PATRIARCHAL PROMISES] and [PROTECTION OF PATRIARCHAL DESCENDANTS].¹¹⁹ Since LXX (sometimes παντοκράτωρ 'Almighty'), the church fathers, Rashi, and Calvin traditionally understood שדי in terms of the Hebrew relative particle ש plus די 'sufficiency', 'All-Sufficient One', it is also not to be ruled out that encyclopedic knowledge may also

¹¹⁶ For the debate over etymology, see Cross, *CMHE*, 52-60; Westermann *Genesis*, 2:258; *THAT* 2:874-881; K. Koch, 'Šaddaj. Zum Verhältnis zwischen israelitischer Monolatrie und nordwest-semitischem Polytheismus,' *VT* 26(1976):307-9; HALOT 2:1420-22.

¹¹⁷ Within the Pentateuch, LXX consistently translates the epithet אל שדי with a possessive pronoun plus 'God'. This suggests that the translators were not aware of the literal meaning of this phrase.

¹¹⁸ Wenham, *Genesis*, 2:20.

¹¹⁹ The word שדי alone occurs within the Pentateuch three times. What was true for the above occurrences appears to hold true for this usage as well: this epithet within the Pentateuch is related to blessing and descendants in crisis. The use of שדי in Jacob's blessing within Gen 49:25 is reserved for Joseph alone, who is Jacob's favorite son. This is the same name invoked in his own blessing from 28:3. Joseph is here made preeminent as ruler over his brothers. Joseph's hardships are recounted with figurative language, and שדי is identified as the One who blessed him. Then both occurrences in Num 24:4,16 are found in the mouth of Balaam, who blesses Israel rather than pronouncing a curse over them. The epithet שדי here is invoked in the context of blessing when Israel's promise is threatened by Moab and Midian.

include this word-play within Biblical Hebrew.¹²⁰ Therefore שדי may profile against the domain [ALL-SUFFICIENT ONE]. One must note that other literary factors are in play outside the Pentateuch.

ויהי אברם בן־תשעים שנה ותשע שנים וירא יהוה אל־אברם ויאמר אליו אני־אל שדי GEN 17:1
התהלך לפני והיה תמים:
וּאל שדי יברך אתך ויפרך וירבך והיית לקהל עמים: GEN 28:3
וַיֹּאמֶר לוֹ אֱלֹהִים אֲנִי אֵל שְׁדֵי פְרָה וְרֵבָה גּוֹי וְקָהַל גּוֹיִם יִהְיֶה מִמֶּךָ וּמַלְכִים מִחֲלָצִיךָ יֵצְאוּ: GEN 35:11
וּאל שדי יתן לכם רחמים לפני האיש ושלה לכם את־אחיכם אחר ואת־בנימין ואני כאשר GEN 43:14
שכלתי שכלתי:
וַיֹּאמֶר יַעֲקֹב אֶל־יֹוסֵף אֵל שְׁדֵי נְרָאֵה־אֵלֵי בְלוּז בְּאֶרֶץ כְּנַעַן וַיְבָרֶךְ אֹתִי: GEN 48:3
וַאֲרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בְּאֵל שְׁדֵי וְשְׁמִי יְהוָה לֹא נֹדַעְתִּי לָהֶם: EXOD 6:3
מֵאל אֲבִיךָ וַיַּעֲזֹרְךָ וְאֵת שְׁדֵי וַיְבָרְכֶךָ בְּרַכַּת שָׁמַיִם מֵעַל בְּרַכַּת תְּהוֹם רַבְצַת תַּחַת בְּרַכַּת שְׁדִים GEN 49:25
וְרַחֵם:
נָאִם שָׁמַע אֲמַר־אֵל אֲשֶׁר מַחֲזֶה שְׁדֵי יַחֲזֶה נֶפֶל וְגִלּוֹי עֵינַיִם: NUM 24:4
נָאִם שָׁמַע אֲמַר־אֵל וַיִּדַע דַּעַת עֲלִיּוֹן מַחֲזֶה שְׁדֵי יַחֲזֶה נֶפֶל וְגִלּוֹי עֵינַיִם: NUM 24:16

Figure 6.5. The 6 occurrences of שדי אל within the Pentateuch, followed by the three occurrences of שדי alone.

El Olam. The epithet אל עולם only occurs once in the Old Testament (Gen 21:33). According to BDB, עולם is a masculine noun meaning ‘long duration, antiquity, futurity’.¹²¹ In this construction, then, אֵל is an appellative functioning within a genitive construction as a *nomen regens*, whereas עולם is the *nomen rectum*. HALOT states that עולם means ‘a long time, duration’ or ‘future time’,¹²² and thus in collocation with appellative אֵל it is an attributive genitive meaning ‘everlasting God’ or ‘God of long duration’. Westermann points out that עולם “does not mean otherworldly eternity opposed to time, but something like time stretching far into the distance.”¹²³ E. Jenni posits that עולם in Gen 21:33 connotes “Unveränderlichkeit, Konstanz und Kontinuität des Daseins.”¹²⁴ These definitions resonate well with the glosses ‘everlasting, forever’.

Within the narrative preceding Gen 21:33, Isaac was born (21:1-7), Sarah cast out Hagar (21:8-21), and then Abraham cut a covenant with Abimelech (21:22-

¹²⁰ Cf. Wenham, *Genesis*, 2:19-20.

¹²¹ BDB, 761. Even-Shoshan likewise classifies עולם as a masculine singular noun.

¹²² HALOT, 1:798-99.

¹²³ Westermann, *Genesis*, 2:350.

¹²⁴ E. Jenni, ‘עולם,’ *THAT* 2:228-43, 238; cf. A. Tomasino, ‘עולם,’ *NIDOTTE* 3:345-51.

34). At this point in the story Abraham plants a tree at Beersheba and calls on the name of יהוה, which in the text is then specified as אל עולם. Wenham describes the function of אל עולם in its present context in the following words:

The planting of a tree and prayer imply that something of great moment has occurred in this episode. The use of this divine epithet El-Olam suggests that God's long-term faithfulness to Abraham has been revealed through Abimelek's words and actions. In his opening speech he had looked confidently into the future, with his descendants and Abraham's living peaceably together. By granting Abraham rights to a well, Abimelek had made it possible for Abraham to live there permanently and had acknowledged his legal right at least to water. In other words, after so many delays the promises of land and descendants at last seem on their way to fulfillment.¹²⁵

One may conclude from the observations of Westermann, Jenni, and Wenham that at this point in the narrative, Yahweh's epithet אל עולם points toward His long-term and unchanging faithfulness. The well at Beersheba is one small step in the direction of descendants and possession of the land for the future (Gen 48:4), and this evidences the Lord's unchanging character in the life of Abraham. Moreover, this aspect of the Lord's character will remain unchanging into the distant future.

Therefore the domains against which אל עולם profiles are [EVERLASTING AND UNCHANGING FAITHFULNESS], [EVERLASTING COVENANT]. These are the aspects of God's nature which are in focus, and this is the facet of His character which is prefigured for the Mosaic covenant which is to come in Exodus through Deuteronomy.¹²⁶

ויטע אשל בבאר שבע ויקרא-שם בשם יהוה אל עולם: GEN 21:33

Figure 6.6. The one Old Testament occurrence of אל עולם.

El Bet-el. The word אל 'God' is connected with Jacob and Bet-el several times within the patriarchal narrative.¹²⁷ The collocation אל(ה) בית-אל occurs twice in the Pentateuch in Gen 31:13 and 35:7, and it occurs nowhere else within the Old Testament. With the occurrence in 31:13, arthrous אל is found in what appears to be

¹²⁵ Wenham, *Genesis*, 2:94.

¹²⁶ Outside of the Pentateuch, אל עולם is used as a title for the Lord in Isa 26:4; 40:28; Jer 10:10; Dan 12:7. In Ps 90:2, the Lord is described as God (אל) מעולם עד-עולם.

¹²⁷ Gen 31:13; 35:1,3,7. אל שדי is also used in 35:11 and 48:3.

a construct relationship with Bet-el (האל בית־אל). Although the article does not normally occur affixed to a *nomen regens*, classical Hebrew does allow a definite article when the governed genitive is a proper noun.¹²⁸ This interpretation is supported by Rashi, who appeals to the occurrence of הארץ כנען in Num 34:2.¹²⁹ These words are here quoted by Jacob in a flashback to the vision that accompanied the selection of the speckled and black sheep in 30:25-43. In the vision of 31:13, the האל בית־אל speaks for the אל בית־אל, and this name is an allusion to Jacob's initial dream in 28:10-17. In that dream, Yahweh reveals Himself as 'יהוה, the God of Abraham your father, and the God of Isaac' (28:13). האל בית־אל therefore is embedded within a double-layered flashback, and in the ground event the text states that יהוה was the God who spoke to Jacob at Bet-el in the original revelatory encounter.

Preceding Genesis 35, Simeon and Levi slew Hamor and his son following the rape of Dinah (Gen 34:1-31). Then in 35:1 God commanded Jacob to arise and go to Bet-el, to dwell there, and to build an altar לאל הנראה אליך בברחך מפני עשו אחיך, which is a reference back to the ground event in chapter 28. Then Jacob spoke to his family and said ונקומה ונעלה בית־אל ואעשה־שם מזבח לאל הענה אתי ביום צרתי ויהי עמדי בדרך (35:3). Jacob then built an altar and called the place אל בית־אל because האל was revealed to him there when he fled from his brother (35:7). Later in this passage האל identifies Himself as אל שדי (v.11), which also correlates with Jacob's blessing of Joseph in 48:3. In this latter passage, Jacob states that אל שדי appeared to him at Luz (=Bet-el, Gen 28:19).

Therefore throughout this complex יהוה is referred to variously as אל בית־אל, אל+attributive phrase, or אל שדי, and the contextual encyclopedic information which is to be associated with אל בית־אל centers on Jacob's flight from Esau, followed by his flight from Laban, and his flight from the neighbors of Shechem. As Jacob fled for his life in each of these situations, the Lord protected Jacob, was seen by Jacob, and answered Jacob in his distress. This complex therefore indicates that the domain against which אל בית־אל profiles is [GOD PROTECTS JACOB WHEN HE FLEES FROM DANGER]. Then אל הנראה אליך בברחך מפני עשו אחיך (Gen 35:1) profiles against [GOD WAS REVEALED TO YOU WHEN YOU WERE IN DISTRESS].

¹²⁸ See GKC §127f, contra Van Seters, 'Religion of the Patriarchs,' 225.

¹²⁹ Silberman, *Pentateuch*, 1:148.

אשר הלכתי (Gen 35:3) profiles against [GOD ANSWERED YOU WHEN YOU CRIED TO HIM IN DISTRESS] and [GOD DELIVERS THOSE WHO ARE IN DISTRESS].

GEN 31:13 אנכי האל בית־אל אשר משחת שם מצבה אשר נדרת לי שם נדר עתה קום צא מן־הארץ הזאת ושוב אל־ארץ מולדתך:
 GEN 35:1 ויאמר אלהים אל־יעקב קום עלה בית־אל ושב־שם ועשה־שם מזבח לאל הנראה אלוך בברחך מפני עשו אחיך:
 GEN 35:3 ונקומה ונעלה בית־אל ואעשה־שם מזבח לאל הענה אתי ביום צרתי ויהי עמדי בדרך אשר הלכתי:
 GEN 35:7 ויבן שם מזבח ויקרא למקום אל בית־אל כי שם נגלו אליו האלהים בברחו מפני אחיו:

Figure 6.8. The occurrences of אל in relation to Bet-el within the patriarchal narrative.

El Elohe + X. The construction X+אלהי occurs within the Pentateuch in Gen 33:20; 46:3; and Num 16:22.¹³⁰ For reasons which will become clear as the discussion progresses, the phrase in Gen 33:20 is syntactically different from that in Gen 46:3 and Num 16:22. The key interpretive problem in Gen 33:20 is the question of why two appellatives meaning ‘God’ would occur in a row, which provides reasonable grounds for interpreting אל as a proper name. Based upon the following considerations, however, אל is probably an appellative rather than a proper name. Rashi interpreted the use of אל אלהי־ישראל in Gen 33:20 as a cultic phrase associated with the altar, by analogy with the phrase יהוה נסי in Exod 17:5.¹³¹ In his view, then, this is a verbless clause which means ‘God is the God of Israel’. Within the modern period Van Seters rejects both Cross and Pope’s assertions that this is a reference to Canaanite El, and then he echoes Rashi’s interpretation of יהוה נסי in Exod 17:15 as a verbless clause, bolstered by appeal to Gideon’s naming of an altar יהוה שלום in Judg 6:24.¹³² Rashi and Van Seters’ interpretation fits the liturgical context of Gen 33:20 well, and it is plausible that the name would be related to a liturgical formula or confession meaning ‘God is the God of Israel’. Moreover, the similar construction in Gen 46:3 occurs with a definite article, where the initial constituent must be an appellative.

¹³⁰ Cross (*CMHE*, 49) takes the view that this is a reference to Canaanite El. He is answered by O. Loretz, ‘Die Epitheta *’l ’lhj jsr’l* (GN 33,20) und *’l ’lhj ’bjk* (GN 46,3),’ *UF* 7(1975):583; Van Seters, ‘Religion of the Patriarchs,’ 222-23.

¹³¹ Silberman, *Pentateuch*, 1:164.

¹³² Cross, *CMHE*, 49; Pope, *El*, 15; Van Seters, ‘Religion of the Patriarchs,’ 222-23.

It now remains to determine the encyclopedic information which is associated with the name אל אלהי־ישראל. The night before this incident, Jacob wrestled with God at the Jabbok, and God changed Jacob's name to ישראל (Gen 32:22-33). In the context of Gen 33:1-20, Jacob is returning to meet Esau, from whom Jacob fled for his life in chapter 28. Upon his return, Esau received Jacob without violence. Thus Jacob built an altar and named it אל אלהי־ישראל in remembrance of his earlier vow that the Lord would be his God if he returned to his father's house in peace (Gen 28:21). By implication, the Lord is also the God of Jacob's descendants.¹³³ Therefore the domains against which אל אלהי־ישראל profiles are [GOD PROTECTS HIS ELECT], [GOD FULFILLS HIS PROMISES], and [ISRAEL WORSHIPS THE LORD].

ויצב־שם מזבח ויקרא־לו אל אלהי ישראל: GEN 33:20
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Table 6.8. The one occurrence of אל אלהי־ישראל.

In contrast to the liturgical formula in Gen 33:20, the constructions in Num 16:22 and Gen 46:3 are not place names. The phrase אל אלהי הרוחח לכל בשר in Num 16:22 is found in a prayer of Moses, and האל אלהי אביך is found in the Lord's self-disclosure to Jacob as He reassures Jacob concerning the imminent sojourn to Egypt. Whereas the X+אלהי+אל construction in Gen 33:20 lends itself to interpretation as a verbless clause, the similar construction in Num 16:22 is Moses' vocative address to the God to whom he is praying, and the construction in Gen 46:3 is the predicate of a verbless clause (אנכי האל אלהי אביך), which precludes interpreting the phrase itself as a verbless clause. This construction is therefore a single syntactic unit, and it thus remains to determine the meaning of אל and the precise syntactic relation between these constituents.

Although it is plausible that two appellatives meaning 'God' would not occur next to one another, it seems that this is in fact what has happened in Num 16:22 and Gen 46:3 for the following reasons. First, the construction in Gen 46:3 occurs with the article (האל). Excepting gentilics, proper names do not occur with the article. Therefore reading אל within this construction as a proper name runs counter to the text itself. Second, although the collocation X+אלהים+אל does not occur within the

¹³³ Wenham, *Genesis*, 2:301.

Pentateuch, it does occur in Chronicles, Ezra, and the Elohist Psalter (1 Chr 28:20; 2 Chr 34:32; Ezra 6:22; Ps 43:4; 45:8; 48:15; 40:7; 51:16; 67:7; 68:9; 72:18). This indicates that the speech or literary patterns of Biblical Hebrew allow two consecutive appellatives for 'God'. Although X+אלהים is preferred elsewhere, the construction X+אל is preferred within the Pentateuch. Moreover, the grounds for viewing אל as an appellative are strengthened if one posits that the initial constituent (אל in the Pentateuch and אלהים elsewhere) came to be used as a title for יהוה. Thus a title, as distinct from a proper name, is found in the initial position, whereas an appellative is found in the second position. Therefore one may conclude that both of these constructions consist of a title (אל 'God') followed by 'God of ...' (... אלהי) in apposition (hendiadys). The second constituent is an attributive phrase which modifies the initial constituent.

The phrase אל אלהי הרוח לכל בשר in Num 16:22 occurs in the context of Korah, Dathan, and Abiram's rebellion against Moses and Aaron (Num 16:1-50). Moses begins his prayer for the Lord not to judge all of the people for the sin of these few men with the phrase אל אלהי הרוח לכל בשר 'O God, the God of the spirits of all flesh' (Num 16:22, ESV). This form of address is used in the context of a prayer for mercy in the midst of judgment, and it is a confession that the Lord is sovereign over the life of all, and that God may sweep away in judgment any whom He chooses (cf. Num 27:16). The phrase אל אלהי הרוח לכל בשר in Num 16:22 therefore profiles against the following domains: [DIVINE JUDGMENT], [GOD'S MERCY], and [PRAYER OF INTERCESSION]. The meaning of Gen 46:3 will be treated in the next section.

ויפלו על-פניהם ויאמרו אל אלהי הרוח לכל-בשר האיש אחד יחטא ועל כל-העדה תקצף: NUM 16:22
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Table 6.9. The occurrence of אל אלהי הרוח לכל בשר in Num 16:22.

The God of Your Father. The word אל is used twice in relation to the patriarchal God in Genesis.¹³⁴ It is used once in Gen 46:3 in the phrase האל אלהי אביך, and once in the phrase אל אביך within Jacob/Israel's blessing of Joseph in Gen 49:25.

¹³⁴ For discussions on the God of the Fathers, see Alt, 'The God of the Fathers'; J. Philip Hyatt, 'Yahweh as "The God of My Father",' *VT* 5(1955):130-36; Cross, *CMHE*, vii-75; Wenham, 'The Religion of the Patriarchs;' Köckert, *Väterverheißungen*.

The phrase *אלהי אביך* should be seen in the context of other references to the God of the Fathers throughout the patriarchal narrative (e.g., 28:13; 31:5,29,42,53; 32:10).

What is the meaning of references to ‘the God of your father’? The syntax of *האל אלהי אביך* in Gen 46:3 was discussed above, and it was concluded that this is probably an appellative used as a title, followed by an appellative+attributive phrase in apposition. Thus one may translate *האל אלהי אביך* ‘the God, God of your father’. What is the encyclopedic knowledge which is associated with this phrase? Following Israel’s sacrifice *יצחק* at Beersheba (Gen 46:1), God uses this phrase to identify Himself to Jacob in a vision at night (v.3). The Lord reassures Jacob that He will be with him and bring him back, and also that Jacob will see Joseph. Moreover, this promise is to be seen in the context of Gen 15:13-16, where the Lord foretold Abram of the coming affliction in Egypt and the following return to Canaan. Presumably, Jacob heard this from Isaac.

What is the encyclopedic knowledge which is associated with *אל אביך* in Gen 49:25? This epithet occurs in parallel with *שדי*, which strengthens the connections to patriarchal themes. In the context of Jacob’s blessing on Joseph, Jacob is blessing Joseph by his own God, and *אל אביך* refers to the God of Joseph’s father, Jacob. Jacob blesses Joseph by invoking the aid (*ויעזורך*) of God, as well as the blessing of *שדי* in the following stich. This includes the *ברכת שדים ורחם*, which plays upon the patriarchal promise of children. Therefore one may posit the following domains against which *אל אביך* (ה)אל (אלהי) אביך profiles: [ASSURANCE OF FAMILY PRESERVATION], [THE BLESSING OF CHILDREN], and [GOD FROM ONE GENERATION TO THE NEXT].

<p>וַיֹּאמֶר אֲנֹכִי הָאֵל אֱלֹהֵי אָבִיךָ אֵל־תִּירָא מִרְדָּה מִצְרִימָה כִּי־לְגוֹי גָדוֹל אֲשִׁימְךָ שָׁם: גֵּן 46:3 מֵאֵל אָבִיךָ וַיַּעֲזֹרְךָ וְאֵת שְׂדֵי וַיְבָרְכֶךָ בְּרַכַּת שָׁמַיִם מֵעַל בְּרַכַּת תְּהוֹם רַבְּצַת תַּחַת בְּרַכַּת גֵּן 49:25 שְׂדִים וְרַחֵם:</p>

Table 6.10. The two occurrences of *אל* in conjunction with the God of the father in Genesis.

אל + *Attributive in Exodus and Deuteronomy*. Appellative *אל* occurs around 14x in Exodus and Deuteronomy followed by either an adjective, a substantive, or a participle in an attributive construction.¹³⁵ This word therefore collocates with a

¹³⁵ Exod 15:2; 20:5; 34:6,14; Deut 4:24,31; 5:9; 6:15; 7:9,21; 10:17; 32:4,18; 33:26.

wider range of modifiers than אלהים, which goes far in explaining why אל occurs more frequently than אלהים in attributive constructions. Discussion will begin with the construction אל קנא, and then proceed to less frequently occurring collocations.

אל קנא. The collocation אל קנא 'jealous God' is found 5x in Exodus and Deuteronomy, always in reference to the Lord.¹³⁶ Syntactically, this construction consists of appellative אל, modified by the adjective קנא 'jealous'.¹³⁷ In each instance, this phrase is used to describe the Lord's nature in the context of prohibitions against making idols or worshipping foreign gods. For example, the Lord is אל קנא and will punish the children of those who worship idols to the third and fourth generation (Exod 20:5//Deut 5:9). Moreover, God is a consuming fire (אש אכלה) who will utterly destroy those who worship idols (Deut 4:24-26), and He will destroy those who go after other gods from the face of the earth (Deut 6:15). Therefore the Lord's jealousy implies the demand that those who are part of the Mosaic covenant (i.e., Israel) worship Him alone, to the exclusion of all other gods. Therefore אל קנא profiles against the following domains: [MOSAIC COVENANT], [IDOLATRY], [JEALOUSY, EXCLUSIVE DEVOTION], [JUDGMENT], and [WRATH OF GOD].

<p>לא־תשתחוה להם ולא תעבדם כי אנכי יהוה אלהיך אל קנא פקד עון אבות על־בנים EXOD 20:5 על־שלישים ועל־רבעים לשנאי: EXOD 34:14 כי לא תשתחוה לאל אחר כי יהוה קנא שמו אל קנא הוא: DEUT 4:24 כי יהוה אלהיך אש אכלה הוא אל קנא: DEUT 5:9 לא־תשתחוה להם ולא תעבדם כי אנכי יהוה אלהיך אל קנא פקד עון אבות על־בנים ועל־שלישים ועל־רבעים לשנאי: DEUT 6:15 כי אל קנא יהוה אלהיך בקרבך פן־יחרה אפ־יהוה אלהיך בך והשמידך מעל פני האדמה:</p>
--

Figure 6.11. Occurrences of the collocation אל קנא in Exodus and Deuteronomy.

אל רחום (וחנון). Appellative אל occurs twice in the Pentateuch in constructions with the adjective רחום.¹³⁸ In the context of Exod 34:6-7, the Lord visits Moses on Sinai and calls out His name. He identifies Himself as יהוה אל רחום וחנון ארך אפים ורב־חסד ואמת: נצר חסד לאלפים נשא עון ופשע וחטאה ונקה לא ינקה פקד עון אבות על־בנים ועל־בני

¹³⁶ Exod 20:5; 34:14; Deut 4:24; 5:9; 6:15.

¹³⁷ Cf. Rendtorff, 'Gottesbezeichnung,' 8.

¹³⁸ Exod 34:6-7, Deut 4:31. Cf. H.J. Stoebe, 'רחם,' *THAT* 2:767.

בנים על־שלישים ועל־רבעים: This identification directly follows Israel's sin with the golden calf, which was followed by the Lord's judgment (Exodus 32-33). This epithet therefore follows the outbreak of God's fury and identifies the Lord as merciful and gracious, patient, abounding in steadfast love and faithfulness, observing steadfast love to a thousand (generations), bearing iniquity, rebellion, and sin. In contrast, He does not acquit (those who are guilty), visiting the iniquity of the fathers on the children, to the third and fourth (generation). Therefore this epithet emphasizes that the Lord is merciful and gracious to those who avoid idolatry, whereas He punishes idolaters with fierce anger. In Deut 4:31, the epithet אל רחום 'merciful God' describes the Lord after Israel has been judged for idolatry (Deut 4:25-30). When Israel returns to the Lord and obeys His voice, He will have mercy by not forgetting the covenant which He swore to the fathers (Deut 4:30-31). Therefore this epithet profiles against the following domains, and this epithet is attributed to יהוה: [PROSCRIPTION OF IDOLATRY], [JUDGMENT], [GOD FORGIVES FOLLOWING JUDGMENT FOR IDOLATRY], [GOD RESTORES FOLLOWING JUDGMENT], and [MOSAIC COVENANT].

ויעבר יהוה על־פניו ויקרא יהוה יהוה אל רחום וחנון ארך אפים ורב־חסד ואמת: EXOD 34:6-7
 נצר חסד לאלפים נשא עון ופשע וחטאה ונקה לא ינקה פקד עון אבות על־בנים ועל־בני בנים
 על־שלישים ועל־רבעים:
 כי אל רחום יהוה אלהיך לא ירפך ולא ישחיתך ולא ישכח את־ברית אבתיך אשר DEUT 4:31
 נשבע להם:

Figure 6.12. The two occurrences of אל רחום in Exod 34:6-7 and Deut 4:31.

אמן. Appellative אל occurs twice in Deuteronomy in constructions with the root אמן.¹³⁹ In Deut 7:9, the Lord is described as האל הנאמן 'the faithful/steadfast God', which is an appellative plus adjective.¹⁴⁰ In context, האל הנאמן keeps the covenant and steadfast love with those who love Him and obey His commands, to a thousand generations. This phrase may be interpreted as the God "der der Bund halt und seine Huld denen, die ihn lieben, bewahrt..."¹⁴¹ In Deut 32:4, the Lord is described as אל אמונה 'God of faithfulness'. In context, this is associated with the notion of a rock, having just ways, an absence of iniquity, as well as having a righteous and upright

¹³⁹ Deut 7:9; 32:4.

¹⁴⁰ Cf. H. Wildberger, 'אמן,' *THAT* 1:183.

¹⁴¹ Wildberger, *THAT* 1:184.

character. The use of the abstract noun אמונה therefore implies God's constancy and faithfulness, in contrast with the unfaithfulness of Israel.¹⁴² Thus the Lord does not deviate from what is right in keeping the covenant, and His upright nature is constant. One may therefore posit that אל in both of these constructions profiles against the following domains: [STEADFASTNESS], [COVENANT], and [CONSTANCY OF GOD'S FAITHFULNESS].

DEUT 7:9 וידעת כי־יהוה אלהיך הוא האלהים האל הנאמן שמר הברית והחסד לאהביו ולשמרי מצותו לאלף דור:
 DEUT 32:4 הצור תמים פעלו כי כל־דרכיו משפט אל אמונה ואין עול צדיק וישר הוא:

Figure 6.13. The two occurrences of אל with the root אמן in Deuteronomy.

אל גדול. Appellative אל occurs in collocation with the adjective גדול twice in Deuteronomy.¹⁴³ In Deut 7:21 the Lord is characterized as אל גדול ונורא 'a great and awesome God'. In context, Israel is commanded not to be afraid of the Canaanite people, but rather to remember what God did to Pharaoh and Egypt (v.18). The Lord will perform the same wonders against the Canaanites that He performed against Egypt (v.19). Thus God is 'great and awesome' in terms of power over the nations whom Israel is to dispossess. In this context, אל גדול therefore profiles against [WAR], [POSSESSION OF THE PROMISED LAND], [POWER OVER ENEMIES], [GOD IS GREAT], [GOD IS AWESOME], and [MIRACULOUS WONDERS].

In Deut 10:17, the Lord is characterized as האל הגדל הגבר והנורא 'the great, mighty, and awesome God'. In context, the Lord is calling Israel to love Him and to faithfully obey His commands (10:12-22). Israel is to obey God because He is 'God of Gods and Lord of Lords'—in other words, He is the highest sovereign power and the one to whom Israel owes ultimate allegiance (v.17). Therefore 'the great, mighty, and awesome God' is the highest authority whose commands preclude all others. This suggests that האל profiles against [OBEDIENCE TO GOD'S COMMANDMENTS], [GOD IS GREAT], [GOD IS MIGHTY], [GOD IS AWESOME], and [GOD IS SOVEREIGN OVER ALL].

¹⁴² Cf. Wildberger, *THAT* 1:196.

¹⁴³ Deut 7:21; 10:17.

DEUT 7:21 לא תעלץ מפניהם כי־יהוה אלהיך בקרבך אל גדול ונורא:
 DEUT 10:17 כי יהוה אלהיכם הוא אלהי האלהים ואדני האדנים האל הגדל הגבר והנורא אשר
 לא־ישא פנים ולא יקח שחד:

Figure 6.14. The two occurrences of ...אל גדול in Deuteronomy.

אל מחללק. Appellative אל is modified by an attributive use of the participle אל מחללק in Deut 32:18, and may be translated ‘the God who brought you forth’. Within the context of the Song of Moses, this is a metaphor referring to Israel’s unfaithfulness to the one who gave her existence. Israel worshipped other gods in spite of the fact that they owed the Lord complete allegiance on the basis of the exodus. The Lord ‘birthed’ Israel as He brought them out of slavery in Egypt, through the waters of the Red Sea. Therefore אל מחללק profiles against the following domains: [LABOR], [BIRTH OF A CHILD], [EXODUS], [IDOLATRY], and [PROSCRIPTION OF IDOLATRY].

DEUT 32:18 צור ילדך חשי ותשכח אל מחללק:

Figure 6.15. The occurrence of אל מחללק in Deut 32:18.

אל ישרון. Appellative אל collocates with ישרון in Deut 33:26. The word ישרון is found in Deut 32:15; 33:5,26; Isa 44:2, and is a poetic name for Israel.¹⁴⁴ Von Rad finds that this name has not been sufficiently elucidated, however it is clear that it is an honorable title for Israel.¹⁴⁵ S.R. Driver and J. Tigay are a bit more suggestive when they posit that this title is derived from ישר ‘upright’, and that it designates Israel under its ideal character as ‘the Upright one’.¹⁴⁶ Presumably this relates to Israel as she would ideally exist in obedience to the Lord’s commandments within the Mosaic covenant.

Scholars often note the grammatical difficulty with the construction קאל ישרון since the article in Biblical Hebrew cannot occur on a *nomen regens*. Driver finds

¹⁴⁴ Even-Shoshan (514) call this a כנוי מליצי, and G. Liedke (‘ישר,’ *THAT* 1:791) calls this an ‘Ehrenname.’

¹⁴⁵ G. von Rad, *Deuteronomy* (trans. Dorothea Barton; Old Testament Library; London: SCM, 1966), 198; repr. of *Das fünfte Buch Mose: Deuteronomium* (Das Alte Testament Deutsch 8; Göttingen: Vandenhoeck & Ruprecht, 1964).

¹⁴⁶ S.R. Driver, *Deuteronomy* (1901; repr. ICC; Edinburgh: T&T Clark, 1996), 361; J. Tigay, *Deuteronomy* (JPS; Philadelphia: JPS, 1996), 306; cf. Exod 19:6; Deut 14:2. HALOT (1:450) and *THAT* (1:791) are a bit more reserved in making a connection with ישר.

that a literal rendering would be ‘like God, oh Jeshurun!’, which understands יְשׁוּרוּן as a vocative, however he opts for textual emendation over this reading.¹⁴⁷ In line with Driver’s suggestion, the BHS critical apparatus proposes that the MT קָאֵל be repointed to כָּאֵל, based upon the LXX rendering ὁ θεὸς τοῦ ἠγαπημένου and the T^j reading *’lh’ k’lh’*. This results in the construct reading יְשׁוּרוּן כָּאֵל ‘like the God of Jeshurun’. This is the reading for which Driver, Craigie, and McConville opt.¹⁴⁸ However, GKC §127f notes several instances in which a definite noun is followed by a proper noun in a genitive construction (Gen 31:13; Num 21:14; 2 Kgs 23:17; Isa 36:16). Based upon these occurrences, it seems probable that Hebrew syntax allows the definite article to appear on a *nomen regens* when the determinate genitive is a proper noun. If this is indeed the case, then there is no reason to emend the MT since the grammar of the text is acceptable in its present form.¹⁴⁹ One may thus take the MT as it stands and at the same time translate this occurrence in Deut 33:26 as ‘the God of Jeshurun’.¹⁵⁰

One may therefore propose the following domains against which אל ישרון profiles in Deut 33:26: [UPRIGHT IN OBEDIENCE], [MOSAIC COVENANT], [COMMANDS], and [ISRAEL].

אין כאל ישרון רצב שמים בעזרך ובגאותו שחקים: DEUT 33:26

Figure 6.16. The occurrence of אל ישרון in Deut 33:26.

אלי. There is one occurrence of appellative אל with a 1st per. pl. pronominal suffix in Exod 15:2. Within the context of the Song of Moses, which celebrates Israel’s deliverance from Pharaoh’s army, this is a straightforward relational use in which Moses calls the Lord ‘my God’. Therefore one may posit the following domains against which אל profiles: [GOD DELIVERED ISRAEL AT THE RED SEA] and [MOSES IS IN RELATIONSHIP WITH GOD].

¹⁴⁷ Driver, *Deuteronomy*, 415.

¹⁴⁸ Driver *Deuteronomy* 415; Peter C. Craigie, *Deuteronomy* (NICOT; Grand Rapids: Eerdmans, 1976), 402-3; J.G. McConville, *Deuteronomy* (Apollos OTC 5; Leicester: Apollos, 2002), 465.

¹⁴⁹ GKC allows that these “may be elliptical forms of expressions like the apparent construction of proper names with a genitive noticed in §125” (GKC §127f).

¹⁵⁰ RSV, NRSV, ESV interpret the MT as a vocative, whereas NIV and NASB render this as a genitive construction (‘God of Jeshurun’).

EXOD 15:2 עזי וזמרת יה ויהי־לי לישועה זה אלי ואנעהו אלהי אבי וארממנהו:

Figure 6.17. The occurrence of PNS+אל in Exod 15:2.

6.2.3 Idiomatic Usage. The phrase יש/אין לאל יד occurs twice within the Pentateuch, and 3x elsewhere.¹⁵¹ Both BDB and HALOT find the occurrence of אל to be a vestige of this word's etymological meaning 'strength, power', and they both accordingly list this use under a separate entry from 'god'.¹⁵² W.H. Schmidt, on the other hand finds that there is not enough evidence to draw any firm conclusions regarding either the etymology of אל 'god' or the use of אל within this idiomatic phrase.¹⁵³ Schmidt's findings seem to be judicious, and therefore in light of the uncertain meaning or origin of the word אל here, this investigation will leave this phrase in RESIDUE.

GEN 31:29 יש־לאֵל יְדֵי לַעֲשׂוֹת עִמָּכֶם רַע וְאֱלֹהֵי אֲבִיכֶם אָמַר אֵלַי לֵאמֹר הַשְּׁמַר לְךָ מִדְּבַר
עַם־יַעֲקֹב מִטּוֹב עַד־רָע:
DEUT 28:32 בְּנִיךָ וּבְנֹתֶיךָ נִתְּנִים לַעַם אַחֵר וְעֵינֶיךָ רְאוּת וְכָלֹת אֲלֵיהֶם כָּל־הַיּוֹם וְאֵין לְאֵל יָדָךְ:

Figure 6.18. The two occurrences of the idiomatic phrase יש/אין לאל יד in the Pentateuch.

6.3 Conclusion

The preceding overview of F.M. Cross demonstrated the manner in which comparativists use cognate-language data in order to define the etymological meaning of אל within the Pentateuch. However, it was concluded that אל within the conceptual framework of the Pentateuch itself is used as an appellative, and quite often as a title for the Lord. When אל refers to foreign gods, it is always modified by an adjective. Although within the book of Numbers אל may be used alone as a title for the Lord, it is used in Genesis, Exodus, and Deuteronomy with an attributive in order to indicate an aspect of the Lord's nature. The word אל itself profiles against the domain [GOD], however its meaning is contextualized in collocation with various attributive phrases which were described above. Following the intuition of

¹⁵¹ Gen 31:29; Deut 28:32; Mic 2:1; Prov 3:27; Neh 5:5. For views of this phrase ranging from comparative philology to textual emendation, see C. Brockelmann, 'אל ידי,' *ZAW* 26(1906):29-32; S. Kogut, 'The Biblical Phrase 'יש/אין לאל יד': On the Interpretations and Development of a Mistake,' *Tarbiz* 57(1987-88):435-44.

¹⁵² BDB, 42-43; HALOT, 1:48; cf. R. Wakely, 'אל,' *NIDOTTE* 1:398-400.

¹⁵³ W.H. Schmidt, 'אל,' *THAT* 1:142.

previous scholars, the use of אֱל in ישׁ/אין לאל יד should probably be viewed separately from the occurrences of אֱל 'God, god'.

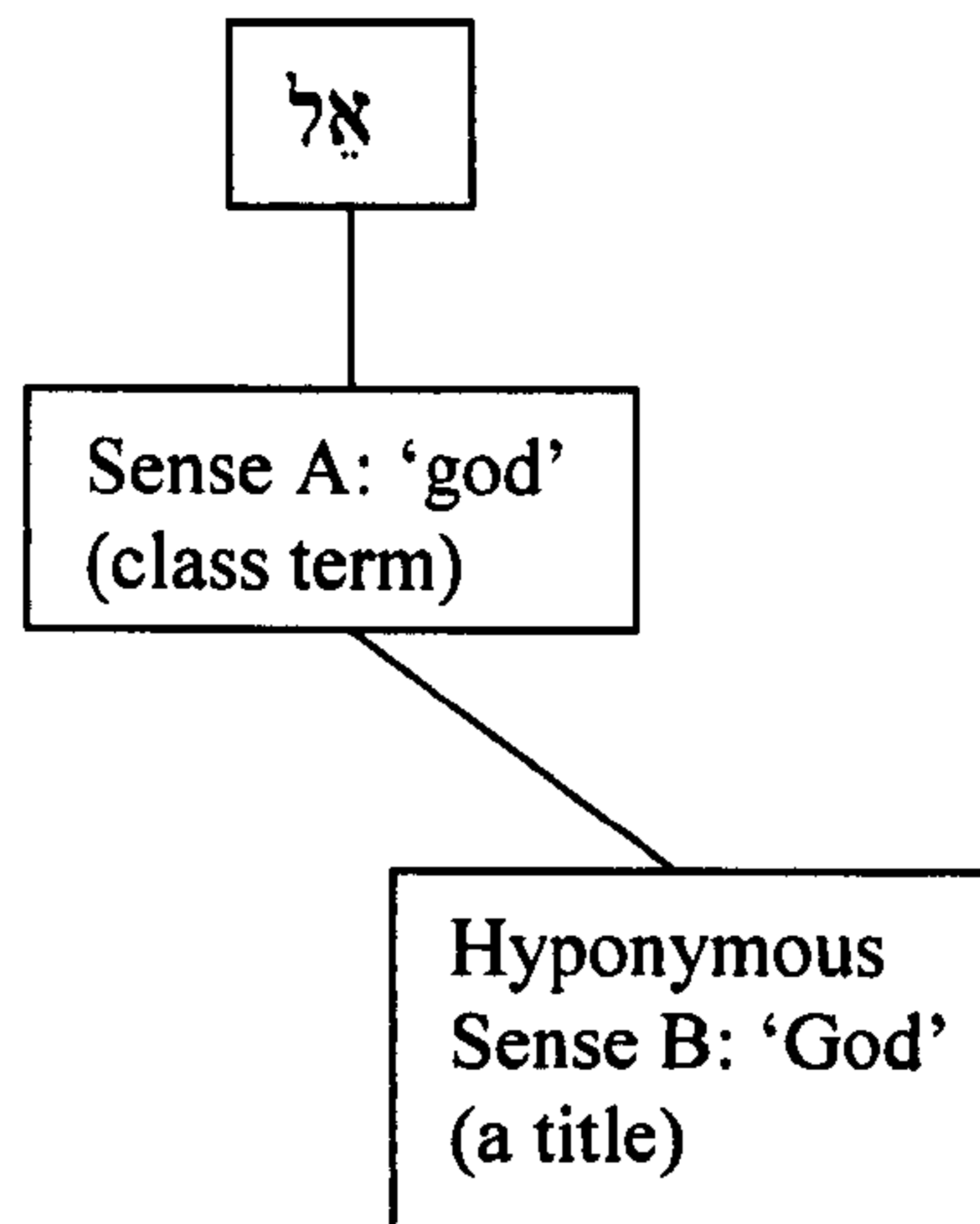


Figure 6.19. A summary representation of the semantic frame for אֱל in the Pentateuch.

CHAPTER 7

THE MEANING OF KEY TERMS FOR 'GOD': CONCLUDING SUMMARY AND IMPLICATIONS FOR TRANSLATION

Within the preceding chapters we explored the meaning of יהוה, אלהים, and אל within the Pentateuch. This investigation described the semantic information which is associated with each of these words in the source language as the foundation for drawing implications for the selection of a key term in Bible translation. Accordingly, the following summary of the preceding discussion will explore and make explicit some of the implications for key term selection at appropriate points. As a semantic analysis, Part I attempted to identify the conventionalized meaning of these words. Although pragmatics is part of a word's meaning in a cognitive approach to semantics, this component was not addressed within Part I, but rather saved for analysis in Part II in order to facilitate organizational clarity.

Chapter 2 began with a discussion of comparative philology since this is the methodology which has dominated treatments of the meaning of words for 'God' within Biblical studies, and arrived at the following conclusions. First, although comparative philology is intended to elucidate the meaning of lexemes which occur infrequently within the Biblical text, it is the case that it has been used in order to posit the historical or etymological meaning of frequently occurring words for 'God' within the Old Testament, and this was then demonstrated in the presentation of past scholarship in Chapters 4 through 6. It is not the proposed etymological meaning of a word which is the concern of translators, but rather the meaning of a word as it is used contextually within the Biblical text. Second, in Chapter 2 we indicated the importance both of noting the arbitrariness of the linguistic sign, as well as of distinguishing between vernacular and written language. The presentation of previous scholarship in chapters 4 through 6 then described approaches which have not accounted for the arbitrariness in the linguistic sign. Third, the importance of considering the larger semantic field when looking to cognate-language data rather than focusing on a single word in isolation suggested that past analyses (discussed in Chapters 4 through 6) which failed to consider semantic fields in cognate languages were methodologically flawed. Fourth, the necessity of context for semantic

description on the diachronic plane, and the observation that the semantic component is the most unstable feature of historical linguistic analysis raised some concern about the results of past philological investigation in Chapters 4 through 6. Moreover, historical linguistics is primarily concerned with phonological and syntactic analysis in determining the relationship between genetically related languages, and it is not primarily concerned with semantics. Nevertheless, historical investigations rely upon the semantic stability of words for 'God' on the diachronic and cross-linguistic plane.

Chapter 3 then described several relevant aspects of Cognitive Linguistics since this is the approach which the present investigation adopted: 1. profiles-domains/frames, 2. encyclopedic knowledge, 3. centrality and information salience, 4. context and meaning, and 5. dynamic construal and interpretation. This discussion then led to the methodology of

1. Identifying the various senses of a word as it is used within the text;
2. Hypothesizing the most general domain(s) against which the word may profile in all contexts (i.e., at the point of crystallization);
3. Identifying the more salient domains against which the word may profile in many contexts (=post-crystallization interpretation); and
4. Identifying the less salient domains against which the word may profile in some interpretive contexts (=post-crystallization interpretation);

Chapter 4 presented a short overview of previous investigations of the meaning of יהוה, and then proceeded with a cognitive analysis. The description of past work indicated that the scholarly consensus finds that the linguistic form יהוה was probably pronounced 'Yahweh', and this conclusion was reached by scholars on the basis of diachronic linguistic analysis, onomastic evidence, and early Greek witnesses. Our cognitive analysis concluded that at the moment of crystallization, the primary domain is likely [GOD], and this is understood as a reference to the God who is the main subject of the Pentateuch. This information may be all that is activated in a straightforward and rapid reading of the text, and this is a strict referential sense of the word יהוה. During subsequent interpretive processing other domains may be accessed, depending on contextual activation. Some contexts may activate the encyclopedic information which is developed within larger narrative complexes, such as [THE GOD OF THE EXODUS], [THE GOD OF THE MOSAIC COVENANT], [GOD IS MERCIFUL AND GRACIOUS], [THE GOD OF ABRAHAM, ISAAC, AND JACOB], [GOD MOST HIGH, EL SHADDAI, GOD

OF SEEING, EVERLASTING GOD, GOD OF BETHEL, THE GOD OF ISRAEL, A JEALOUS GOD], and [I WILL BE WITH YOU]. Moreover, some contexts may profile against the domains associated with the linguistic form יהוה itself, as it is developed in Exodus 3: [HE IS/WILL BE] and [I AM WHO I AM]. Still other passages may activate domains which are developed in individual passages, such as [CREATOR], [THE LORD SEES/PROVIDES], [THE LORD WHO HEALS YOU], [THE LORD IS MY BANNER], and [THE LORD WHO IS JEALOUS]. All of this information is part of the encyclopedic knowledge which constitutes the semantic frame for יהוה, and the specific contexts in which some domains are activated will be discussed in Part II.

When considering these observations for key terms selection and translation, the following factors may be important for choosing between transliteration, translating the meaning, or substituting another word for the divine name.¹ First, the pronunciation 'Yahweh' is likely the original phonological form for developing a transliteration of the Tetragrammaton into the target language.² At the same time, some minority language groups may have to look to a familiar translation in a trade language that may use the hybrid form 'Jehovah' (e.g., the King James Version or the Union Version 耶和华 *Ye1he2hua2*). If the translator or translation committee chooses to transliterate the Tetragrammaton some or all of the time (cf. *Nouvelle Bible de Jérusalem*, Gen 12:1), then the original pronunciation is preferable, however in some sociolinguistic situations it may prove necessary to use the linguistic form from the prestige translation in order to facilitate the acceptance of the translation. One important factor which those who prefer transliteration should consider is that the phonetic form of the Tetragrammaton nowhere occurs within the New Testament, and in fact the New Testament preserves the rabbinic tradition of circumlocution (e.g., Phil 2:9-11). Moreover, the New Testament uses the LXX word (ὁ) κύριος rather than ἰσους or an equivalent. In this way, the New Testament authors

¹ For the various options in translation, see the guidelines put forth by the "Names of God" Study Group, UBS Triennial Translation Workshop, Victoria Falls, Zimbabwe, 8-21 May 1991 in 'How to Translate the Name,' *BT* 43(1992):403-6; cf. Katy Barnwell, 'Translating the Tetragrammaton YHWH,' *NOT* 11(1997):24-27.

² K. de Blois ('Translating the Names of God,' n.p.) notes that proper names are generally transliterated. He suggests that when a name communicates something in the Old Testament, the translator should mark the meaning or association in the text or in a footnote.

demonstrate great reverence for the Lord's name and safeguard against its careless pronunciation.

Second, the domain against which the linguistic form יהוה profiles in Exod 3:14-15 is [HE IS/WILL BE] (a 3rd masc. sing. *yqtl* prefixal form, which is present-continuous), and the form אהיה profiles against the domain [I AM/WILL BE] (a 1st pers. sing. *yqtl* prefixal form). If the translator or translation committee chooses to translate the meaning of אהיה in Exod 3:14 (following RSV, Luther, Nouvelle Bible de Jérusalem, and Nouvelle Bible de Segond of 2002), then the domain [I AM/WILL BE] should be the basis for translation.³ If the translator or translation committee chooses to translate the meaning of יהוה either within the text, or to indicate it in a footnote when it is significant for the interpretation of a passage (e.g., within the exodus narrative in Exodus 3-15; Hos 1:9; Isaiah 40-55), then the domain [HE IS/WILL BE] should be the basis for translation. In contrast, the Baltimore School's Hiphil interpretation 'He Causes to be, Creator' gets the most salient information backward by associating creation primarily with יהוה rather than with אלהים (cf. §§5.2, 10.1.1).

However, the LXX translation κύριος inaugurated a long tradition of translating יהוה as 'Lord' (cf. the New Testament, Vulgate, RSV, Luther, Nouvelle Bible de Segond of 2002). This tradition is not to be dismissed lightly, especially since there is literary resonance between (ὁ) κύριος in reference to Jesus and κύριος in reference to יהוה within the New Testament as part of the theological structure between MT יהוה, LXX κύριος, and NT κύριος. One may therefore want to consider this longstanding practice by translating יהוה with the equivalent of 'Lord', which will both be used in the OT for יהוה and within the NT for (ὁ) κύριος as a title for Jesus.⁴ As in many translations, the meaning of the divine name should be translated

³ De Blois ('Translating the Names of God,' n.p.) notes that l'Éternel in Segond's translation communicates God's timelessness rather than the meaning of יהוה in its Old Testament context. For this reason, if the sociolinguistic situation permits, one may want to avoid using l'Éternel as the basis for translation. It is acknowledged that avoiding the use of l'Éternel in some areas of francophone Africa will be impossible. As was indicated in Chapter 4, יהוה in its Old Testament context profiles both against the domain of the Lord's presence and against the domain of the Lord's existence and ability to act sovereignly over other gods and over rulers. The findings of the present investigation go against the assumed meaning of יהוה, 'Eternal One,' as presented in D. Soesilo, 'Translating the Names of God: Recent Experiences from Indonesia and Malaysia,' *BT* 52(2001):414.

⁴ De Blois ('Translating the Names of God,' n.p.) notes that 'Lord' sounds like 'Sir' in many languages. The translator may therefore want to avoid an equivalent for 'Lord' which sounds like a human form of address rather than a term of respect for God. At the same time, if the equivalent for 'Lord' is used consistently throughout the Old Testament, then through entrenchment it may become

in Exod 3:14, and then at least footnoted in key passages such as its first occurrence in Genesis or where there is a literary play on the meaning 'to be' (e.g., Hos 1:9; Isaiah 40-55).⁵

At the same time, the monotheistic meaning of יהוה in Exodus is a type of monotheistic confession, as was noted above in Chapter 4.⁶ Through generations of teaching and conceptual transformation, the Lord's exclusively sovereign existence was a given. Therefore the various circumlocutions for יהוה were acceptable within rabbinic and New Testament usage since the various normative communities understood that there is only one God (Deut 6:4). However, in minority language situations, the foundational understanding that there is only one God is often not in place. Therefore translating the Tetragrammaton's meaning within the text or footnoting it would help transition the Target Language audience from a polytheistic to a Biblical understanding of God's nature seen against the existence of other spiritual beings.

Third, the selection of a translation equivalent for יהוה should consider the contextual resonances which were described in the cognitive analysis (§4.2) in order to attempt to make them recoverable or transparent in translation (which will not always be possible). Skewing between language systems, as well as some sociolinguistic situations (e.g., comparison with a prestige translation), may make it impossible always to link the following domains with the name יהוה in literary context. However, the translator and the translation committee should at least be aware of the optionally activated contextual domains [THE GOD OF THE EXODUS] (Exod 3-15; 20:2; 29:45-46), [THE GOD OF THE MOSAIC COVENANT], [THE GOD OF ABRAHAM, ISAAC, AND JACOB], and [I WILL BE WITH YOU] (e.g.,

a term of respect for God which then communicates accurately in New Testament usage (cf. §3.1.4). For another instance where there were problems with 'Lord,' see Mary Steele, 'Translating the Tetragrammaton YHWH in Konkomba,' *NOT* 11(1997):28-31.

⁵ As Noel D. Osborn ('The Name: When Does it Make a Difference?' *BT* 43[1992]:415-22) indicates, choosing just one translation option for יהוה is not the best option. Likewise, Nico Daams ('Translating YHWH,' *JOT* 1[2005]:47-35) arrives to a similar position and advocates a combinatory strategy.

⁶ The monotheistic meaning of יהוה and the contextual resonance of this meaning within Exodus 3-15 is not noted by Daams ('The Name,' 48, 49-50). Based upon the present investigation, usage within this passage is both referential, and the meaning of the name is significant. These findings should therefore suggest the need for translators to recognize the significance of the meaning of the Tetragrammaton in translation. Moreover, Daams fails to recognize the literary processes at work (i.e., post-crystallization interpretive processes) in relation to meaning within a given unit of text and interpretation of the text.

Exod 3:12; 4:12,15; Hos 1:9). On the other hand, the abovementioned epithets which link the domains [GOD IS MERCIFUL AND GRACIOUS] and [GOD MOST HIGH, EL SHADDAI, GOD OF SEEING, EVERLASTING GOD, GOD OF BETHEL, THE GOD OF ISRAEL, A JEALOUS GOD] are part of the encyclopedic knowledge of יהוה, should always clearly be associated with the Lord in translation as aspects of His nature (Gen 12-50; Exod 33:19; 34:6-7).⁷

Fourth, although some translators elect to substitute the name of an indigenous god from the target culture and language in order to build a bridge,⁸ Exod 3:15 indicates that the name יהוה is the Lord's name forever (זה-שמי לעלם וזה זכרי לדור (יהוה); cf. Hos 12:6). The practice of using an indigenous name therefore substitutes another name for God's actual name within the source text. Since both Exod 3:15 and Hos 12:6 suggest that יהוה is intended to be God's name forever, the practice of onomastic substitution seems to run counter to the explicit intentions of the text being translated. For this reason, using another proper name as the Lord's proper name is not recommended, unless the meaning of the indigenous generic name or term is the same as or similar to the meaning of יהוה.⁹

Although it would be satisfying to prescribe a universal translation strategy for the Tetragrammaton, the linguistic and sociolinguistic variables change from language family to language family, as well as from language variety to language variety. Therefore it seems best for the translator to use a combination of transliteration, translating the meaning, using footnotes, and to adapt these flexible strategies to a specific translation situation while keeping in mind the above-mentioned semantic considerations. Ideally, one would use a transliteration or the equivalent of 'Lord,' and then translate or footnote the meaning in passages such as Exod 3:14, where it is significant.

Chapter 5 presented a short overview of previous investigations of the meaning of אלהים, and then proceeded with a cognitive analysis. We concluded that אלהים within the Pentateuch evidences three main senses. First, אלהים is a singular

⁷ As will be noted in chapter 13, maintaining the distinction between the translation equivalents for יהוה and אלהים will go far in preserving these contextual domains in translation.

⁸ Cf. "Names of God" Study Group, UBS Triennial Translation Workshop, Victoria Falls, Zimbabwe, 8-21 May 1991 ('How to Translate the Name' (BT 43[1992]:403-6), option 4. The case for this practice is put forth by Ernst R. Wendland, 'YHWH-The case for Chauta "Great-[God]-of-the-Bow",' BT 43(1992):430-38.

⁹ Similarly, Daams ('Translating YHWH,' 49-51) argues against using an indigenous name.

appellative which means 'God' and is used as a title for יהוה. At the moment of crystallization, the primary domain is likely [GOD], and this is understood as a reference to the God who is the main subject of the Pentateuch. In many contexts within the Pentateuch, the domain [CREATOR] is activated, and then sometimes the domains [YHWH, GOD OF ISRAEL], [THE GOD TO WHOM ISRAEL IS BOUND IN RELATIONSHIP], [GIVER OF INSTRUCTION AND COMMANDS],¹⁰ [PLURAL OF MAJESTY], [THERE IS ONLY ONE CREATOR AND NONE OTHER], [DEITY WHO IS UNTRUSTWORTHY], and [SOURCE OF INSTRUCTION, COMMANDMENT, ORACLE, PROPHECY] are activated. Second, the linguistic form אלהים may also be used appellatively as a true plural in reference to foreign gods or fetishes. At the moment of crystallization, the primary domain [DEITY] is likely activated. In post-crystallization interpretation, the domains [PROSCRIBED OBJECT OF WORSHIP IN NON-MOSAIC RELIGIOUS PRACTICE] and [GRAVEN IMAGE, IDOL, FETISH] are likely activated, and then sometimes the domain [DEMON] may be activated. Third, אלהים occurs in the idiomatic phrase בני-אלהים, which probably profiles against the domains [SONS OF GOD] and [ANGELS]. All of this encyclopedic knowledge constitutes the semantic frame for אלהים.

What are the implications for translation? First, when translating אלהים as a title for the Lord, one should search for a generic, indigenous word meaning [GOD], and a word which may denote the high god or [CREATOR] within the target language. If unavailable, then one should search for the closest possible equivalent.¹¹ It may not be necessary to find a word which is a perfect match since, as in the Hebrew text of Genesis 1, context and narrative development thematize and redefine the word within the literary structure of the translated text through the process of entrenchment (assuming that the text will be read and taught within the target

¹⁰ Although the domain [GIVER OF INSTRUCTION AND COMMANDS], which is associated with אלהים, may seem like an overlap in domain with [THE GOD OF THE MOSAIC COVENANT], which is associated with יהוה, the semantic difference consists of the extent of information associated with each domain. Whereas [GIVER OF INSTRUCTION AND COMMANDS] involves only the association of אלהים with the legal statutes themselves, the domain [THE GOD OF THE MOSAIC COVENANT] involves a much larger body of knowledge. This body of knowledge includes the script of events at Sinai from Exod 19:1 through Num 10:10, the received revelation, as well as the relationship between Israel and the Lord which was established at Sinai.

¹¹ Eugene A. Nida (*Bible Translating: An Analysis of Principles and Procedures with Special Reference to Aboriginal Languages* [New York: American Bible Society, 1947], 204-10) provides a helpful discussion, as well as a list of questions for eliciting words for 'God' in the target language.

language community). If a word is unavailable, then there is always the option of borrowing a word or coining a new term (not recommended). Although the linguistic form **אלהים** probably profiles against the domains [PLURAL OF MAJESTY] and [THERE IS ONLY ONE CREATOR AND NONE OTHER] within the Pentateuch, it is unlikely that the translator or the translation committee will find a form which profiles in the same way within the target language. However it is worth at least being aware of these semantic components during the selection process. Above all, the key to accurately capturing the domains against which the translation equivalent for **אלהים** profiles within the source text is to use the translation equivalent where **אלהים** appears, e.g., recurrently in Gen 1:1-2:3; Exodus 18 (cf. chapters 10-12 in Part II).

Second, when finding a translation equivalent for **אלהים** ‘gods, idols’ the translator or the committee may see the need to use a different word from that chosen as the translation equivalent for **אלהים** used as a title for the Lord in order to preserve the clarity and naturalness of the translation (see §5.2 for all occurrences). If this is not necessary, then so much the better. However, the key term should clearly preserve the distinction between **אלהים** ‘God’ and **אלהים** ‘gods, idols,’ which profiles against the domains [PROSCRIBED OBJECT OF WORSHIP IN NON-MOSAIC RELIGIOUS PRACTICE], [GRAVEN IMAGE, IDOL, FETISH] (e.g., Gen 35:2), and [DEMON] (Deut 32:17). This distinction has been preserved in Western translations through the alternation between the equivalent of singular ‘God’ and the plural ‘gods’.

Third, the ambiguity which has been traditionally ascribed to the idiomatic phrase **בני־האלהים** may suggest that this collocation should be translated literally ‘sons of God’ in order to avoid short-circuiting the interpretive process for readers (cf. LXX, Vulgate, RSV, Luther, Nouvelle Bible de Segond of 2002, Nouvelle Bible de Jérusalem). This reflects the domain [SONS OF GOD]. The collocation **בני־האלהים** has traditionally been conceptualized against the domain [ANGELS], and therefore the translator should at least be aware of this traditional understanding if a literal translation leads to skewed or unintended meaning within the text (i.e., God literally begat sons).

Chapter 6 presented a short overview of previous investigations of the meaning of **אל**, and then proceeded with a cognitive analysis. It was concluded that

contrary to the impression which most prominent scholarly discussions of אֱלֹהִים within the Pentateuch would give, אֱלֹהִים is used as an appellative, and more often it is used as a title for the Lord. Within the book of Numbers אֱלֹהִים may be used alone as a title for the Lord, however it is used in Genesis, Exodus, and Deuteronomy with an attributive in order to indicate an aspect of the Lord's nature. The word אֱלֹהִים itself profiles against the domain [GOD], however its meaning is contextualized in collocation with attributive phrases. All of this encyclopedic knowledge constitutes the semantic frame for אֱלֹהִים.

These semantic considerations therefore suggest that the translation equivalent for אֱלֹהִים should profile against the domain [GOD], and that it should be able to collocate with attributive phrases in order to clearly indicate the Lord's nature. Although an uncommon form would be preferable in order to preserve the literary effect of the equivalent Hebrew word (note the discussion of the function of אֱלֹהִים in Chapters 10 and 11), it is acceptable to use the same word for אֱלֹהִים as for אֱלֹהִים 'God'. Above all, אֱלֹהִים should not be transliterated as a proper name within the Pentateuch. For a description of the domains which are contextually activated in individual occurrences of אֱלֹהִים epithets, see the discussion in §6.2.

It now therefore remains to treat the function of words for 'God', and this discussion will indicate the contextual activation of select domains within the semantic frames of יהוה, אֱלֹהִים, and אֱלֹהִים. Accordingly, we now turn to functional issues of meaning in Part II, and in particular the literary function of the interchange between יהוה and אֱלֹהִים.

Part II:

An Analysis of the Function of the Interchange between יהוה and אלהים within the Pentateuch

Part II: Introduction

Whereas Part I treated the conceptualization of words for 'God' within the Pentateuch, Part II now explores the literary function of the interchange of words for 'God' within the Pentateuch. Whereas detailed semantic information is necessary for the selection of a key term, a description of the pragmatic function of a key word or lexical field is sometimes necessary in order to render appropriately the literary or rhetorical structure of a text into the target language. Accordingly, Part II now turns to the issue of literary processes.

Moreover, since words for 'God' occur in many collocations, and since they are used in many different ways within the Pentateuch, it is necessary to limit the scope of this investigation to one particular phenomenon. Although there are such interesting issues as *Numeruswechsel* in relation to words for 'God' in Exodus and Deuteronomy (e.g., יהוה אלהיך versus יהוה אלהיכם), or the use of אֱל within the oracles of Balaam, the present investigator elects to focus on the interchange between יהוה and אלהים used as a title for the Lord because this phenomenon extends across and influences both the interpretation and the translation of large units of text. Therefore the question to be answered in the following discussion will be: What is the meaning and function of the interchange between יהוה and אלהים within the Masoretic Text of Genesis, Exodus, and Numbers?

In order to arrive at an answer to the research question, the following investigation will begin with a survey and evaluation of past attempts to explain this interchange (Chapter 8), proceed to a description of the methodology to be employed for treating this issue in the present investigation (Chapter 9), perform a close reading of the text of Genesis (Chapter 10), perform a close reading of the text of Exodus (Chapter 11), examine Leviticus through Deuteronomy (Chapter 12), and then conclude with a summary of the results of this investigation and the implications for exegesis, translation, and critical scholarship (Chapter 13).

CHAPTER 8

A HISTORY OF SCHOLARSHIP ON THE INTERCHANGE OF WORDS FOR 'GOD' IN THE PENTATEUCH

8.0 Introduction

Previous scholarship on the interchange between יהוה and אלהים within the Pentateuch falls into two main categories. On the one hand, source critics have traditionally used these names as one among several indicators of the sources underlying the text. On the other hand, other scholars maintain that the interchange is better explained as a phenomenon of literary stylistics or poetics. In order to understand each of these viewpoints better, the following discussion will present a selective history and evaluation of the source-critical approach beginning with the work of J. Astruc, and then turn to the literary reading of U. Cassuto. Discussion will attempt to highlight the strengths and weaknesses of each side in the debate in order to determine how best to proceed on firmer ground in the present investigation.

8.1 Source-Critical Approaches

8.1.1 J. Astruc

With the rise of modern Old Testament studies, most scholars followed J. Astruc's explanation for the interchange between יהוה and אלהים within Genesis. In reaction to Baruch de Spinoza's attack against traditional views of Mosaic authorship, Astruc posited that Moses used various ancient sources when composing Genesis, and that Moses incorporated them into his work as he received them.¹ In addition to the repetition of the same acts in Genesis (e.g., creation and deluge), Astruc observed that God is referred to by both יהוה and אלהים, and that these names are used systematically:

On pourroit croire sur ce detail, que ces deux noms *Elohim & Jehovah* sont employez indistinctement dans les mesmes endroits de le Genese, comme des termes synonymes, & propres à varier le style, mais ce seroit se chapitres

¹ J. Astruc, *Conjectures sur les Memoires Originaux dont il paroît que Moyse s'est servi pour composer le Livre de la Genese. Avec des Remarques qui appuient ou qui éclaircissent ces Conjectures* (Brussels: Fricx, 1753), 1-9, 452-95; cf. Benedict de Spinoza, *A Theologico-Political Treatise and A Political Treatise* (1670; trans. R.H.M. Elwes; New York: Dover, 1951), 120-32.

entiers, ou des grandes parties de chapitres, où Dieu est toujours nommé *Elohim*, & jamais *Jehovah*: il y en a d'autres, pour le moins en aussi grand nombre, où l'on ne donne à Dieu que le nom de *Jehovah*, & jamais celui d'*Elohim*.²

In Astruc's opinion, "Si Moïse avoit composé de son chef la Genèse, il faudroit mettre sur son compte cette variation singulière & bizarre."³ The key for subsequent Pentateuchal criticism has been his following hypothesis:

N'est-il pas au contraire plus naturel d'expliquer cette variation, en supposant, comme nous faisons, que le Livre de la Genèse est formé de deux ou trois mémoires, joints & cousus ensemble par morceaux, dont les Auteurs avoient toujours donné chacun à Dieu le même nom, mais chacun un nom différent, l'un celui d'*Elohim*, & l'autre celui de *Jehovah*, ou de *Jehovah Elohim*.⁴

Astruc found that this criterion was limited to Genesis since this type of interchange does not seem to occur in the other four books of the Pentateuch, excepting Exodus 1-2.⁵ Moreover, this interchange in names in relation to the sources behind the composition of Genesis suggests that Moses was not making up these accounts, but rather reporting on the basis of reliable materials.⁶

8.1.2 J.G. Eichhorn

Subsequently, Astruc's hypothesis was systematized and strengthened by J.G. Eichhorn in his *Einleitung*.⁷ Eichhorn's improvement of Astruc's theory consisted in his historical account of the sources, their transmission, an account of the composition of Genesis, and the identification of clear stylistic criteria by which the sources were to be differentiated. Eichhorn found that it was the consensus in his day that Genesis had been composed from sources, and that these may have consisted of

² Astruc, *Conjectures*, 10, 12-13.

³ Astruc, *Conjectures*, 13.

⁴ Astruc, *Conjectures*, 13.

⁵ Astruc, *Conjectures*, 13-14.

⁶ Astruc, *Conjectures*, 281. Astruc argued that his proposal has at least four advantages. First, it solves the problem of the interchange between Elohim and Jehovah (Astruc, *Conjectures*, 332-58.). Second, it solves the problem of repetition, which was distributed in different memoirs (Astruc, *Conjectures*, 359-78.). Third, it solves the problem of anachronisms (Astruc, *Conjectures*, 378-430). Fourth, it absolves Moses of negligence in composition since he was faithfully reporting his received memoirs (Astruc, *Conjectures*, 431-51).

⁷ In the estimation of U. Cassuto, *The Documentary Hypothesis and the Composition of the Pentateuch* (orig. 1941; Jerusalem: The Magnes Press, 1961), 10; cf. Eichhorn's evaluation of Astruc, Johann Gottfried Eichhorn, *Einleitung in das Alte Testament* (orig. 1780-83; 5 vols.; 4th ed.; Göttingen: Carl Eduard Rosenbusch, 1823), 3:22.

both oral and written traditions rather than unmediated revelation from God.⁸ For this reason Eichhorn was concerned with the nature and transmission of Semitic historiography, and attempted to evaluate the historical worth of these sources.⁹ He posited that the oral traditions were passed down through the tribes as family traditions, whereas others were associated with a place or object.¹⁰ With respect to the written sources, he posited that there was no prose, but only poetry.¹¹ Echoing Astruc, Eichhorn believed that the written sources behind Genesis consisted mainly of two historical works which had been put together.¹² These sources are recognized through the occurrence of doublets (*Wiederholungen*),¹³ as well as through the interchange of divine names.¹⁴ He found that "In diesen wiederholenden Stellen ist die Abwechslung des Stils unverkennbar."¹⁵ Many authors were involved in the pre-mosaic sources, and the content of the two historical works was well-known in Moses' time.¹⁶ Eichhorn found it difficult to separate the two sources, however he proposed an identification of J and E, as well as the linking accounts which are neither J nor E (*Eingeschaltete Urkunden*).¹⁷

One notes that as early opinions on the significance of the interchange in words for 'God' in Genesis were forming and shaping the critical consensus, both Astruc and Eichhorn assumed that this textual feature was associated with sources. However, neither of these scholars demonstrated that this interchange is not a stylistic and literary feature. Inherent within the discussion is the assumption that an author mechanically transmitted the divine name which was characteristic to one of the several source-texts.¹⁸

⁸ Eichhorn, *Einleitung*, 3:18-19.

⁹ Eichhorn, *Einleitung*, 3:23-24.

¹⁰ Eichhorn, *Einleitung*, 3:25-27.

¹¹ Eichhorn, *Einleitung*, 3:28-29, 34-35.

¹² Eichhorn, *Einleitung*, 3:42-43.

¹³ Eichhorn, *Einleitung*, 3:44-51.

¹⁴ Eichhorn, *Einleitung*, 3:51-59.

¹⁵ Eichhorn, *Einleitung*, 3:51.

¹⁶ Eichhorn, *Einleitung*, 3:64-65, 93-104.

¹⁷ Eichhorn, *Einleitung*, 3:103-6.

¹⁸ J. Tigay finds a parallel to this mechanical handling of material in the later reluctance of redactors to change material added to the *Gilgamesh Epic* ('The Evolution of the Pentateuchal Narratives in the Light of the Evolution of the *Gilgamesh Epic*,' in *Empirical Models for Biblical Criticism* [ed. J. Tigay; Philadelphia: University of Pennsylvania Press, 1985], 45). This suggests that the following proposal of the editing of words for 'God' in the text of Genesis occurred at an earlier rather than a later date.

8.1.3 W.M.L. de Wette, H. Graf, W. Vatke, and J. Wellhausen

Subsequent scholars of note such as W.M.L. de Wette, W. Vatke, K.H. Graf, and J. Wellhausen focused their attention on refining the identification of these literary sources, their dating, and the identification of their historical context through to the Pentateuch's (or Hexateuch's) final composition during the exile or even later.¹⁹ As a result, the scholarly consensus regarded the meaning of words for 'God' and the interchange between יהוה and אלהים within the Biblical text to be a reflection of the theologico-political outlook of the historical communities within which these documents were shaped and handed down. יהוה was the name for God used in the document J which was associated with the southern kingdom, and אלהים was the name for God in the document E which was associated with the northern kingdom. The document JE resulted from the interweaving of these two sources sometime after the fall of the northern monarchy in 722 BC, and the names for God which were in the original sources were retained in the same materials as they were faithfully integrated into the subsequent text.

8.1.4 Evaluations of Source Criticism

Although the Documentary Hypothesis as originally formulated proved untenable, modified versions of it are quite firmly entrenched within the field of Old Testament studies both in terms of source-critical issues and in terms of dating schemes. Even as critical scholars followed Gunkel, Gressmann, Von Rad, and Westermann in the direction of form-criticism and tradition-history, discussions retained the terminology 'Yahwist' and 'Elohist', defined variously from scholar to scholar. Moreover, the use of one word for 'God' or another within the text of Genesis and Exodus continues to figure to some degree in the debate over sources (e.g., see volumes 1 and 2 of Westermann's Genesis commentary).

This is not the place to present a detailed critique of the Documentary Hypothesis and its variations, however in passing it is helpful to note that the following scholars have expressed some discomfort with various aspects of the theory. First, from within the source-critical camp P. Volz and W. Rudolph argued as

¹⁹ De Wette, *Beiträge*; Vatke, *Die Religion des Alten Testamentes*; Graf, *Die Geschichtlichen Bücher des Alten Testament.*; Wellhausen, *Prolegomena; Die Composition des Hexateuchs und der Historischen Bücher des Alten Testaments* (orig. 1876-77; 4th ed.; Berlin: Walter de Gruyter, 1963).

early as 1933 against the existence of the Elohist document,²⁰ whereas J. Van Seters and R.N. Whybray have dispensed with the divine name criterion altogether.²¹ Moreover, G.J. Wenham is prepared to allow for historical or theological reasons behind the interchange both in the primeval history and within the patriarchal narrative.²² Second, among practitioners of tradition-history, C. Westermann likewise questions that the document E ever existed.²³ Moreover, both R. Rendtorff and R.W.L. Moberly are prepared to give up the Documentary Hypothesis altogether in looking to larger units of tradition.²⁴ Third, practitioners of literary criticism and discourse analysis have found the theory problematic: A. Berlin,²⁵ M. Sternberg,²⁶ and H. Kuhn.²⁷ The expression of these misgivings indicates that source-criticism has not achieved assured results, and suggests the need for an investigation such as this at least in order to raise the question of whether or not various phenomena such as the interchange of words for 'God' may be explained better along other lines.

8.1.5 ANE Parallels

At this point, it is helpful briefly to note ANE comparative evidence which bears upon the issue of interchange in words for 'God' within a literary text. Was it common in ANE literary practice for a single god to be referred to by more than one word, or by a proper name and an appellative? Evidence suggests that in fact it was not uncommon for ANE deities to have many different names.²⁸ For example, in Egypt the god Re had many names and forms, and one of his names was hidden.²⁹ Re was variously called Re, Atum, Horus-of-Praise, or Khepri within a single, fairly

²⁰ P. Volz and W. Rudolph, *Der Elohist als Erzähler: Ein Irrweg der Pentateuchkritik?* (Giessen: Alfred Töpelmann, 1933).

²¹ J. Van Seters, *Abraham in History and Tradition* (New Haven and London: Yale University Press, 1975); R.N. Whybray, *The Making of the Pentateuch: A Methodological Study* (JSOTSup 53; Sheffield, 1987).

²² G.J. Wenham, 'The Priority of P' *VT* 49(1999):255; cf. 'Pondering the Pentateuch: The Search for a New Paradigm', in *The Face of Old Testament Studies: A Survey of Contemporary Approaches* (ed. David W. Baker and Bill T. Arnold; Grand Rapids: Baker, 1999), 116-44.

²³ Westermann, *Genesis*.

²⁴ R. Rendtorff, *The Problem of the Process of Transmission in the Pentateuch* (trans. John J. Scullion; JSOTSup 89; Sheffield, 1990); orig. *Das Überlieferungsgeschichtliche Problem des Pentateuch* (BZAW 17; Berlin: W. de Gruyter, 1977); Moberly, *The Old Testament*.

²⁵ A. Berlin, *Poetics and Interpretation of Biblical Narrative* (Sheffield: The Almond Press, 1983).

²⁶ Sternberg, *The Poetics of Biblical Narrative*.

²⁷ H. Kuhn, 'Is Gen. 27:46 P or J? And How the Answer Affects Translation', in *Biblical Hebrew and Discourse Linguistics* (ed. Robert D. Bergen; SIL, 1994), 283-99.

²⁸ This type of evidence was earlier noted in K.A. Kitchen, *Ancient Orient and Old Testament* (London: Tyndale, 1966), 121-25.

²⁹ *ANET*, 12.

short text.³⁰ Moreover, Astarte was referred to as Astarte, ‘daughter of Ptah’, and a ‘furious and tempestuous goddess’.³¹ In the stela of Ii-kher-nofret from Abydos, Osiris was referred to variously as ‘the Foremost of the Westerners’, ‘the Lord of Abydos’, ‘god’, ‘Wen-nofer’, and ‘the Lord’.³² Similarly, within the Sumero-Akkadian hymns and prayers, Ishtar was called both by her proper name and an appellative:

Praise the goddess, the most awesome of the goddesses.
Let one revere the mistress of the peoples, the greatest of the Igigi.
Praise Ishtar, the most awesome of the goddesses.
Let one revere the queen of women, the greatest of the Igigi.³³

The parade example of multiple names for a single god is the *Enûma Elish* with the 50 names of Marduk in tablets VI and VII.³⁴

From this evidence one may draw several conclusions. First, these examples demonstrate that it is less than unheard-of for an ANE god or goddess to be referred to either by multiple names and titles, or by an appellative within a single text. Therefore Astruc’s judgment that the intentional use of both יהוה and אלהים by a single author would be quite bizarre does not resonate with actual compositional practices in the ANE. Second, a single god or goddess may be referred to both using a proper name and an appellative within a single text without the interchange being associated with underlying literary sources, as in the ‘Hymn of Ishtar’.³⁵ This at least raises suspicion that the interchange between names and titles for the Lord in the Pentateuch may not be associated with underlying literary sources. Third, the use of multiple names or titles for a single god or goddess may be used intentionally by an author in order to make a theological point, as in the case of the 50 names of Marduk. This is not to deny that some names may have had a pre-history (which is clearly the

³⁰ ANET, 13.

³¹ ANET, 17-18.

³² ANET, 329-30.

³³ ANET, 383.

³⁴ A. Heidel, *The Babylonian Genesis* (2d ed.; Chicago: The University of Chicago Press, 1951), 51-59.

³⁵ M.H. Segal (‘El, Elohim, and YHWH in the Bible’ *JQR* 46[1955]:89-115, esp. 114-15) notes that within the Bible it is common for key figures to be referred to with interchange between a proper name and a title. For example, the text refers to Jethro also as the father-in-law of Moses (Exod 18:2,5,7,8,9,10,12,14,15,17,24,27), Ahimelech as the priest (1 Sam 21:2,3,5,6,7,9), David as the king (2 Sam 15-20; 21:1-14; 24; 1 Kgs 1), Solomon as the king (1 Kgs 1:50-53; 2:13-46; 10:1-13), Rehoboam as the king (1 Kgs 12:1-19), Ahab as the king (of Israel; 1 Kgs 20), and Elisha as the man of God (2 Kgs 4-5).

case in the *Enûma Elish*), but rather to emphasize the point that through reappropriation they are embedded within a different conceptual matrix, given new meaning, and function poetically as part of a text-system within an organic whole.³⁶

However in moving beyond patterns of divine reference, what does comparative study reveal about compositional methods in the ANE? This is the issue which directly impinges on whether or not words for 'God' are related to multiple literary sources within the Pentateuch. In order to discover how ancient documents were composed and edited within the ANE, J. Tigay examined the evolution of the Gilgamesh Epic through all of its known written stages over a period of at least 1,500 years.³⁷ His study aims to gain some empirical perspective on the hypothetical critical methods which dominate the fields of Biblical and classical studies.³⁸ Moreover,

By showing what happened in a field where the history of a composition can be documented, such studies suggest what may also have happened—allowing for differences—in fields where the history cannot be documented, and they may show scholars in these fields whether their hypotheses at all resemble the literary realia of the ancient world.³⁹

He traces the various stages of redaction from the Old Babylonian (2000-1600 B.C.) transcriptions of individual Sumerian tales which may date to the outgoing third millenium, to various versions dating to the Middle Babylonian Period (ca. 1600-1000 B.C.), to the late version of the Akkadian Nineveh text from the remains of the library of Ashurbanipal (668-627 B.C.).⁴⁰

Tigay notes that as literary methods similar to those used in Biblical studies were applied to cuneiform studies in the late nineteenth century, scholars found inconsistencies, redundancies, and other clues in cuneiform documents which seemed to point toward divergent underlying traditions and compositional stages.⁴¹ In work on the late version of the Gilgamesh Epic, M. Jastrow argued that the final version evidenced originally separate elements of floating tradition which were

³⁶ Cf. McConville, 'Yahweh and the Gods.'

³⁷ J. Tigay, *The Evolution of the Gilgamesh Epic* (Philadelphia: University of Pennsylvania Press, 1982), 1.

³⁸ Tigay, *Gilgamesh*, 2.

³⁹ Tigay, *Gilgamesh*, 2.

⁴⁰ Tigay, *Gilgamesh*, 11-12.

⁴¹ Tigay, *Gilgamesh*, 16-17.

attached to a single hero.⁴² S.N. Kramer then partially confirmed Jastrow when Kramer argued on the basis of Sumerian fragments that originally unconnected tales were joined together by later hands in order to form a literary whole with a unified theme and plot sequence.⁴³ By implication, Kramer's study also partially disproved Jastrow's claim that floating tradition was attached to a single hero since the Sumerian fragments were originally attributed to Gilgamesh, with the exception of later elements such as the flood story.

How may one describe the evolution of the Gilgamesh epic? Tigay makes the following observations:

... the late version fleshes out—some would say pads—the epic considerably. Although the plot remains essentially the same, several episodes are restructured or expanded with new material, although a few are abridged. Much of the new material has a homogenizing effect: Variety in wording is diminished, and dissimilar but related sections become much more repetitious and similar to each other. Recurrent thematic and verbal motifs lend more explicit unity to the epic Changes of these types adapt the epic to a stylistic norm well known in the epic literature. New sections are added to the epic as introductory and supplementary matter. The role of one character, the sun-god Shamash, is redefined in the light of geopolitical changes and theological reflection. Although the plot of the epic seems to have remained basically unchanged, the post-Old Babylonian editors exercised freedom with regard to its structure and content, just as they had with regard to its wording.⁴⁴

Only with the late version did the text approach stability, and this standardization of the wording of the text did not include its grammar (status, case, number, and gender of nouns, tense and mode of verbs, phonology, word order, and variant forms of the same word).⁴⁵ Moreover, "among manuscripts of the late version, only a few lines are not verbally identical in all the manuscripts, and this is despite the fact that some passages are attested in several manuscripts."⁴⁶ With respect to dating,

various considerations arising from the study of Akkadian literature as a whole have led scholars to the conclusion that the late, standardized versions of most Akkadian literary texts, including *The Gilgamesh Epic*, were produced during the last half or quarter of the second millennium. As a rough

⁴² Tigay, *Gilgamesh*, 17.

⁴³ Tigay, *Gilgamesh*, 19.

⁴⁴ Tigay, *Gilgamesh*, 109.

⁴⁵ Tigay, *Gilgamesh*, 130-31.

⁴⁶ Tigay, *Gilgamesh*, 131.

approximation of the date, 1250 is sometimes given, but it should be kept in mind that the date is conjectural.⁴⁷

What do these observations imply with regard to critical methodology in relation to literary and redaction history? Tigay notes that his study to some degree vindicates Jastrow's recognition of the diversity of sources underlying the Gilgamesh Epic, and that Jastrow did identify some of them in a general way although he could not give a detailed description.⁴⁸ However, the comparison between the Sumerian sources and the Old Babylonian version demonstrates the degree of error in trying to reconstruct sources from the epic alone, which should be sobering for literary critics.⁴⁹ Tigay concludes that this knowledge should "enable us to use the theoretical approach in a more sophisticated and realistic way, when we must."⁵⁰ Moreover, Tigay's study demonstrates the way that an author and editors used traditional materials in order to reflect seriously on their literary heritage, and in order to find in it new possibilities for themselves and their audiences.⁵¹ Traditional materials were recast in accordance with the writer's purposes, and therefore they serve a new function.⁵²

Although Tigay uses his results as evidence to empirically support the documentary hypothesis,⁵³ it seems that his investigation instead suggests that if the Pentateuch were composed and edited in a manner analogous to that of the Gilgamesh Epic, then early, related materials were unified by a central theme in order to form a coherent, single document.⁵⁴ Then other materials were subsequently added to this unified document, and minor changes were made at various times. In applying the results of Tigay's investigation to Biblical studies, A. Berlin comments that

The study of *Gilgamesh's* literary history makes clear that even though it incorporated other sources, occasionally with little modification of them, it

⁴⁷ Tigay, *Gilgamesh*, 131.

⁴⁸ Tigay, *Gilgamesh*, 248.

⁴⁹ Tigay, *Gilgamesh*, 248.

⁵⁰ Tigay, *Gilgamesh*, 248.

⁵¹ Tigay, *Gilgamesh*, 249.

⁵² Tigay, *Gilgamesh*, 249.

⁵³ Tigay, 'Introduction,' *Empirical Models*, 19-20.

⁵⁴ A. Berlin notes that there is no evidence of a gradual evolution from unrelated Sumerian Gilgamesh stories to the unified Akkadian version (Berlin, *Poetics*, 130). Therefore she finds that this does not support the contention of Westermann and other form-critics that individual stories gradually develop into long, integrated narratives.

was not the result of the kind of cut and paste operation that source critics describe, nor was it the product of a slow, natural accretion of materials, as form critics assume. Rather it was the result of creative authors and editors working within their literary tradition, drawing on existing sources but reshaping them for their own purposes.⁵⁵

In relation to the present investigation of the interchange of words for 'God', it is noteworthy that Tigay's compositional study did not find any parallel for an association between words for 'God' and distinct literary sources which were later woven together.⁵⁶ Rather, as Berlin points out, composition and redaction proceeded along other lines. Therefore although source and redaction criticism has its place in Biblical studies, the work of Tigay in conjunction with Berlin's interpretation raises questions regarding the validity of associating words for 'God' with literary sources in cut-and-paste fashion. Moreover, whatever the relationship of the interchange in words for 'God' to redaction history, this evidence indicates that it is plausible that the interchange between יהוה and אלהים reflects the theological outlook of someone at some point in history rather than separate literary sources.

On the basis of this state in scholarship, the present investigator first concludes that the traditional source-critical account for the interchange between יהוה and אלהים has not adequately explored all of the possible ways of accounting for the data. Source critics have traditionally assumed that the use of a particular name for God is associated with an underlying literary source without first establishing that interchange of words for 'God' indicated literary sources elsewhere in the ANE. Although in the eyes of critical scholarship there is evidence for sources within the pentateuchal text (whether it be interwoven documents or larger units of tradition), it has not been established that the interchange of words for 'God' is related to other evidence for sources.⁵⁷ Moreover, scholars within the source-critical camp, tradition

⁵⁵ Berlin, *Poetics*, 132.

⁵⁶ Tigay ('The Stylistic Criterion of Source Criticism in the Light of Ancient Near Eastern and Postbiblical Literature,' in *Empirical Models*, 149-73) argues for distinctive vocabulary as a valid criterion in recognizing sources. Although there may be distinctive vocabulary, words for 'God' are not among Tigay's evidence. Moreover, Tigay argues against K.A. Kitchen's interpretation of Ashurbanipal's *Prism A* (Kitchen, *Ancient Orient*, 124) and in the process seems to misread poetic parallelism and synonymy as a conflation of sources with characteristic vocabulary.

⁵⁷ Richard Elliott Friedman (*The Bible with Sources Revealed: A New View into the Five Books of Moses* [San Francisco: HarperCollins, 2005], 1-31, esp. 10-11) assumes the traditional position of the Documentary Hypothesis, and is a recent exception to those who find that the interchange of words for 'God' is related to underlying sources (in conjunction with other literary phenomena). However,

critics, and literary critics have expressed uneasiness with the traditional view of source criticism, which indicates a mounting awareness of the inadequacies of the theory. Second, one may conclude on the basis of J. Tigay's study that the identification of underlying sources should proceed on the basis of evidence other than the interchange of words for 'God' since there is no known ANE parallel for this practice of associating words for 'God' with a given literary strand. Third, there is as yet no *Vorlage* which serves as evidence that these hypothetical documents existed which used a characteristic name for 'God'. Fourth, source-critics assume that authors and redactors would not have changed the various words for 'God' in their new composition or redaction, which has not been proven true for all periods of pentateuchal literary history. This is an unarticulated assumption which remains unjustified. Therefore on the basis of these problems with the traditional source-critical account of the interchange, it is worth exploring the alternative view which has been put forth by those who find that the interchange is motivated by literary concerns.

his work does not seem to be articulated very carefully. First, Friedman states at the outset of his discussion that among both radical and traditional scholars who claim that the Documentary Hypothesis has been overthrown, nobody "has ever responded to the classic and current arguments that made the Documentary Hypothesis the central model of the field" (*Sources Revealed*, 1). Friedman therefore seems either to be unaware of the work of Umberto Cassuto, Rolf Rendtorff, R.N. Whybray, R.W.L. Moberly, and Gordon J. Wenham, who collectively have responded to the arguments which Friedman puts forth, or unaware of the vast amount of literature on the subject (going back two centuries, nonetheless!). Although Friedman cites his own scholarship in order to point the reader toward his rebuttal of critics (*Sources Revealed*, 6), his contact with the literature should have acquainted him with rebuttals of the tenets of the Documentary Hypothesis, even if he is not convinced by the arguments which have been put forth. Second, Friedman maintains the traditional view that the various sources have differing opinions regarding when the name יהוה was revealed to humans. Accordingly, E and P identify God as 'El' or 'Elohim' until the name is revealed to Moses, and subsequently, E and P also use the Tetragrammaton. However, Elliott fails to provide a reason why E and P continue to use El and Elohim after Exodus 3 and 6 (e.g., Exod 18; 20:1). Even if Friedman is correct, then the interchange within E and P still demands an explanation, although the phenomenon has been reduced to two sources. On this account, Friedman has yet to account for the evidence of the interchange between יהוה and אלהים during the course of his presentation of the complex of evidence which convinces him of the validity of the Documentary Hypothesis. Third, Friedman states that "The J source never uses the word God (Elohim) in narration. When individual persons in the story are quoted, they may use this word; but the J *narrator* never uses the word, without a single exception in the Masoretic Text" (*Sources Revealed*, 10-11). Gen 2:4-3:24, which Friedman identifies as J material, may therefore present problems for his formulation since the Lord is repeatedly identified as יהוה אלהים by the narrator. Third, in his discussion of 'D and the Period of Josiah' (*Sources Revealed*, 24-26), Friedman fails to mention the work of G.J. McConville, who argues convincingly that D materials are not necessarily to be linked exclusively with the time of King Josiah.

8.2 The Literary Approach of U. Cassuto

We now turn to the major literary solution of the interchange of words for 'God' from the twentieth century. U. Cassuto rejected the Documentary Hypothesis outright and instead approached the interchange of words for 'God' from both a literary and a comparative perspective.⁵⁸ He began with the presupposition that the interchange between יהוה and various surface forms of אלהים is motivated by literary stylistics rather than remaining as a vestige of literary sources. Cassuto looked to the wisdom traditions in Egyptian, Babylonian, and Aramaic sources and concluded that the sages "use a general term when they wish to convey the general concept of Deity, and proper names when they desire to refer to the distinctive character and attributes of their gods."⁵⁹ Therefore

The great innovation on the part of the Israelites consists in the fact that, while the writings of the pagans give expression, on the one hand, to the abstract and general notion of Divinity, and on the other, make mention of some particular god, in Hebrew literature the concept of the specific God of Israel is completely identified with that of the God of the whole earth. YHWH, whom the children of Israel recognize and before whom they prostrate themselves, is none other than 'Elōhīm, of whose dominion over them all men are more or less clearly conscious, and whom they are destined to acknowledge fully in time to come. This is the sublime thought to which the Biblical poets give expression through the variation of the Names.⁶⁰

⁵⁸ Cassuto, *Documentary Hypothesis*. Cf. U. Cassuto, *La Questione della Genesis* (Florence, 1934). Among other Jewish scholars, both B. Jacob (*Exodus*) and M.H. Segal ('El, Elohim, and YHWH') likewise argued that the interchange was not related to sources, however their argumentation was not as systematic as that of Cassuto. Whereas Cassuto and Jacob argued for a literary motivation, Segal believed that the interchange reflected the use of names in spoken Hebrew at various points in Israelite history. Earlier, E.W. Hengstenberg argued for a literary interpretation, however his views were not taken seriously by critical scholars in the latter half of the nineteenth century (*Beiträge*). Hellmut Rosin (*The Lord is God: The Translation of the Divine Names and the Missionary Calling of the Church* [Amsterdam: Nederlandsch Bijbelgenootschap, 1956]) attempted a solution to the problem of interchange, however he discussed the book of Jonah rather than beginning with the Pentateuch. More recently, Donald J. Slager ('The Use of Divine Names in Genesis,' *BT* 43[1992]:423-29) is to be commended for trying to explain the interchange in Genesis on literary grounds, however he cannot explain all of the occurrences of אלהים. Jonathan Magonet ('The Names of God in Biblical Narratives,' in *Words Remembered, Texts Renewed: Essays in Honor of John F.A. Sawyer* [ed. Jon Davies, Graham Harvey, and Wilfred G.E. Watson; JSOTSup 195; Sheffield: Sheffield Academic Press, 1995], 80-96) argues that the interchange between יהוה and אלהים indicates perspective, however this does not seem to hold true in all cases. This type of argument will be dealt with in the discussion of Cassuto's interpretation of Exodus 3 in chapter 11.

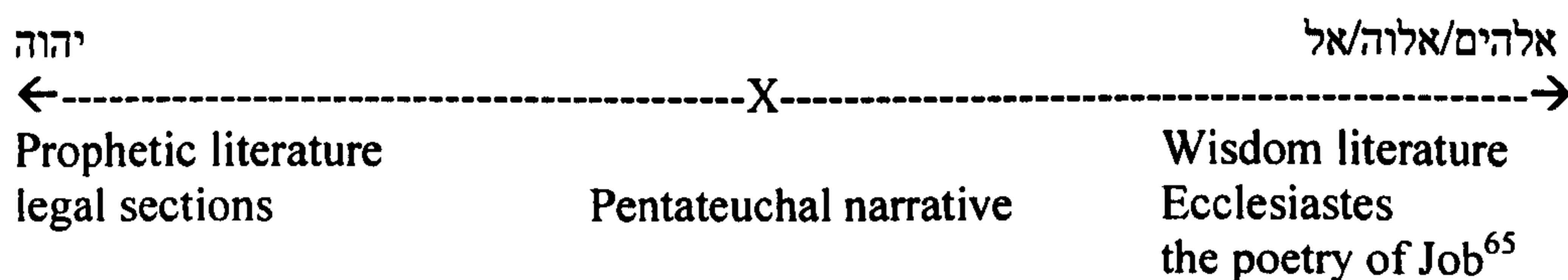
⁵⁹ Cassuto, *Documentary Hypothesis*, 25.

⁶⁰ Cassuto, *Documentary Hypothesis*, 25.

He later states, “We have also seen that this difference in the choice of the Divine Names flows on the one hand from the original meaning of the Names and on the other from the literary tradition of the ancient East.”⁶¹

In addition to ANE wisdom literature, Cassuto also looked to usage within Jewish tradition. He found that in post-Biblical Hebrew such as Talmudic and Midrashic literature, one finds יהוה and other names in reference to the Lord rather than the appellatives אל, אלוה, and אלהים.⁶² These appellatives are instead used to signify heathen gods, or “in reference to the One God—and this is an exception that proves the rule—they are found solely in conversations with the Gentiles.”⁶³ He continues, “Also in modern Hebrew, in so far as we are exact in our choice of words, we employ the Tetragrammaton when we have in mind the traditional Jewish idea of the Deity, and the name *'Elōhīm* when we wish to express the philosophic or universal concept of the Godhead.”⁶⁴

In turning to the use of words for ‘God’ within the Biblical literature itself, one finds the following continuum in the classification of materials:



The Pentateuchal narrative finds itself halfway between the almost exclusive use of יהוה in reference to the Lord within characteristically Israelite materials such as the prophets or legal materials on the one hand, and on the other hand wisdom literature with an international flavor such as Ecclesiastes or the poetic sections of Job. This usage therefore leads Cassuto to the following conclusion with regard to pentateuchal narrative:

⁶¹ Cassuto, *Documentary Hypothesis*, 27.

⁶² Cassuto, *Documentary Hypothesis*, 29.

⁶³ Cassuto, *Documentary Hypothesis*, 29.

⁶⁴ Cassuto, *Documentary Hypothesis*, 30.

⁶⁵ Adapted from Cassuto’s discussion (*Documentary Hypothesis*, 27).

It embodies the general traditional materials of the ancient East, elements that are derived from the sources of the wisdom literature or have passed through its channels, and it contains tales of world events, in which Israelite and Gentile memories are interwoven and fused. This enables us to draw the first conclusion: the fact that the narrative writings occupy, in regard to the use of the sacred names, an intermediate position between the national categories of literature, which employ only the Tetragrammaton, and the wisdom literature, which prefers the Names that were originally common substantives, can in general be satisfactorily explained by the composite character of its contents, which include some features that are close to the former literary types and others that approximate to the latter class.⁶⁶

On the basis of the preceding assumptions, Cassuto posits the following literary function for the interchange between יהוה and אלהים within the Pentateuch:

It selected the name YHWH when the text reflects the Israelite conception of God, which is embodied in the portrayal of YHWH and finds expression in the attributes traditionally ascribed to Him by Israel, particularly in His ethical character; it preferred the name *'Elōhīm* when the passage implies the abstract idea of the Deity prevalent in the international circles of 'wise men'—God conceived as the Creator of the physical universe, as the Ruler of nature, as the Source of life.

The Tetragrammaton is used, when expression is given to the direct, intuitive notion of God, which characterizes the simple faith of the multitude or the ardour of the prophetic spirit; the name *'Elōhīm*, when the concept of thinkers who meditate on the lofty problems connected with the existence of the world and humanity is to be conveyed.

The name YHWH occurs when the context depicts the Divine attributes in relatively lucid and, as it were, palpable terms, a clear picture being conveyed; *'Elōhīm*, when the portrayal is more general, superficial and hazy, leaving an impression of obscurity.

The Tetragrammaton is found when the Torah seeks to arouse in the soul of the reader or the listener the feeling of the sublimity of the Divine Presence in all its majesty and glory; the name *'Elōhīm*, when it wishes to mention God in an ordinary manner, or when the expression or thought may not, out of reverence, be associated directly with the Holiest Name.

The name YHWH is employed when God is presented to us in His personal character and in direct relationship to people or nature; and *'Elōhīm*, when the Deity is alluded to as a Transcendental Being who exists completely outside and above the physical universe.

⁶⁶ Cassuto, *Documentary Hypothesis*, 30.

The Tetragrammaton appears when the reference is to the God of Israel relative to His people or to their ancestors; *'Elōhīm*, when He is spoken of in relation to one who is not a member of the Chosen People.

YHWH is mentioned when the theme concerns Israel's tradition; and *'Elōhīm*, when the subject-matter appertains to the universal tradition.⁶⁷

H. Brichto understands the poetical distinctions that Cassuto is getting at and is in essential agreement, however he lodges the following critique and corrections since "there are ambiguities in the above formulations that render them vulnerable to quibble or to rebuttal":

1. The author has God's ethical dimensions in mind when using YHWH in many places, but can one say that YHWH is also used in reference to a concept of God that belongs specifically to Israel? For example, YHWH is regularly used in the account of God's relations with the non-Israelite Balaam (Num 22:8, 13, 18, 19, 22, 24, 31-32, 34-35) and "with his non-Israelite ass" (22:23-28).
2. When Elohim indicates "the abstract conception of God", Cassuto attributes this usage to "the international circles of the Sages". This group's existence in the world of the Biblical authors is comparable to the existence of the unicorn.
3. YHWH is used when the writer wants to express a "direct and intuitive notion of God", but when is this idea "characteristic of the unsophisticated faith of the multitude?"
4. The sphere of heaven is allotted for YHWH, and the sphere of earth to Man in Ps 115:16, as well as Ps 24:1. This contradicts Cassuto's view of YHWH as "in direct relationship to human beings or to nature." Elohim, according to

⁶⁷ Cassuto, *Documentary Hypothesis*, 31-32. This formulation also appears in Cassuto's commentary on Genesis as follows:

Following are some of the rules governing the use of the two Names in the book of Genesis that emerged from my investigations:

- (a) The Tetragrammaton occurs when Scripture reflects the concept of God, especially in His *ethical* aspect, that belongs *specifically to the people of Israel*; *'Elōhīm* appears when the Bible refers to the abstract conception of God that was current in the international circles of the Sages, the idea of God conceived in a general sense as the Creator of the *material* world, as the Ruler of nature, and as Source of life.
- (b) The name YHWH is used when Scripture wishes to express that direct and intuitive notion of God that is characteristic of the unsophisticated faith of the multitude; but *'Elōhīm* is employed when it is intended to convey the concept of the philosophically minded who study the abstruse problems connected with the world and humanity.
- (c) YHWH appears when the Bible presents the Deity to us in His personal character and in direct relationships to human beings or to nature; whereas *'Elōhīm* occurs when Holy Writ speaks of God as a Transcendental Being, who stands entirely outside nature, and above it." (U. Cassuto, *A Commentary on the Book of Genesis* [orig. 1944; trans. Israel Abrahams; 2 volumes; Jerusalem: Magnes, 1978], 1:87-88).

Cassuto, is supposedly “a Transcendental Being, who stands entirely outside nature, and above it”.⁶⁸

These weaknesses lie at the heart of Cassuto’s overprecise formulation of the function of the divine names, as well as his dichotomous categories for usage of the names when in many or most cases they “overlap in nuance, intention, and extension.”⁶⁹

The present investigation agrees with Cassuto that traditional source criticism wrongly evaluates the meaning of the interchange of divine names within the Pentateuch. Moreover, Cassuto rightly approached the issue by searching for poetic or stylistic reasons for the interchange. There are, however, several methodological problems which hindered Cassuto in his attempt to describe the stylistics of the interchange in a satisfying manner. Chiefly, Cassuto formulation is too nebulous and arbitrary to be convincing. As Brichto notes regarding Cassuto’s formulation, it simply does not work. Cassuto himself admits that “Sometimes, of course, it happens that two opposite rules apply together and come in conflict with each other; then, as logic demands, the rule that is more material to the primary purport of the relevant passage prevails.”⁷⁰ Second, Cassuto crosses genre boundaries in formulating the meaning and function of יהוה and אלהים within the Pentateuch. Appeal to wisdom literature, poetry, and prophetic writing confuses the issue since pentateuchal narrative and juridical materials function in a manner which is distinct from other genres. Third, Cassuto’s use of ANE comparative data imports meaning into the text which may not have been intended by the implied author for the implied audience. Were the implied readers expected to be acquainted with the usage of words for ‘Deity’ in wisdom literature from Egypt to Babylon? Although one could claim that this was a cultural expectation, usage within the wisdom genre does not seem to work within the Pentateuch. Fourth, Cassuto fails to integrate poetic or literary theory into his discussion of the interchange of words for ‘God’. Key developments in poetic theory were not put forth until after Cassuto’s work, and therefore he did not have the tools at his disposal for adequately solving what seems to be a problem

⁶⁸ H. Brichto, *The Names of God: Poetic Readings in Biblical Beginnings* (New York: Oxford, 1998), 10-11.

⁶⁹ Brichto, *Names*, 11.

⁷⁰ Cassuto, *Documentary Hypothesis*, 32.

of literary poetics. It is precisely these advances which make the present investigation possible.

The following analysis will therefore attempt to refine the work of Cassuto by allowing poetic theory to guide the ensuing investigation of interchange, and it will attempt to accomplish this by performing a close reading of the structure of the pentateuchal MT itself rather than by importing meaning from comparative studies in such a way as to mute the voice of the text's own structure. If recognizable patterns may be found within the pentateuchal text, then this would suggest that the interchange is indeed motivated by literary and theological concerns. Accordingly, discussion now turns to relevant principles from poetic theory.

CHAPTER 9

LITERARY THEORY

9.0 Introduction

In the preceding chapter we examined past attempts to explain the interchange between יהוה and אלהים within the Pentateuch, noted the discomfort of some scholars with the divine name criterion in determining sources, and then concluded that traditional source-critical accounts of the interchange are without parallel in the ANE. Instead, authors and editors generally used traditional materials with theological intent, and this suggests the plausibility of the claim that the alternation of words for 'God' within the Pentateuch is purposeful rather than accidental. Moreover, U. Cassuto attempted to explain the interchange as a literary phenomenon, however his methodology was inherently flawed since it violated genre distinctions and imported meaning into the text rather than performing a close reading of the text of the Pentateuch itself in order to observe any noticeable patterns within the literary structure. Therefore discussion now turns to relevant principles from poetic theory which may serve as helpful heuristic devices for observing literary patterns by placing methodological constraints on the present investigation. Thus we will now examine the principles of characterization, narrative linearity, and cumulative reading knowledge, which will then be followed by a discussion of the way in which the interchange may affect the interpretation of the unit within which it occurs.

Although the present investigator finds the above-mentioned literary principles to be helpful for bringing the evidence into focus in this particular investigation, they must not be applied in procrustean fashion. For example, narrative linearity is helpful for describing what is happening with the interchange between words for 'God', however other principles are useful for identifying other literary processes.

9.1 Characterization

How is characterization accomplished, and what is its relation to narrative context? S. Rimmon-Kenan distinguishes between the direct and the indirect

definition or presentation of character.¹ The direct definition of character names the traits by an adjective, abstract noun, or some other kind of noun.² In contrast, the indirect presentation of character displays and exemplifies a trait in various ways, leaving to the reader the task of inferring the implied quality.³ In literature in general, there may sometimes be a semantic connection between naming and the morphology of a name (e.g., Pride, Lust, Goodman).⁴ In turning to the Biblical text, Sternberg both points out that Biblical names indicate the essence of being and the identity in specifying character, as well as the relationship between direct and indirect characterization:

All formal epithets ... enter into tight relations with the patterns that surround them, fulfilling at least one role beyond direct characterization. That invariable function consists in laying the ground for plot developments, so as to enhance their predictability or at least their intelligibility after the event. Ostensibly descriptive of the statics of character, all these epithets are implicitly proleptic within the dynamics of action.⁵

The epithet therefore bears directly on the character, as well as the plot within which the character is situated as agent or patient:

If in its overt characterizing role the epithet renders a static feature, then in its covert guise it assumes a twofold dynamic force. It shapes the sequence of our expectations (as a foreshadowing device) because it is bound to shape the sequence of events (as a developmental factor). This unusual premise to a coming proposition, then, appears as a cause that signals some effect yet unborn in the world but already a presence to be reckoned with in the reading.⁶

One may therefore say that the Biblical epithet precedes the action that it governs, and that it forms a "straight chronological line from cause to effect."⁷ Thus in relation to the words or epithets used in order to refer to 'God', they primarily indicate His nature, and this is significant for the following narrative because it indicates the nature from which God's actions derive.

¹ Shlomith Rimmon-Kenan, *Narrative Fiction: Contemporary Poetics* (London and New York: Methuen, 1983), 59.

² Rimmon-Kenan, *Narrative Fiction*, 59.

³ Rimmon-Kenan, *Narrative Fiction*, 60; cf. Sternberg, *Poetics*, 342-64.

⁴ Rimmon-Kenan, *Narrative Fiction*, 68-69.

⁵ Sternberg, *Poetics*, 331.

⁶ Sternberg, *Poetics*, 338.

⁷ Sternberg, *Poetics*, 338.

Characterization is directly applicable to the present investigation in that the לָאֵל epithets within Genesis are an overt means for characterizing יהוה in the reader's cumulative reading knowledge (treated below). Moreover, the way in which a name or title is used determines the following narrative. For this reason it will be beneficial to note the relation of characterization through names in order to observe their relation to the narrative within the text's structure.

9.2 Narrative Linearity

The second principle which bears directly on the issue of characterization in relation to words for 'God' is the notion of linear presentation.⁸ Perry states:

The literary text, like any verbal text, is received by the reader through a process of "concretization." Its verbal elements appear one *after* another, and its semantic complexes (e.g., scenes, ideas, characters, plot, value-judgments) build up "cumulatively," through adjustments and readjustments. That a literary text cannot yield its information all at once is not just an unfortunate consequence of the linear character of language. Literary texts may effectively utilize the fact that their material is grasped successively; this is at times a central factor in determining their meanings. The ordering and distribution of the elements in a text may exercise considerable influence on the nature, not only of the *reading process*, but of the *resultant whole* as well: a rearrangement of the components may result in the activation of alternative potentialities in them and in the structuring of a recognizably different whole.

Describing the stages of the reading process, and formulating the principles and functions governing the location of elements relative to each other in the closed continuum of the text, must therefore play a major role in the characterization of a literary text.⁹

Perry is followed by Rimmon-Kenan, who states that

language prescribes a linear figuration of signs and hence a linear presentation of information about things. Not only does it dictate a progression from letter to letter, word to word, sentence to sentence, etc., it also imposes upon the reader a successive perception of bits of information even when these are meant to be understood as simultaneous in the story.¹⁰

Moreover,

⁸ The principle of narrative linearity proved to be important for Jean-Pierre Sonnet's work on the significance of writing in the book of Deuteronomy (*The Book Within the Book: Writing in Deuteronomy* [Leiden: Brill, 1997], 15-16, 22).

⁹ Menakhem Perry, 'Literary Dynamics: How the Order of a Text Creates its Meanings [With an Analysis of Faulkner's "A Rose for Emily"]', *Poetics Today* 1(1979): 35.

¹⁰ Rimmon-Kenan, *Narrative Fiction*, 119-20.

narrative texts (and literature in general) can make a virtue of necessity and obtain various rhetorical effects from the linear nature of the medium. The text can direct and control the reader's comprehension and attitudes by positioning *certain* items before others.¹¹

This linearity is hermeneutically significant because

information and attitudes presented at an early stage of the text tend to encourage the reader to interpret everything in their light. The reader is prone to preserve such meanings and attitudes for as long as possible.¹²

This narrative ordering may be global, and it does not involve all of the semantic elements in the text, but only a selection of them.¹³ These semantic elements which were constructed at the beginning of the text as the result of information distribution may remain stable throughout the course of the text if there is nothing in the sequence to contradict or undermine them.¹⁴

Therefore the positioning of the creation narrative (Gen 1:1-2:3) not only at the outset of Genesis, but also at the outset of the Pentateuch-at-large, as well as its characteristic use of אלהים in conjunction with creation indicates that this positioning functions structurally to identify אלהים with creation. Moreover, this identification of the word אלהים with creation is the foremost encyclopedic knowledge which establishes the rhetorical effect of evoking the attributes associated with the creator whenever the author selects this lexical item in the following narrative (cf. the discussion of entrenchment in Chapter 3). This linear positioning therefore encourages the reader to interpret the subsequent narrative units in which אלהים is used in the light of Gen 1:1-2:3.

¹¹ Rimmon-Kenan, *Narrative Fiction*, 120.

¹² Rimmon-Kenan, *Narrative Fiction*, 120; cf. Perry, 'Literary Dynamics,' 41.

¹³ Perry, 'Literary Dynamics,' 36.

¹⁴ Perry, 'Literary Dynamics,' 48. In moving to the field of linguistics, Brown and Yule point out that the thematization of larger units of discourse means that

What the speaker or writer puts first will influence the interpretation of everything that follows. Thus a title will influence the interpretation of the text which follows it. The first sentence of the first paragraph will constrain the interpretation not only of the paragraph, but also of the rest of the text. That is, we assume that every sentence forms part of a developing, cumulative instruction which tells us how to construct a coherent representation. (Gillian Brown and George Yule, *Discourse Analysis* [Cambridge Textbooks in Linguistics; Cambridge, 1983], 133-34)

9.3 Cumulative Reading Knowledge

The third literary principle which informs the present study is that of cumulative reading knowledge. As Perry explains, “New material appearing in the course of a text can go on developing previously constructed frames—‘fill’ them or extend them.”¹⁵ These backward references may make use of material from previous stages of the text in order to add a new frame that fits in with what was previously constructed without contradiction.¹⁶ Thus new aspects of old reconstructed items are uncovered so that additional meanings are constructed out of the verbal material itself without canceling the old frame in the new integration.¹⁷ Moreover, narrative linearity is not a static notion since readers modify their preconceptions during the course of the narrative, for “The recency effect encourages the reader to assimilate all previous information to the item presented last.”¹⁸ Therefore information is constantly supplied through the course of the narrative by which the reader forms hypotheses, reinforces them, develops them, and modifies them.¹⁹

9.4 The Relation Between Linearity and Recursive Reading

While narrative linearity and a cumulative reading knowledge control the flow of information,

The reading-process is by no means unidirectional. Even though in actuality the reader proceeds in linear fashion along the text-continuum, progressing from one sentence to the next, a “backward” directed activity, even only in the mind, plays a major role in the reading-process. What has been

¹⁵ Perry, ‘Literary Dynamics,’ 59. Perry defines a frame as a system of hypotheses which create maximal relevancy among the various data of the text (‘Literary Dynamics,’ 43). The notion of cumulative reading knowledge seems amenable if not analogous to Langacker’s discussion of ‘structure building’, in which there is an addition of information added to a grounded element (Langacker, ‘Discourse,’ 171-77; cf. the discussion in Chapter 3). In his discussion of ‘consolidation’, Langacker states that “Undoubtedly, though, memories fade as new elements of structure come along. By the time we get to the last sentence ..., any specific memory of the first one may be gone. While the essential content may be retained, memory of how it was presented linguistically will soon be lost. We can usefully speak of a process of *consolidation*, whereby the essential content is abstracted from the specifics of its linguistic presentation, e.g., by collapsing the multiple references to the same individual” (‘Discourse,’ 180). Langacker continues, “As discourse unfolds, consolidation proceeds apace. The consolidated structure continues to grow or be otherwise modified, even as the discourse structure effecting its earlier evolution fades from memory. It is the consolidated structure that we retain from earlier stages in the discourse and store in long-term memory” (‘Discourse,’ 180). Thus whereas literary theory provides a simpler description of the literary structure, cognitive linguistics is able to provide an account of the psychological processes underlying the literary phenomena.

¹⁶ Perry, ‘Literary Dynamics,’ 59.

¹⁷ Perry, ‘Literary Dynamics,’ 59.

¹⁸ Rimmon-Kenan, *Narrative Fiction*, 120.

¹⁹ Rimmon-Kenan, *Narrative Fiction*, 121.

constructed up to a certain point sheds light on new components, but is illuminated by them as well.²⁰

The question then presents itself, in what manner does recursivity factor in constructing the meaning of a text? As was noted in the preceding section, cumulative reading knowledge may augment one's understanding of the meaning of a text, but it may also occur that subsequent material may "create difficulties for old frames, in which case one must go back and re-think the grounds for having constructed them, dealing once more with individual items."²¹ Therefore on the one hand there may be additional references to old material which do not contradict or cancel what was done with it previously, and on the other hand there may be more drastic activity such as correction and retrospective transformation.²²

9.5 The Relation Between Lexical Items and Interpretation

Within this investigation we are examining the interchange of יהוה and אלהים, which are individual words. It will therefore be necessary to determine in what way the repetition of particular words for 'God' affects the interpretation of the units of the text in which they occur. In this vein, it proves helpful to note the work of M. Buber, who develops the notion of the *Leitwort* as "a word or word root that is meaningfully repeated within a text or sequence of texts or complex of texts; those who attend to these repetitions will find a meaning of the text revealed or clarified, or at any rate made more emphatic."²³ Moreover, "Such measured repetition, corresponding to the inner rhythm of the text—or rather issuing from it—is probably the strongest of all techniques for making a meaning available without articulating it explicitly."²⁴ "This value consists in the fact that the meaning to be stated is portrayed without any tacked-on moral, i.e., without any disruption or distortion of the pure form of the narrative."²⁵ In the words of Bar-Efrat:

²⁰ Perry, 'Literary Dynamics,' 58.

²¹ Perry, 'Literary Dynamics,' 59.

²² Perry, 'Literary Dynamics,' 59, 60-61.

²³ M. Buber, 'Leitwort Style in Pentateuch Narrative', in *Scripture and Translation* (ed. M. Buber and F. Rosenzweig; trans. Lawrence Rosenwald with Everett Fox; Bloomington, Ind.: Indiana University Press, 1994), 114-28, 114; trans. of *Die Schrift und ihre Verdeutschung* (ed. M. Buber and F. Rosenzweig; Berlin, 1936).

²⁴ Buber, 'Leitwort,' 114.

²⁵ Buber, 'Leitwort,' 114-15.

... the key word establishes a relationship between separate stages of the narrative, conveying the essential point directly. It reveals the meaning and the implicit message of the narrative, without adversely affecting its pure artistic form in any way. In other words, the meaning is not expressed by any supplement to the actual story, through exposition of the ideas or views, but becomes apparent from the story itself, through the repetition of the key words.²⁶

Therefore like the concept of *Leitwort*, the use of a word for 'God' which has been thematized reveals one dimension of the meaning of a narrative without stating the message overtly. In the non-routine use of words for 'God', this includes the entire text of the Pentateuch.²⁷

9.6 Interpretation, Over-Interpretation, and Meaning

During the course of the following analysis two questions may arise in the mind of the reader. First, are all of the occurrences of words for 'God' laden with significance? Aren't names sometimes used merely in order to identify someone? Might this investigation therefore lead to an over-interpretation of the text and seek to identify meanings which simply are not there?

In response, the present investigator would reply that yes, names are used to identify and refer to someone. In this case, they are used in every instance in order to identify God to the reader. Moreover, Part I indicated that this investigation assumes the theoretical approach of cognitive linguistics with regard to meaning and interpretation. Therefore there is a point of crystallization in which only the most salient domain or domains are activated within the mind of the reader.²⁸ In this case יהוה and אלהים may only evoke a reference to [GOD]. However, in the post-crystallization interpretive processes much more is at work, and the salient information which has been previously acquired from the text is contextually activated within the reader's encyclopedic knowledge. This suggests that the longer the reader thinks upon the text and its structure in the process of interpretation, the more likely the reader is to discover the dimension of meaning which the use of a non-routine linguistic form is intended to add to the unit. In the case of the interchange between יהוה and אלהים, which extends across long stretches of text, it is

²⁶ Bar-Efrat, *Narrative Art*, 213.

²⁷ Conversely, the straightforward, referential use of words for 'God' does not necessarily affect the interpretation of the unit within which it occurs.

²⁸ Cf. Croft and Cruse, *Cognitive Linguistics*, 99-100.

not so much the single occurrence of one of these words or another so much as it is their distribution throughout an entire passage. In other words, the author often painted in large brush strokes so that interpreting every single occurrence leads to over-interpretation. At other times, the occurrence of one word or another does seem to be significant, so that the interpretation of its use is justified. Above all, it is the distribution of words within given contexts which points toward interpretive significance, and this must be evaluated on a case-by-case basis.

Second, it may occur to the reader that the present investigation is advocating an approach to the meaning of words which violates J. Barr's description of *illegitimate identity transfer*, which is the failure to distinguish between an object's different designations (in various historical levels of the text, in Barr's view), and *illegitimate totality transfer*, which is the practice of reading all of a word's meanings into one occurrence rather than allowing a given context to determine the word's meaning.²⁹

However, the present investigation is built on a cognitive view of language, which views meaning as conceptualized and encyclopedic (cf. Chapter 3). An encyclopedic view of meaning allows for the accessing of multiple domains within the semantic frames of יהוה and אלהים. Context then determines which domains will be accessed, and this is determined by the subject matter or lexical clues within the text. Therefore the following analysis will make strong appeal to the theme of a given unit, as well as to the appearance of certain lexical items as indicators of which encyclopedic knowledge is being accessed when there is interchange between יהוה and אלהים. This investigation therefore seeks to avoid reading all of a word's meanings into a given passage in willy-nilly fashion, which would indeed fall prey to Barr's criticisms against the Biblical Theology movement. Rather, the proper interpretation of the use of יהוה and/or אלהים within a given unit must be justified by appeal to the literary structure as a means for legitimating the proposed reading within a given context.

Moreover, the Pentateuch is a work of literature. As such, literary processes are at work. As a literary work, the Pentateuch may define and use words in a poetically significant manner, which is to be distinguished to some degree from the concept of meaning in relation to ordinary, spoken language. While this study agrees

²⁹ Barr, *Semantics*, 218.

with Barr that the meaning of a word is determined by its context at the point of crystallization, Barr's critique should be refined by recognizing that a work of literature may thematize (i.e., define) a word's meaning and develop that meaning within the linear flow of the text (cf. the discussion of augmentation in Chapter 3). Therefore a word's prescribed meaning and the concepts which are associated with it (i.e., the encyclopedic knowledge, according to cognitivists; akin to intertextuality) may interact with the structure of a text in the post-crystallization interpretive processes. This will be explored in the following discussion of the interchange between יהוה and אלהים within the Pentateuch.

CHAPTER 10

A LITERARY READING OF THE INTERCHANGE BETWEEN יהוה AND אלהים IN GENESIS

In the preceding chapter we described the literary principles of characterization, narrative linearity, and cumulative reading knowledge as heuristic devices for performing a close reading of the pentateuchal Masoretic Text in order to discover whether or not there are any significant patterns which may point toward possible literary intent in the interchange between יהוה and אלהים. Now discussion turns to a close reading of the text of Genesis. First, אלהים will be examined, second יהוה, and third the text will be followed sequentially from the primeval history through the patriarchal narrative.¹

As we consider the contextual activation of the semantic domains which our cognitive analysis identified, one may wonder if the occurrence of יהוה or אלהים is in any way predictable. In other words, given X, Y, and Z will יהוה appear, and given A, B, and C will אלהים appear? It must be stated from the outset that participant reference for 'God' is not predictable in accordance with a mathematical formulation, and to say that it is predictable would be foolhardy since overt participant reference may be motivated by stylistic concerns. On the one hand, יהוה occurs most frequently in reference to the Lord, and accordingly it is the present investigator's hypothesis that יהוה is God's default name throughout the Pentateuch. As the following discussion suggests, there seem to be no recognizable, overarching literary

¹ In Part I we first concluded that the name יהוה profiles against the following domains as part of its semantic frame (Chapter 4): [THE GOD OF THE EXODUS], [THE GOD OF THE MOSAIC COVENANT], [GOD IS MERCIFUL AND GRACIOUS], [THE GOD OF ABRAHAM, ISAAC, AND JACOB], [GOD MOST HIGH, EL SHADDAI, GOD OF SEEING, EVERLASTING GOD, GOD OF BETHEL, THE GOD OF ISRAEL, A JEALOUS GOD], [I WILL BE WITH YOU], [HE IS/WILL BE], [I AM WHO I AM], [THE LORD SEES/PROVIDES], [THE LORD WHO HEALS YOU], [THE LORD IS MY BANNER], and [THE LORD WHO IS JEALOUS]. Second, the title אלהים profiles against the following domains as part of its semantic frame (Chapter 5): [CREATOR], [YHWH, GOD OF ISRAEL], [THE GOD TO WHOM ISRAEL IS BOUND IN RELATIONSHIP], [GIVER OF INSTRUCTION AND COMMANDS], [PLURAL OF MAJESTY], [THERE IS ONLY ONE CREATOR AND NONE OTHER], [DEITY WHO IS UNTRUSTWORTHY], and [SOURCE OF INSTRUCTION, COMMANDMENT, ORACLE, PROPHECY]. Third, the word אֱל is used as an appellative, and quite often it is used as a title for the Lord (Chapter 6). This word profiles against the domain [GOD], and it is an unusual form which is used in order to make the nature of the Lord prominent.

tendencies which occur in conjunction with the Tetragrammaton.² On the other hand, the appearance of אלהים seems to be significant as part of the literary structure of the Pentateuch, and there may be a unifying thematic link between most occurrences. However, the appearance of אלהים is not completely predictable subsequent to its initial thematization. Rather, it is better to speak in terms of optimality. When certain lexical fields appear, or when certain thematic concerns emerge, then אלהים may appear as one of the author's literary devices for making large theological points within a given unit.

Moreover, is every occurrence of a word for 'God' laden with significance? As T.N.D. Mettinger warns, it would be a serious error to suppose that the use of a divine name "awakened certain definite associations" in every speech situation.³ "The names are surely most often used in their simple referential sense, as convenient ways to designate the deity. On the other hand, there are a number of situations in which the divine name in question was laden with a deeper significance" (e.g., Exod 3:13-15; Isa 6).⁴ Based upon Mettinger's observation, the following discussion assumes that the name יהוה occurs in a straightforward referential sense throughout the Pentateuch.⁵ Nevertheless, its use in Genesis is not without theological import and literary significance (treated below). Furthermore, the following discussion will identify the cumulative reading knowledge which accrues in association with יהוה as the text of the Pentateuch progresses.⁶ In contrast, the occurrence of אלהים does appear to be consistently significant for the interpretation of its encompassing literary unit, as described below.

And it is with these thoughts in mind that we now turn to an examination of the text of Genesis.

² Although יהוה is the default means for referring to the Lord, this does not mean that there are no local, contextual motivations for the selection of this name. יהוה in Genesis tends to be found at the beginning and at the end of passages where אלהים predominates. However, this redactional tendency is not completely consistent. Moreover, the author/editor tends to use יהוה exclusively at the outset of narrative cycles (e.g., Gen 12-16). In addition, there are other local contextual motivations which will be identified during the course of the exegesis in both the present and in the following chapters. Nevertheless, there are no overarching motivational principles which emerge throughout the Pentateuch.

³ Mettinger, *Search*, 12.

⁴ Mettinger, *Search*, 12.

⁵ The explanation of the Tetragrammaton's meaning in Exodus 3, as well as the use of prominent linguistic and literary forms such as epithets within Exodus and Numbers does constitute a significant occurrence of יהוה. Accordingly, these will be discussed in chapters 11 and 12.

⁶ In cognitive terms, information is being added to the encyclopedic knowledge within the semantic frame for יהוה.

10.1 The Primeval History (Genesis 1-11)

10.1.1 (ה)אלהים

Given the principles of narrative linearity and cumulative reading knowledge (Chapter 9), what is the literary or rhetorical function of אלהים in the interchange within Genesis? In other words, what encyclopedic knowledge or shades of meaning are associated with אלהים by its initial position in the structure of Genesis? In order to explore this structuring, the present discussion will first turn to a description of the information which is associated with אלהים in the Creation Narrative (Gen 1:1-2:3) since this unit functions as a prologue and thematizes what follows.⁷ It is significant that only אלהים is used as an overt reference to God in the initial unit of 1:1-2:3, which substantiates the contention of this argument that this passage functions rhetorically to associate the act of creation with אלהים within the overall structure of not only Genesis, but also of the Pentateuch (cf. §5.2). The validity of this latter statement rests on the observation that

There are cases in which meanings, constructed at the beginning of the text as a result of the distribution of information in the text-continuum, will remain stable until the reading is over simply because once constructed *there is nothing in the sequel of the text to contradict or undermine them so as to cause their final rejection.*⁸

Therefore in what manner does the text-structure thematize the word אלהים? First, the use of אלהים 35x in 1:1-2:3 brings the focus of this unit to bear on the word אלהים.⁹ This use of repetition implies that one of the chief poetic functions of this unit is to develop encyclopedic knowledge which is to be associated with the word אלהים during the course of the following narrative. But since אלהים is a frequently occurring word within the Old Testament, is it legitimate to say that this is indeed repetition? According to the linguistic routines of participant reference, there is a

⁷ Perry highlights the importance of initial position in a text in the following words:

The initial stages of the text-continuum are not, for those following them, merely material for further extension and development; their relationship is not simply one of additive cumulation. The initial stages set in motion several modes of "prospective activity," of conditioning and subordination with regard to the sequel; and the initial stage's own contribution to the whole may also be influenced by its mere location in the order of information given in the text. (Perry, 'Literary Dynamics,' 43)

⁸ Perry, 'Literary Dynamics,' 48.

⁹ Cf. the discussion of repetition in Rimmon-Kenan, *Narrative Fiction*, 56-57. The occurrences are as follows: Gen 1:1,2,3,4,4,5,6,7,8,9,10,10,11,12,14,16,17,18,20,21,21,22,24,25,25,26,27,27,28,28,29,31; 2:2,3,3.

correlation between introductions or reintroductions of participants and paragraphs; moreover, when direct speech is redirected, a referent may be named.¹⁰ However, **אלהים** is mentioned overtly within 1:1-2:3 in places other than at the beginning of paragraphs or in the redirection of direct speech. For example, there is overt reference twice in 1:4: **וירא אלהים את־האור כי־טוב ויבדל אלהים בין האור ובין החשך**: 1:4. The word **אלהים** therefore is used in a non-routine manner, which points toward the device of repetition.

Second, the text begins by stating that **אלהים** created the heavens and the earth (Gen 1:1), which is inclusive of the entire cosmos. There is nothing which God did not create. Everything finds its origin in God, contra the claims of all other religious myths and traditions. Therefore this account and the use of **אלהים** may be read as a polemic against other gods since **אלהים** created the very things which idolaters deify (e.g., sun, stars, moon, vegetation, and oceans). For example, W. Eichrodt found that the writer of Gen 1 used **אלהים** in the following manner:

By choosing this particular name, which as the epitome of all-embracing divine power excludes all other divinity, he was able to protect his cosmogony from any trace of polytheistic thought and at the same time describe the Creator God as the absolute Ruler and the only Being whose will carries any weight.¹¹

Von Rad, working from a source-critical perspective, approaches Eichrodt's position when he concludes that it is possible that "the Elohist's preference for Elohim indicates a now self-conscious monotheism."¹²

Third, **אלהים** spoke everything into existence, as well as into order (1:3,6,9,11,14,20,24,26). This implies both complete omnipotence and sovereignty. In other words, **אלהים** speaks and His will is performed without any limitation in power whatsoever. Fourth, **אלהים** names creation (1:5,8,10). God gave dominion to **האדם** over both plants and animals, and then **האדם** named them (2:19-20). This implies that since God named various aspects of creation, He possesses dominion over that which He names (1:5,8,10), which includes the firmament, the waters, and the dry land (i.e., everything). Fifth, that **אלהים** gave dominion over plants and

¹⁰ L.J. de Regt, *Participants in Old Testament texts and the translator: reference devices and their rhetorical impact* (Studia Semitica Neerlandica 39; Assen: Van Gorcum, 1999), 13-23.

¹¹ Eichrodt, *TOT*, 1:186-87.

¹² Von Rad, *TOT*, 1:186.

animals to האדם implies that He Himself sovereignly possesses them (1:28-29). Sixth, אלהים performed the various acts of Creation with purpose (1:14,15,16,17,18,29,30), therefore creation was neither aimless nor haphazard. This implies that אלהים will act purposefully in the future rather than aimlessly. Seventh, the form אלהים itself is a plural, and the consensus among grammarians is that this is a plural of majesty, although terminology may vary (cf. §5.2).¹³ Therefore the lexis itself is a way of speaking about God in order to reverence and honor Him. Ironically, the plural form with singular meaning is particularly appropriate here since אלהים creates all which Man normally worships in His place. Thus He is due all reverence. Therefore the narrative in Gen 1:1-2:3 entrenches the identity of אלהים so as to color the reader's interpretation of the material which follows whenever this word appears. Moreover, this characterization determines the following plot by establishing that אלהים is purposeful, sovereign, and omnipotent. Although the word אלהים may have been used variously in the vernacular (cf. 1 Sam 28:13), the text thematizes אלהים with this encyclopedic knowledge so that it becomes a title for the Lord within the pentateuchal text (cf. the discussion of augmentation in §3.1.4).¹⁴

¹³ GKC §124g; Joüon §136d; Waltke and O'Connor, *IBHS*, §7.4.3b.

¹⁴ However according to Jewish tradition, אלהים “denotes God in His Attribute of Justice, מדה הדין—as Ruler, Director, Law-giver, and Judge of the world” (Zlotowitz, בראשית, 32). This interpretation of אלהים is based upon the *Sifre* to Deut 3:24, which makes the intertextual connection between the use of אלהים in Exod 22:8 in relation to a legal decision and its use elsewhere in the Pentateuch (עד האלהים). Zlotowitz, בראשית, 32 n1; cf. *Rosh Hashanah* 17b [Talmud], *Tosafos*, and Rambam [*Moreh* 1:61]). Rashi adopts this view and states that in Genesis 1 אלהים as Judge is invoked because “God intended to create it (the world) to be placed under the attribute (rule) of strict justice” (Silbermann, *Pentateuch*, 1:3). *Ikkarim* (1:11) hints at the thematizing function of Genesis 1 in relation to the use of אלהים when it states that “Throughout this section the name אלהים alone is used—*Elohim* denoting one who has the power to produce all things—to show that the only purpose of the whole narrative is to teach the existence of a Being who made all existing things, which is the first principle” (Zlotowitz, בראשית, 32 n1). Ibn Ezra writes that אלהים occurs as a plural “as a matter of reverence, for every language has its reverent form of address” (Zlotowitz, בראשית, 32). Other traditional explanations find that אלהים “throughout Scriptures signifies מרות, authority” (Rashi on 6:2), “denotes God as ‘chief’” (Rambam), “is a term signifying ‘Proprietor’ or ‘Governor’ of the world in broad terms; or in narrower terms, to a human judge” (Kuzari 4), “denotes God as the Eternal and Everlasting” in relation to human judges who judge “in the image of God” (S’forno), “describes God as ‘the Mighty One who wields authority over the beings Above and Below’” (*Tur Orach Chaim* 5), “describes God as בעל היכולת, the omnipotent, the all-powerful” (*Shulchan Aruch*; Zlotowitz, בראשית, 33).

Nevertheless, the present investigator would like to re-interpret past rabbinic explanations in the following manner. It seems that traditional Jewish interpretations were on the right track in looking for the intertextual connections between the uses of אלהים, and as a refinement of these interpretations the present investigation would like to add the poetic notion of sequentiality in narrative reading regarding the function and significance of אלהים within the text of the Pentateuch. Foremost, it is the Creator's sovereignty which is the basis for His authority as the Law-giver (cf. *Ikkarim*; Rashi on Gen 6:2; Ibn Ezra) rather than for the purpose of Law that אלהים created the cosmos (cf. Rashi). Although the reading process is bi-directional (cf. Perry, ‘Literary Dynamics,’ 48), the

Among more recent exegetes, Von Rad pointed toward the theologically thematizing function of Genesis 1 in relation to the patriarchal narrative when he wrote, “The basic theme of the Hexateuch may be stated as follows: God, the Creator of the world, called the patriarchs and promised them the Land of Canaan.”¹⁵ Moreover, “this Yahweh, who made a covenant with Abraham and at Sinai, is also the creator of the world.”¹⁶ Westermann notes that the writer of Genesis 1 speaks of a God who acts and speaks,¹⁷ and Wenham posits that the use of אלהים rather than יהוה in Genesis 1 “implies that God is the sovereign creator of the whole universe, not just Israel’s personal God.”¹⁸ In his literary study of Genesis, Waltke finds that

The prologue announces that the God of the covenant community is the same as the Creator of the cosmos. God is the implicit king of this cosmos, making provision, establishing order, and commissioning regents. The life-support systems of air, water, and land provide creation’s abundance of all sorts of living species with sustenance and space to live. It is the stage on which the drama of history under God will be played.¹⁹

Furthermore, “The creation account is a highly sophisticated presentation, designed to emphasize the sublimity (power, majesty, and wisdom) of the Creator God and to lay the foundations for the worldview of the covenant community.”²⁰ The word אלהים itself is an honorific plural which denotes God’s majesty:

This name of God represents his transcendent relationship to creation. He is the quintessential expression of a heavenly being. God, unlike human beings, is without beginning, begetting, opposition, or limitations of power.²¹

association of אלהים with the giving of the Law in Exodus 20 is additional information which does not cancel or conflict what was associated with אלהים previously in creation (Gen 1:1-2:3; cf. Perry, ‘Literary Dynamics,’ 59). Although it would be legitimate to read Genesis 1 in relation to the giver of Law if there were “more drastic activity, including correction and retrospective transformation,” the encyclopedic knowledge which is associated with אלהים is supplemented by what follows rather than contradicted by it. For this reason, Law is not the focal aspect whenever the word אלהים appears within the text in Genesis. Otherwise, traditional interpretations support the present investigation’s conclusion that Genesis 1 emphasizes the sovereignty, power, and systematic purpose of אלהים in the act of Creation.

¹⁵ Gerhard von Rad, *Genesis* (trans. John H. Marks; OTL; Philadelphia: Westminster, 1972), 13-14; Translation of *Das erste Buch Mose, Genesis* (Das Alte Testament Deutsch 2-4; 9th ed.; Göttingen: Vandenhoeck & Ruprecht, 1972).

¹⁶ Von Rad, *Genesis*, 45.

¹⁷ Westermann, *Genesis*, 1:100.

¹⁸ Wenham, *Genesis*, 1:15.

¹⁹ Bruce K. Waltke with Cathi J. Fredricks, *Genesis* (Grand Rapids: Zondervan, 2001), 55.

²⁰ Waltke, *Genesis*, 56.

²¹ Waltke, *Genesis*, 58; cf. Waltke and O’Connor, *IBHS*, §7.4.3b.

These modern interpretations likewise both anticipate and agree with the present study: Genesis 1 functions to characterize אלהים in relation to creation, Genesis 1 characterizes אלהים as both omnipotent and due great honor, and this characterization is integrally related to the narrative which follows.

In contrast, we will now examine the use of אלהים within the speech of the serpent and the woman in 3:1-5 since this stands out from the immediately surrounding context, which uses only יהוה אלהים (2:4-3:24). The encyclopedic knowledge of this unit functions as a minor sub-theme in the following materials (cf. §5.2).

Many commentators note the contrast between the use of אלהים in 3:1-5 versus the exclusive use of יהוה אלהים in the immediate context of 2:4-3:24. Source-critics tend to attribute this use of אלהים to the Yahwist, which therefore begs an interpretation no matter what one's view of the text. Keil and Delitzsch find that

In this more general and indefinite name the personality of the living God is obscured. To attain his end, the tempter felt it necessary to change the living personal God into a merely general *numen divinum*.²²

Westermann writes, "The serpent speaks only of אלהים and a sufficient reason for this is that the name יהוה belongs only to the context of the relation of humans to God."²³ These two observations, although they rightly note the poetic significance of this change in lexical choice, are rather vague and it is not evident that they are drawn from a close reading of the text. In contrast, J. L'Hour seems to perform a reading which adheres more closely to the text itself:

La désignation *Yahweh Elohim* est utilisée à travers tout le récit, sauf dans le dialogue entre le serpent et la femme. En III, 1^b-5, aussi bien le serpent que la femme ne mentionnent qu'*Elohim* (une fois chacun). En réalité, le Dieu dont parlent le serpent et la femme n'est pas le même que celui qui agit et parle dans le reste de ces deux chapitres, même si, en se référant à II, 16s., le serpent et la femme prétendent parler du même être. En effet, les paroles qui lui sont prêtées ne sont pas celles qu'il a prononcées, et il ne s'agit pas là de simples variations de mots. Cette divergence justifie déjà le changement d'appellation pour Dieu en ce passage. Ce *Elohim* n'est plus le Dieu qui dialogue avec l'homme, c'est un être cachotier et suspect, soucieux de restreindre au maximum les mouvements de l'homme ; c'est quelqu'un qu'on ne rencontre pas mais dont on parle à la troisième personne et contre lequel il

²² Keil and Delitzsch, *Pentateuch*, 59.

²³ Westermann, *Genesis*, 1:239.

convient de se garantir. Qu'est-il ou qui est-il au juste? On ne le sait pas, mais il ne peut de toute façon être très différent de ces *elohim* qu'il est dans le pouvoir de l'homme au moins d'imiter.

La différence entre III, 1^b-5 et le reste du récit en ce qui concerne la désignation de Dieu n'est pas accidentelle. Elle ne résulte pas d'une simple logique formelle du jahviste évitant de faire prononcer le nom de Yahweh par les créatures avant Enosh. Elle correspond à une différence importante de contenu et cela déjà montre que le choix du nom de Dieu par le jahviste répond à des préoccupations théologiques. On est donc fondé à penser que la désignation *Yahweh Elohim* manifeste une intention particulière de l'auteur.²⁴

L'Hour therefore finds that the use of אלהים in 3:1-5 is intended to carry a theological meaning, and that it is not simply the way one refers to God prior to Enosh.

Moreover, one may conclude the following from L'Hour's reading: (1) this is not the same God who is referred to in the rest of the chapter (in other words, there is a sharp distinction between the character of the Lord as He reveals Himself in 2:4-3:24 and the character of אלהים as it is portrayed by the speech of the serpent and the woman in 3:1-5); (2) the serpent and the woman claim to speak about God, however they are mistaken and do not in fact speak rightly--their speech does not reflect a true understanding of the Lord's nature; (3) the speech of the serpent and the woman portrays אלהים as suspiciously secretive, domineering, One from whom there is a need to protect oneself, and One who is inscrutable or elusive. To this one may add that the imprecise recital in 3:1-5 of Yahweh Elohim's earlier commands reflects an imprecise knowledge of His revelation, a disdain of its importance, or at least an attitude toward the Lord in which it is permissible to cast His commands in such a way as to justify the gratification of one's own desires (contra Gen 15:6). This is a direct challenge to the Creator's sovereignty.

At the same time, it is possible to read the use of אלהים ironically within 3:1-5 in the following way. 1:1-2:3 depicts the Creator as sovereign over His creation, acting with intent, and producing a creation which is good. In contrast, אלהים in the mouth of the serpent and the woman depicts God in such a way that He is not sovereign over Creation, His purpose is not in the best interest of Man, and His commands are not good. Seen in this light, the revealed knowledge of the Creator stands in stark contrast to the unenlightened musings of the Serpent and Eve. Therefore 3:1-5 provides a contrastive background against which to view 1:1-2:3 and

²⁴ L'Hour, 'Yahweh Elohim,' 553.

portrays how Man should *not* conceive of אלהים. The reader is thus given an example of the attitude he should avoid in his relationship with God.

These two depictions of אלהים, the Creator in 1:1-2:3 and the obscure Tyrant in 3:1-5, therefore function to create two interpretive poles for reading the subsequent narrative. On the one hand, the mention of אלהים may evoke the encyclopedic knowledge of God's sovereignly omnipotent majesty as it was revealed in Creation. On the other hand, the use of אלהים may point toward a mistaken or imprecise knowledge of or attitude toward God from which either unintentional disobedience or brazen rebellion flows. It is then left to the reader to observe which interpretive shade is applicable in a given passage. And yet there is still a third option to add to the mix. As the subsequent discussion of the Pentateuch will demonstrate, there are some narrative units in which a multi-level reading may be given and in which both semantic poles are elicited at once. On one plane, the use of אלהים points theologically toward the power and honor of the Creator, and on another plane the use of אלהים points anthropologically toward Man's shortcomings in both knowledge of Him and faith in Him.

The present discussion therefore argues that the pentateuchal text's structure thematizes אלהים as the Creator through the repeated use of this word in conjunction with the act of creation in 1:1-2:3. This associates the ideas of power, universal authority, and purpose with God from the very beginning as He both creates and re-creates. To this, one may add the cumulative encyclopedic knowledge which is added to the associative frame for אלהים as the ensuing narrative progresses (cf. Chapter 9, note 16). These additions to the encyclopedic knowledge of אלהים will be noted in the exegesis which follows.

10.1.2 יהוה

Although the present investigation aims to perform a close reading of the text-structure of Genesis, the sudden appearance of יהוה in the collocation יהוה אלהים (Gen 2:4-3:24) without any introduction or explicit rationale demands an explanation. Therefore we will temporarily deviate from the proposed methodology in order to consider historical and compositional factors which may help answer the problem of why the divine name יהוה occurs in Genesis when it was not revealed to Moses until Exodus 3. The literature on this issue is voluminous, and the arguments are detailed

and complex. This is not the place for a full treatment, therefore only a summary presentation of the issues will be given. Moreover, as was stated above, the appearance of יהוה within the Pentateuch seems to be unmotivated from a literary standpoint since the Tetragrammaton is the Lord's default name. Accordingly, the following discussion is concerned with the theological implications which arise from the appearance of יהוה prior to its revelation to Moses in Exodus 3.

To begin, there have been three ways of interpreting Gen 4:26b, Exodus 3 and 4, and Exod 6:3 within modern scholarship. First, advocates for the Documentary Hypothesis traditionally maintained that יהוה appears in Genesis as the main name used within the J source, which witnessed the knowledge of the Tetragrammaton from antiquity. The J materials were distinct from the traditions represented by E and P, which attest to the revelation of the divine name *de novo* to Moses in Exodus 3 and 6. The present study finds the Documentary explanation to be problematic due to the trenchant criticisms against the Documentary Hypothesis itself (see §8.1.4). Second, some scholars have argued that there is a distinction between the linguistic form יהוה and its meaning.²⁵ They interpret Gen 4:26b and the use of יהוה within the patriarchal narrative as evidence that the divine name was known from an early point in history, and then argue that its full meaning was not revealed until Moses and the exodus (Exod 3:1-4:17; 6:2-9; 7-14). The foremost problem with this view as it is advocated by J.A. Motyer is that Eve uses the name יהוה prior to the point when it purportedly began to be invoked for worship (Gen 4:1). Moreover, the arguments of C. Seitz fail to fully engage or treat the grammatical and theological arguments of the third approach, which is championed by Gordon J. Wenham²⁶ and R.W.L. Moberly.²⁷ These latter scholars read Exod 6:3 at face value and conclude that the patriarchs did not know the Lord as יהוה. On this account, then, the use of יהוה in Genesis was added to older materials, and it functions poetically and rhetorically in order to make a theological statement about God within the larger framework of the Pentateuch. Moreover, none of those who espouse the second viewpoint treat the grammatical argumentation of W. Randall Garr, who presents a

²⁵ Motyer, *Revelation*; Eslinger, 'Knowing Yahweh,' 188-98; Seitz, 'The Call of Moses,' 229-47.

²⁶ Wenham, 'The Religion of the Patriarchs,' 161-95; *Genesis*.

²⁷ Moberly, *The Old Testament*.

compelling case for interpreting Exod 6:3 to mean that neither the name nor its meaning were known prior to Moses.²⁸

If it is indeed the case that the patriarchs did not know God as יהוה, then what is the literary and theological function of this name within the Genesis narrative? G.J. Wenham writes,

I think it fair to conclude that the author of Genesis held, first, that the patriarchs knew God as El or El Shaddai, not as Yahweh, and, second, that El Shaddai and Yahweh were the same God. Thus, because the narrator believed Yahweh and El were identical, he felt free to interchange “the LORD” and “God” in his own descriptions of the past and even in the speech of the human actors, but in the words of God, he tended to preserve the more historically accurate terminology, “El” or “El Shaddai.”²⁹

In the view of Wenham, then, this interchange presumably makes the theological claim that the Mosaic God is the same as the God of the patriarchs.

Moreover, Moberly performs a close reading of the Genesis text and reflects on the question of יהוה in Genesis in the following way:

The use of the name YHWH in Genesis conveys the perspective of the storytellers who tell the originally non-Yahwistic patriarchal stories from within the context of Mosaic Yahwism. As the storytellers take for granted that YHWH the God of Israel is also the God of Abraham, Isaac, and Jacob, they feel free to use the familiar divine name when telling the stories of their ancestors, even though they are aware that the name was first disclosed to Moses.³⁰

Rather than settling this issue along traditional source-critical lines, Moberly instead concludes as follows after arguing his case for rejecting the Documentary Hypothesis’ solution to the problem:

In this approach one should reformulate the issue of the divine name and the nature of the tension within the text of Genesis and Exodus when read in their present form. The tension should not be seen as the historical tension of two differing conceptions of when knowledge of God as YHWH first began. Rather it is the theological tension between the particularist conviction that only to Moses and Israel has God been revealed as YHWH and the universalist conviction that YHWH is the only true God and that therefore

²⁸ Garr, ‘Exodus 6:3.’

²⁹ Wenham, *Genesis*, 2:xxxii.

³⁰ Moberly, *The Old Testament*, 36; cf. Mettinger, *Search*, 51.

YHWH is the God with whom both humankind in its beginnings (Genesis 1-11) and the forebears of Israel (Genesis 12-50) had to do.³¹

From the work of Wenham and Moberly, one may therefore conclude the following (cf. §4.2). First, the name יהוה is used within Genesis in order to make the theological assertion that יהוה was the God of the patriarchs. Second, the converse of this observation is that what was true about the nature of the patriarchal God is also true about יהוה since they are one and the same. Third, if יהוה is used in order to equate the patriarchal God with the Mosaic God, then it seems logical that יהוה is used within the Primeval History in order to equate the Creator in universal history with the particular covenant God of Israel. One may thus interpret the use of יהוה in Gen 1-11 theologically to mean that Israel's covenant God is the Creator and Lord of all, in agreement with Moberly. Fourth, if יהוה is used within Genesis because these materials were told from a Yahwistic perspective, then one may legitimately claim that the implied author believed that יהוה was the God of the patriarchs, and this author wrote for a community who also knew יהוה. When the implied audience either heard or read the name יהוה within the text prior to its chronologically appropriate revelation to Moses in Exodus 3, they would presumably identify these materials as orienting materials which define the nature of their community's covenant God as it is revealed through His various names, as well as the manner in which His character was revealed through His acts leading up to the revelation of the Mosaic covenant. The preceding points take seriously the notion of linearity in presentation, while at the same time they avoid the error of New Literary Criticism which divorces texts from history. Moreover, these points will be the basis for the following interpretation of the interchange of words for 'God' within Genesis.

Therefore one may conclude that the use of יהוה in Genesis is proleptic and functions theologically to identify the Creator and the God of the Fathers with the Covenant God.³² From the historical beginnings of the reading of the canonical MT

³¹ Moberly, *The Old Testament*, 78.

³² However, a linear reading of the development of the encyclopedic knowledge which is associated with יהוה conflicts with some applications of the traditional Jewish interpretation of the meaning of יהוה. According to Jewish tradition, the name יהוה "denotes Him in His compassionate Attribute of Mercy, מדת הרחמים," and the *Sifre* to Deut 3:24 bases this interpretation upon an intertextual connection with Exod 34:6 (יהוה יהוה אל רחום וחנון); Zlotowitz, בראשית, 32). This formulation is correct for Deuteronomy since occurrences in Deuteronomy sequentially follow the Exodus passage. Some interpretations of rabbinic thought, however, seem to have retrojected this understanding back into Genesis (cf. Zlotowitz, בראשית, 32). While it is legitimate to understand Exod 34:6 as the revelation of

of Genesis, the use of יהוה was understood to be situated within the context of the Mosaic covenant community. In other words, the implied reader of the Pentateuch was a member of the Mosaic community, and the Genesis text is intended to equate the Creator and the God of the Fathers with the covenant God, יהוה. Therefore the use of יהוה identifies the pre-Mosaic revelations of God and His nature with the God of Moses. Moreover, the actual meaning of the Name and its connection with the Mosaic covenant is not formally revealed until the chronologically appropriate point at Exodus 3, and during the course of the ensuing narrative. Since according to this view the use of יהוה in Genesis is intended to reveal the nature of Israel's covenant God, the following exegesis will describe the cumulative reading knowledge associated with יהוה during the course of the Genesis materials. Accordingly, we now return to a close reading of the text itself, where the name יהוה refers to the Lord, whom the implied audience already understood as [THE GOD OF THE EXODUS] and [THE GOD OF THE MOSAIC COVENANT] (cf. chapters 4 and 7).

10.1.3 יהוה אלהים in Genesis 2:4-3:24

The occurrence of יהוה אלהים in Gen 2:4-3:24 has attracted the attention of exegetes through the centuries. But what is the meaning and significance of this construction for a literary reading of this text, situated within its pentateuchal context?

First, the collocation יהוה אלהים occurs 20x within 2:4-3:24.³³ This frequency makes this means of reference a very prominent feature of the passage, which then suggests that there is some literary or rhetorical intent at work. Second, the use of יהוה אלהים in 2:4-3:24 is sandwiched between the exclusive use of אלהים in 1:1-2:3, and both the separate usage of and interchange between יהוה and אלהים in 4:1-50:26. This structural placement therefore suggests that the collocation is intended to equate יהוה with the Creator אלהים within the narrative which follows. Third, this collocation occurs nowhere else in Genesis. This suggests that the second perspective on creation (2:4-3:24), which mirrors the first in 1:1-2:3, links the Creator from the preceding chapter with יהוה. Fourth, apposition best describes the syntactic

the Lord's merciful and gracious nature, the principle of narrative linearity would suggest that this encyclopedic knowledge should not be read into the interchange within Genesis, as is also the case with אלהים (Perry, 'Literary Dynamics,' 58-59). The information given in Exod 34:6 is supplementary rather than contrastive, which would lead one to suspect that it is intended as supplementary reading knowledge rather than as retroactively corrective reading knowledge.

³³ Gen 2:4,5,7,8,9,15,16,18,19,21,22; 3:1,8(2x),9,13,14,21,22,23.

relationship of יהוה אלהים. Therefore this construction means ‘YHWH-God’ or ‘YHWH, who is God’. Fifth, the following literary echoes suggest that 2:4-3:24 functions as a link between the activity of the Creator and that of יהוה in the ensuing narrative of re-creation within the linear flow of the text. (1) The taking of האדם and setting him in the garden (2:15) prefigures the work of יהוה in taking Abram from Haran and causing him to go to Canaan (12:1). (2) יהוה אלהים commands האדם (צוה; 2:16-17), which prefigures יהוה giving Torah and all of its מצוות in Exodus-Deuteronomy. (3) יהוה אלהים causes a תרדמה to fall on האדם (2:21), which prefigures the activity of יהוה in the lives of the patriarchs (15:12). (4) יהוה אלהים sends the first couple out of the garden (3:23) as part of their judgment for sin, which prefigures the curse of exile that follows the violation of the covenant (Deut 28:63). This complex of intertextual echo is therefore one more facet of the manner in which 2:4-3:24 equates יהוה with אלהים for the rest of the Pentateuch, and the construction יהוה אלהים is part and parcel of this structure. Therefore this intertextual echo is justified both on thematic and lexical grounds.³⁴

³⁴ Moreover, that this construction identifies יהוה as אלהים in Gen 2:4-3:24 seems to be the consensus among scholars. Although traditional source-critics tend to attribute this passage to J, and the addition of יהוה to אלהים as a redactional element, other scholars have appealed to the canonical text and sought a solution along different lines (some source-critical scholars have posited that although 2:4b-3:24 is a J text, אלהים was later added in order to indicate that יהוה and אלהים refer to the same God [cf. Von Rad, below]; the proposed solution within the present chapter is therefore not that far removed from the one proposed by some advocates of the Documentary Hypothesis). Keil and Delitzsch pointed out that the Documentary Hypothesis cannot explain this occurrence since God is called אלהים in the middle of the section in addition to the regular occurrence of יהוה אלהים (Keil and Delitzsch, *Pentateuch*, 45; they note that this collocation also occurs in Ex 9:30; 2 Sam 7:22,25; 1 Chr 17:16,17; 2 Chr 4:41,42; Ps 84:8,11; Ps 50:1). Keil and Delitzsch then find that יהוה אלהים is a construction which identifies the Mosaic God יהוה with the Creator, and that יהוה is used proleptically in Genesis from primeval times through to the patriarchs (Keil and Delitzsch, *Pentateuch*, 45-47). Cassuto likewise maintained that יהוה אלהים teaches that יהוה is to be identified with אלהים, as did Von Rad (Cassuto, *Genesis*, 1:77; Von Rad, *Genesis*, 77). Westermann concluded that יהוה was original, and that אלהים was later added in order to “clamp together” the two creation narratives in chapters 1 and 2, which equates the identity of אלהים in chapter 1 with the identity of the Creator in chapter 2 (Westermann, *Genesis*, 1:198-99). J. L’Hour, however, rejects redactional approaches and instead examines usage throughout the Old Testament in an attempt to establish the use of יהוה אלהים as an ancient element from the Davidic era which was preserved in a liturgical, priestly setting. L’Hour concludes that the Yahwist uses יהוה אלהים intensively in Gen 2-3 in order to instill the belief that יהוה is the Creator (L’Hour, ‘Yahweh Elohim,’ 555). Wenham follows L’Hour and finds that he provides a more convincing justification for this interpretation than any other author (Wenham, *Genesis*, 1:57). In sum, the consensus seems to be that יהוה אלהים functions as an assertion that יהוה is the Creator, whereas disagreement arises at the point of the historical or redactional concerns of each exegete or scholar. One of the lone exceptions to this interpretation is that of N.H. Tur-Sinai (‘Jhwh Elohim in der Paradies-Erzählung Gen 2:4b-3:24,’ *VT* 11[1961]:94-99). Tur-Sinai argued that the use of יהוה אלהים in 2:4b-3:24 reflects the use of a determinative on the divine name in the underlying cuneiform source, however this transcriptional practice seems to be unparalleled in the Old Testament.

It is therefore justified to view the collocation יהוה אלהים as an assertion that the covenant God יהוה is the same referent as the Creator אלהים (cf. §4.2; §5.2), and from a literary perspective this identification is presented as new information within the linear flow of the narrative in Gen 2:4-3:24. The repeated use of this collocation seems to drive the point home that the particular covenant God of Israel is also the universally powerful and sovereign Creator, and the difference between the two words is the information salience within their respective semantic frames.

Having discussed key features of Gen 1:1-3:24 which serve as a foundation for understanding the poetic function of the selection of words for 'God' in Genesis, it now remains to present a discussion of the outworkings of this literary device in the following narrative. Our attention will therefore now turn to the subsequent interchange within the remaining chapters of the Primeval History (Gen 4-11) and also within the Patriarchal Narrative (Gen 12-50).

10.1.4 Genesis 4:1-26 The First Family

Why does אלהים appear once in 4:25, situated within this unit which otherwise uses יהוה exclusively (4:1,3,4,6,9,13,15[2x],16,26)? Wenham argues that Eve's statement in 4:25, כי שת־לי אלהים זרע אחר תחת הבל כי הרגו קין, is an allusion to 3:15, ואיבה אשית בינך ובין האשה ובין זרעך ובין זרעה. Moreover, Eve's comment contrasts her earlier statement in 4:1, קניתי איש את־יהוה, and, following Cassuto, the use of אלהים "suggests that Eve is mourning the fate of her first two sons and therefore sees God as the remote and distant creator rather than as the LORD, a name affirming his intimacy with man."³⁵ The present writer agrees with Wenham that the use of שית and זרע in 4:25 echoes the curse in 3:15, which then suggests that this is the line which will crush the head of the serpent (3:15b). Moreover, the present analysis agrees with Wenham that the use of אלהים in 4:25 contrasts with the use of יהוה in 4:1, and that the use of אלהים celebrates God's creative power (i.e., this is a reference to creation). However, the present writer would suggest a refinement in Wenham's exegesis at the point where he follows Cassuto since Cassuto's hypothesis possesses the methodological problems outlined above in Chapter 8. Therefore this particular use of אלהים is not an indication that Eve is mourning her two sons (although of itself it is quite legitimate to claim that she mourned her sons), nor does this use of אלהים

³⁵ Wenham, *Genesis*, 1:115.

portray God as the remote and distant creator in opposition to the intimacy of יהוה with man. Instead, one may observe that subsequent to fratricide (4:1-16) and Cain's genealogy (4:17-24), Seth is born to Adam in order to replace Abel (4:25). Moreover, following Clines, who advocates the view that the theme of Gen 1-11 is 'creation-uncreation-recreation', it seems likely that אלהים echoes creation and is part of the structural outworking of this theme.³⁶ This is supported by the use of זרע in 4:25 (in contrast to the use of איש in 4:1), which not only echoes 3:15, but is also part of the lexical field associated with the act of creation itself (1:11[2x],12[2x],29[4x]). Whereas the murder of Abel represents 'uncreation', the birth of Seth in 4:25 is an act of 'recreation'. The use of אלהים is therefore part of the larger thematic strategy which develops the Creator's continued action to purposefully and systematically speak into existence that which is good, as opposed to that which is cursed (4:17-24). Wenham is therefore precisely on target when he states that "The word 'offspring' rather than 'man' may suggest she [Eve] hoped for a line of children from Seth such as the rest of Genesis describes" since the use of זרע regularly surfaces in descriptions of the Abrahamic line.³⁷ However, this analysis would like to add that this use of both אלהים and זרע is a theological assertion about the Lord which both points back to Genesis 1 and looks forward to Genesis 12-50. Thus the Lord is recreating, and this will occur through the line which is to come in the patriarchal narratives.

At the same time, יהוה occurs in 4:1-26 as the theologically significant default name of the Lord. The principle of cumulative reading knowledge would suggest that this usage is adding to the semantic frame or encyclopedic knowledge of the Lord's nature and identity. Moreover, if Genesis is a prologue to the Mosaic covenant, then the materials in Gen 1-11 are defining the Lord's relationship to the world, whereas 12-50 define the Lord's relationship to Israel in particular through the patriarchs. Thus one would suspect that 4:1-26 in some way defines the Lord's relationship to man. Accordingly, one may make the following observations regarding the use of יהוה in 4:1,3,4,9,13,15(2x),16,26. First, Eve's statement קניתי איש את-יהוה (4:1) indicates that the Lord is involved in giving children not only in Israel,

³⁶ David J.A. Clines, *The Theme of the Pentateuch* (orig. 1978; JSOTSup 10; 2nd ed.; Sheffield: Sheffield Academic Press, 1997), 83. Note the similarities between the themes of re-creation and the taming of chaos (Ps 74:13-14; Isa 27:1; Rahab; Leviathon).

³⁷ Wenham, *Genesis*, 1:115.

and to multiply (1:28). Furthermore, this act of re-creation after the Fall (3:1-24) leads to the reversal of האדם earlier running from and then being driven from the Lord God's presence (3:8-9,23-24), for Enoch now walks את־האלהים (5:22,24). Then the crowning event occurs when אלהים the re-Creator takes Enoch, which reverses the earlier curse of death (3:19).⁴⁴

Lamech's use of יהוה in 5:29 refers to יהוה אלהים earlier cursing the ground (3:14,17). This use therefore builds on the encyclopedic knowledge associated with יהוה by asserting that it is the Lord, the God of Israel, who cursed the earth for sin. This further emphasizes that the Lord is not only sovereign over the affairs of Israel through the Mosaic covenant, but He is also sovereign over the affairs of the whole earth.

Within 6:1-8, יהוה is the term which is used in order to refer to the Lord (6:3,5,6,7,8). This usage builds on the cumulative reading knowledge which is associated with יהוה by noting that the Lord is sovereign over the spiritual beings and humans who crossed proper boundaries (6:1-4). Moreover, the Lord knows the thoughts of the heart of men (6:5), the Lord sends judgment against evil men throughout the earth (6:5-8), and the Lord notes individuals who stand in contrast to the evil around them so that He does not send judgment indiscriminately (6:8).

10.1.6 Genesis 6:9-9:29 תולדת נח

Although many focus on the universal cataclysm within 6:9-9:29, this passage has everything to do with re-creation directly following the depth of depravity and the un-creation which is highlighted in 6:1-8. It is precisely through the destruction of evil that God re-creates fallen man. Accordingly, one meets with the prominent use of אלהים in this narrative.⁴⁵

To begin, the use of various forms of אלהים 17x throughout the Flood Narrative suggests that this is an act of re-creation (6:9,11,12,13,22; 7:9,16; 8:1[2x],15; 9:1,6,8,12,16,17,27). This use of recurrence as one of the main features of the overall structure functions to make the encyclopedic knowledge of creation

⁴⁴ Derek Kidner, *Genesis* (TOTC; London: Tyndale, 1967), 79-80.

⁴⁵ J.A. Emerton ('An Examination of Some Attempts to Defend the Unity of the Flood Narrative' *VT* 37[1987]:408-10) critiques Cassuto's arguments that the alternation in words for 'God' is theologically motivated, however G.J. Wenham ('Method in Pentateuchal Source Criticism,' *VT* 41[1991]:85-87, 107) concludes that it is only possible that there are two sources involved in this narrative, but it is not proven. Moreover, "I do not think the source-critical view does explain the data of Gen. vi-ix as well as the literary view does" (Wenham, 'Method,' 107).

more prominent within the reader's mind while progressing through the text. Moreover, the specific use of the following creation language strengthens the link between these two passages. First, it is noteworthy that אלהים sends a רוח over the face of the earth in order to cause the waters to abate, which echoes the activity of the רוח אלהים in creation (1:2). Second, אלהים blesses (ברך) Noah and his sons in 9:1 (//1:22,28; 2:3), and then He commands them to be fruitful and multiply (פרו ורבו) (//1:22,28). Third, the injunction against murder in 9:6 is substantiated by the phrase כי בצלם אלהים עשה את-האדם (//1:27). Fourth, in 9:7 God repeats the command to be fruitful and to multiply (ואתם פרו ורבו שרצו בארץ ורבו-בה). In addition to the use of recurrence and other creation language, אלהים appears in 6:9 within the phrase את-האלהים התהלך-נח, which echoes the preceding statement about Enoch (5:22,24), whom God found pleasing, and who is paradigmatic for re-created man. All of these features work together in order to provide an overall structure which points toward the flood story as an act of re-creation (i.e., post-flood=new creation).⁴⁶ This investigation thus agrees with Cassuto that the use of אלהים within the Flood Narrative speaks of the God of the whole world, however the above description is a refinement of Cassuto's position since this use points toward Gen 1:1-2:3 rather than to an international circle of sages or use within wisdom literature.⁴⁷

On the other hand, the use of יהוה within the Flood Narrative seems to foreshadow various features of the Mosaic covenant, in addition to the implicit message that the Lord, the God of Israel, was the one who brought universal catastrophe as the recompense for evil (i.e., יהוה brings judgment). First, the phrase ויעש נח ככל אשר-צוהו יהוה prefigures the Lord's expectation of exact obedience when this same phrase is used in reference to Moses (e.g., Exod 39:32,42; 40:16; cf. Gen 7:9,16). Second, יהוה occurs in 8:20,21(2א) in relation to Noah's sacrifice following the abatement of the waters. The use of specific sacrificial terminology is too striking to be missed: מזבח (8:20), מכל הבהמה הטהורה ומכל העוף הטהור (8:20; //Lev 7:19), ויעל עלת, וירח יהוה את-ריח הניחח (8:21). This latter phrase prefigures the refrain ליהוה לריח ניחח from Leviticus (e.g., Lev 4:31). This complex of

⁴⁶ In saying that the flood story is an act of re-creation, the present author does not intend to negate the thrice recurrent 'un-creation' which happens with Cain and Abel, Noah, and Babel. With each act of re-creation there is a corresponding act of uncreation.

⁴⁷ Cassuto, *Genesis*, 2:36, 92.

similarity suggests that this account of the Lord's response to Noah's sacrifice prefigures and functions as the interpretive lens through which the sacrificial system in Exodus-Deuteronomy is to be understood. The Lord smelled Noah's עלת, it was pleasing to Him, and therefore He decided neither to curse the earth nor to strike האדם (8:21). Third, the name יהוה is also evoked in the phrase ברוך יהוה אלהי שם in 9:26. Here, it seems fitting that the name of the covenant God be invoked in relation to the Semitic line, from whom the covenant line descends through Abraham and Israel.

Moreover, it is striking that the name יהוה is used in 7:1,16. In v.1, the Lord commands Noah and all of his family to enter the ark because he alone has been found righteous in his generation, and in v.16 the Lord closed up the ark after Noah. Therefore this use adds to the cumulative reading knowledge the fact that it was the God of Israel who was actively involved in saving Noah, a righteous man. This makes two points. First, the Lord is at work to save those who are righteous, and second, the Lord saved the righteous before the Mosaic covenant was established.⁴⁸ Thus the Lord may elect to spare from judgment those who are not descended from Abraham.⁴⁹

10.1.7 Genesis 10:1-32 תולדת בני-נח

The name יהוה occurs twice within 10:1-32 within the genealogy of Ham (10:9). The text states that Nimrod was a mighty hunter 'before the Lord'. Cassuto first posits that the heroic acts of Nimrod stood out before the Lord, second that the Tetragrammaton is found here because the epic poem to which these verses originally belonged was a purely Israelite work, and third he discusses the use of the Hebrew superlative without directly relating his discussion to the use of יהוה in 10:9 or making any explicit claims.⁵⁰ Wenham, however, states with clarity that this is

⁴⁸ Later, יהוה reckons Abram righteous (צדק) in 15:6.

⁴⁹ Cf. Cassuto, *Genesis*, 2:36, 92. Although the use of יהוה within this passage accords with Cassuto's rules, the invocation of first this rule, and then that, strikes the present investigator as *ad hoc*. According to Cassuto, אלהים connotes the general concept of deity which is shared by all peoples, and therefore one would expect אלהים to appear in the deluge in relation to the God of the whole world since the deluge tradition is found among non-Israelites. Conversely, יהוה appears in relation to sacrifice, and then on account of the direct relationship between the Lord and Noah. Moreover, Cassuto hypothesizes that יהוה appears rather than אלהים in relation to the closing of the door on the ark "in conformity with the customary usage of the Hebrew tongue, which prefers the name *YHWH* when a direct relationship between God and His creatures is referred to" (*Genesis*, 2:92).

⁵⁰ Cassuto, *Genesis*, 2:201.

probably a superlative construction.⁵¹ Against this view, however, one may argue that Onkelos translates this phrase literally (קדם יי) without any evidence of a superlative understanding, whereas the use of אל is clearly understood as a superlative in the Targum for Ps 36:7.⁵² Moreover, Bar-Efrat states that “Fossilized expressions can be revived by hinting at their original meaning—as is sometimes done in literature—thus restoring their full stylistic value to them.”⁵³ Therefore even if this construction was understood as a superlative in the vernacular, there are reasonable grounds for arguing that the literary effect of the name יהוה is here something more than a grammaticalized construction. Within its present literary context, this phrase therefore suggests that the Lord looks upon the acts of non-Israelites and takes note of them, which accords with the universalistic thematic developments in the Primeval History at large.

10.1.8 Genesis 11:1-9 The Tower of Babel

Within the Tower of Babel episode (11:1-9), the name יהוה is used exclusively in 11:5,6,8,9(2x). It is striking that it is יהוה who comes down and judges the citizens of one of the leading non-Israelite cities in Mesopotamia for un-creation. This use therefore adds to one’s cumulative reading knowledge by making the point that the God of Israel sits in judgment on the pride of all the nations. Moreover, the Lord is so far above the achievements of other nations that He must ‘come down’ (ירד) in order to see what is high by human standards (11:4-5). This passage therefore puts the great achievements of the super-powers into perspective by exalting the Lord above the greatest of cities.

Therefore within the primeval history, the use of אלהים functions to emphasize the act of creation, as well as God’s act of re-creation following the Fall in Genesis 3. Ironically, God’s re-creation may involve the destruction of evil (un-creation), as the Flood Narrative teaches. Moreover, יהוה occurs as the default name for the Lord, and the cumulative reading knowledge which accrues with its use suggests that the Lord, the God of Israel, is אלהים, the Creator of the heavens and the

⁵¹ Wenham, *Genesis*, 1:223.

⁵² צדקתך \אלהא"1" רמא היך טורייא תקיפיא דינך עמיקין היך תהומא רבא בני נשא ובעירא תפרוק יהוה: (<http://cal1.cn.huc.edu/cgi-bin/showtargum.cgi>).

⁵³ Bar-Efrat, *Narrative Art*, 207.

earth, judges evil, sees those who are righteous and saves them from destruction, is concerned with the affairs of non-Israelites, and sits in judgment over even the most powerful nations. Interpreted theologically, יהוה was involved with the affairs of the world from the beginning of history, and He did not begin to work salvation only with the revelation of the Mosaic covenant.

10.2 A Literary Reading of the Patriarchal Narrative (Genesis 12-50)

The present study aims to capture and describe the key structural features which are at work in the poetic selection of words for 'God' within the patriarchal narrative (Genesis 12-50). This task will include a brief description of the manner in which the thematization of אלהים in relation to creation affects the interpretation of the passages in which it occurs. Moreover, this discussion will attempt to describe the most salient cumulative reading knowledge which is associated both with יהוה and אלהים as the narrative progresses.

The first observation which one makes is that יהוה occurs very often within this unit (115x).⁵⁴ This study therefore follows Wenham in positing that the editor of Genesis was so convinced of the identity of יהוה with the God of the patriarchs, that he used יהוה within the patriarchal narrative and prior to its revelation to Moses.⁵⁵ This assumption resonates with the hypothesis stated at the outset of our discussion, that יהוה occurs in Genesis as the default word for the Lord, and that this implies theologically that the Creator and the God of the Fathers is the same as the Mosaic God of the covenant.⁵⁶ Thus the implied reader reads Genesis as a claim that יהוה is at work in both the Primeval History and in the lives of the patriarchs. Moreover, the text in Genesis which precedes the Mosaic covenant in Exodus-Deuteronomy provides the preparatory material for rightly understanding both the nature of the covenant God and the covenant itself, given the device of cumulative reading knowledge. Therefore discussion now turns to key points of the interchange between יהוה and אלהים within Genesis 12-50.

⁵⁴ Gen 12:1,4,7,7,8,8,17; 13:4,10,10,13,14,18; 14:22; 15:1,2,4,6,7,8,18; 16:2,5,7,9,10,11,11,13; 17:1; 18:1,13,14,17,19,19,20,22,26,33; 19:13,13,14,16,24,24,27; 20:18; 21:1,1,33; 22:11,14,14,15,16; 24:1,3,7,12,21,26,27,27,31,35,40,42,44,48,48,50,51,52,56; 25:21,21,22,23; 26:2,12,22,24,25,28,29; 27:7,20,27; 28:13,13,16,21; 29:31,32,33,35; 30:24,27,30; 31:3,49; 32:10; 38:7,7,10; 39:2,3,3,5,5,21,23,23; 49:18.

⁵⁵ Wenham, 'Patriarchal Religion', 192.

⁵⁶ This is stated explicitly in 24:3, where Abraham swears by יהוה אלהי השמים ואלהי הארץ.

10.2.1 Genesis 11:27-25:11 תולדת תרח

Chapters 12-16. Within Genesis 12-16, the Lord is referred to almost exclusively by the name יהוה.⁵⁷ Therefore the following discussion will note the cumulative reading knowledge which is associated with the divine name יהוה in preparation for the Mosaic covenant through the Lord's initial dealings with the patriarchal line.

First, in the Lord's dealings with the patriarchal family itself in chapters 12-16, יהוה is the one who speaks to Abram (12:1,4; 13:14; 15:4,7), who is revealed to Abram in visions (12:7; 15:1), and who establishes the covenant with Abram (15:18). The Lord called Abram out of Haran in order to go to the land He would show him (12:1-3), the Lord blessed Abram (12:2), and the Lord promised to give Abram many children (12:2; 13:16; 15:1-6), as well as possession of the land of Canaan (12:7; 13:14,15; 15:7). Moreover, Abram built altars to יהוה and worshipped Him (12:7,8[2x]; 13:4,18), addressed יהוה directly (15:2,8), and trusted (האמין) in יהוה (15:6). Abram's wife, Sarai, believed that יהוה is the One who gives or withholds children (16:2), which resonates with Eve's understanding in 4:1, and יהוה is the one by whom Sarai swore (16:5). Moreover, it was יהוה who struck (געע) the house of Pharaoh on account of Sarai with געעם גדלים (12:17), which foreshadows the striking of Pharaoh by the Lord (Exod 11:1). Although יהוה elects Abram and the focus of the patriarchal narrative is on a single family, the Lord declares that this election is intended to extend beyond this one clan to all the families of the earth (12:3), which resonates with the Lord's activity with the whole earth in chapters 1-11. As Cassuto notes, Abram's journeys throughout the land (13:17) prefigure Israel taking the land under Joshua, and Abram calling on the name of the Lord at Shechem, Hebron, and Bethel proclaims the supremacy of יהוה over the gods of Canaan (12:6-7,8; 13:4,18).⁵⁸ The link between creation, the patriarchal narrative, and the following Mosaic materials is made explicit in 15:13-16, where יהוה tells Abram that his זרע will be sojourners and servants in a land where they will be afflicted for 400 years, and that they will then return to Canaan in the fourth generation. The link between the patriarchal narrative and the unfulfilled conquest under Joshua is found in 15:18-21, where the extent of the land is described.

⁵⁷ The אל epithets in chapters 14 and 16, as well as Abram's addressing God as אדני in 15:2,8 (which is a reflex of hortatory discourse, a discourse routine) are the lone exceptions.

⁵⁸ Cassuto, *Genesis*, 2:305-6.

Second, the use of אֱלֹהִים epithets is an overt means of characterization which identifies the character of יהוה and indicates how the Lord will act in the following narrative (cf. §§4.2, 6.2, and 9.1). Since the word אֱלֹהִים is used sparingly within prose, this unusual linguistic form draws the reader's attention to the aspect of the Lord which is in focus at a particular point in the narrative. The Lord is first identified as אֱלֹהֵינוּ 'the Most High God' in chapter 14 (vv.18,19,20,22). In context, the Lord is the Creator (קִנְיָה שָׁמַיִם וָאָרֶץ, vv.19,22//Gen 1-2) who gives victory to Abram (v.20).⁵⁹ This literary placement may be seen as a prefiguring assurance for both the exodus under Moses and the conquest under Joshua. Since יהוה is the most high God, which derives from His status as Creator, He is greater than the gods of both Egypt and Canaan. Since in the ANE it was believed that the outcome of battles was determined by the strength of one's god, the use of this epithet following Abram's victory over the nations in chapter 14 is a theological assertion that יהוה will give victory to Abram's descendants in battle in order to fulfill the promise of land.⁶⁰

Then in chapter 16, יהוה is referred to as אֱלֹהֵי רְאִי 'the God who sees me', following the LXX. In context, the Lord is involved in caring for Hagar, who has been caught up in suffering for Sarai's hasty and unbelieving act of trying to provide a son for Abram without waiting on the Lord.⁶¹ Hagar fled to the wilderness, and was straightway met by the מַלְאָךְ יְהוָה (16:7,9,10,11), who commanded her to return to her mistress with the promise that Hagar would bear a son who would become a great multitude (vv.10-12). The Lord listened to Hagar's affliction (שָׁמַע יְהוָה אֶל-עֲנִיָּהּ, v.11), and therefore she responded by calling His name אֱלֹהֵי רְאִי (v.13). This narrative therefore makes the point that the Lord sees servants who are afflicted, and that He may be characterized as the God who sees. This precedes God seeing the affliction of the Hebrews in bondage within Egypt (Exod 2:25), and it emphasizes that the Lord will respond.

Chapter 17. The first passage in which the author departs from regularly using יהוה is found in 17:1-27, where Abram's name is changed to Abraham, Sarai becomes Sarah, and the covenant of circumcision is established. Although יהוה is found at the outset in 17:1, it never occurs again within these verses. This suggests

⁵⁹ The distinction between creation in relation to יהוה and creation in relation to אֱלֹהִים is in terms of information salience.

⁶⁰ Cf. Wenham, *Genesis*, 1:321-22.

⁶¹ Cf. Wenham, *Genesis*, 2:12-13.

that the narrator used the name יהוה in order to indicate that this passage says something about the God of Israel, and that 17:2-27 is then a theological statement which makes its point by using אלהים. Subsequently, אלהים occurs 9x in 17:3,7,8(2x),15,18,19,22,23. What are some of the structural features which both resonate with this lexical choice and which help to explain it? First, the use of vocabulary from the lexical field for creation within these verses supports the claim that the use of אלהים is intended to evoke creation imagery, and that this encyclopedic knowledge is intended to demonstrate the validity of God's promise and to bolster it. God states וַאֲרַבְּהָ אוֹתְךָ בְּמֵאֵד בְּמֵאֵד in v.2, which echoes the use of רַבָּה in 1:28. Then in v.6 the Creator states וְהִפְרִיתִי אֹתְךָ בְּמֵאֵד בְּמֵאֵד, which echoes the use of פָּרָה in 1:28. God also states וּבִרְכַחְתִּי אֹתָהּ (Sarah) (v.16), which echoes the use of בָּרַךְ in 1:28. Moreover, all three lexical items are used in reference to God's blessing upon Ishmael: הִנֵּה בִרְכַחְתִּי אֹתוֹ וְהִפְרִיתִי אֹתוֹ וְהִרְבִּיתִי אֹתוֹ בְּמֵאֵד (v.20). Second, this narrative unit is about the Lord's promise of offspring (זֶרַע, vv.4,7) to a ninety-nine year-old man through a barren, ninety year-old woman (vv.1,17). Therefore tapping the encyclopedic knowledge of creation supports the validity of the promise. Since the Creator who spoke the heavens and the earth into existence has given His word, this supports the claim that He is able to fulfill what humanly speaking seems to be impossible. This complex of evidence therefore indicates the nature of the One who is making the promise and who is supremely powerful to work that which He has promised, no matter how impossible it looks to human eyes. Moreover, this use of creation imagery indicates that this promise of זֶרַע in conjunction with the Abrahamic covenant of circumcision is yet one more outworking of God's re-creation subsequent to the un-creative Fall, the events preceding the Flood, and the Tower of Babel.

To the encyclopedic knowledge which is associated with אלהים at this point in the narrative, this unit adds the cumulative knowledge that אלהים is the One establishing the covenant of circumcision with Abraham throughout the following generations (vv.3-4,7,9-14,19), the One making Abraham the father of a multitude of nations (vv. 4-6,16), and the One giving the land to Abraham and his descendants as

an everlasting possession (v.8). Therefore the Creator is the One who elects Israel and fulfills the promises to the fathers.⁶²

Moreover, in 17:1, יהוה identifies Himself as אל שדי (cf. §6.2).⁶³ This epithet is striking in the Pentateuch since it is the only one whose meaning is not explained, or whose meaning is not self-evident, and Westermann makes the point that none of the proposed etymologies seem to have anything to do with its function in the Biblical text since the epithet is bound up with blessing and increase.⁶⁴ Moreover, Wenham notes that אל שדי “is always used in connection with promises of descendants: Shaddai evokes the idea that God is able to make the barren fertile and to fulfill his promises.”⁶⁵ Later in Exod 6:3, the Lord declares that He was known to the patriarchs as אל שדי, which reflects the understanding that this was the actual name for God which the patriarchs used. This literary constellation which revolves around blessing and the increase of children therefore makes the role of יהוה more prominent in blessing and in fulfilling the promise of children, and the witness to the antiquity of the name suggests that this was the Lord’s role from the earliest stages in His election of the patriarchal clan.

18:1-19:38. Within the narrative about the destruction of Sodom and Gomorrah (18:1-19:38), the Lord is referred to almost exclusively by the name יהוה (18:1,13,14,17,19[2x],20,22,26,33; 19:13[2x],14,16,24[2x],27).⁶⁶ How does this add to the reader’s cumulative reading knowledge? Within 18:1-15 three men visit Abraham and with this visitation יהוה reaffirms the promise of a son through Sarah (vv.9-15). Moreover, יהוה knows all about Sarah, including the thoughts of her heart (v.15). Furthermore, the Lord’s omnipotence is emphasized with the rhetorical question היפלא מיהוה דבר (v.14).

Moreover, this unit associates judgment with יהוה. Earlier, in Genesis 13, there was a proleptic reference to the destruction of Sodom and Gomorrah. The text states that it was יהוה who struck Sodom and Gomorrah (13:10[2x],13), and before this destruction the area was כגן־יהוה (an allusion to Gen 2). Then within 18:16-19:28, יהוה states that He will reveal the imminent destruction of the two cities because all

⁶² These acts suggest the universal purport of the covenant in Genesis 17. The election of the patriarchs and their future blessing is one step on the way toward universal re-creation.

⁶³ Cf. 28:3; 35:11; 43:14; 48:3; Exod 6:3.

⁶⁴ Westermann, *Genesis*, 2:258.

⁶⁵ Wenham, *Genesis*, 2:20.

⁶⁶ Abraham’s use of אדני in hortatory discourse (18:27,30,31,32) is an exception.

the peoples of the earth will be blessed through Abraham, and because the Lord elected Abraham to command his sons after him to keep the way of יהוה and to perform righteousness and justice so that יהוה may fulfill what was promised (18:18-19). This suggests that although יהוה brings judgment, Abraham has been elected in order to bless the nations by teaching the obedience and righteousness to his house which avoids judgment like that of Sodom and Gomorrah. The judiciousness of יהוה comes through in His evaluation of the outcry against the cities based upon firsthand knowledge (18:20-21). However, the mercy of יהוה comes through when He grants Abraham's plea to spare the cities if there are as few as 10 righteous men in them (18:22-33), and this is balanced by the Lord's justice when He destroys them because there were not even 10 righteous citizens (19:23-29). Nevertheless, it is the mercy of יהוה in the midst of judgment which shines through as the Lord saves Lot and his family on account of Abraham (19:1-29), and this is stated explicitly in the phrase בחמלת יהוה עליו (19:16). This complex adds to the reader's cumulative knowledge by underscoring the point that יהוה brings just judgment for the uncreation of sin, and that He mercifully spares some. This use resonates with the earlier association of יהוה with the punishment for the Fall (3:1-24), the Flood Narrative (6:1-9:29), and the punishment of Babel (11:1-9) within the primeval history, but especially with the Flood Narrative since יהוה spared righteous Noah.

In 19:29, however, the narrator states ויהי בשחת אלהים את־ערי הככר ויזכר אלהים (19:29). Both Westermann and Wenham note the verbal echo between ויזכר אלהים את־אברהם in 19:29 and ויזכר אלהים את־נוח in 8:1.⁶⁷ Westermann writes regarding 8:1, "Remember in this context implies mercy toward the one threatened with death."⁶⁸ On 19:29 he remarks,

The author is no longer interested in the destination [*sic*] of a city in the distant past, nor even in the fate of Lot as such. The only thing that is important for him is the relationship between God and Abraham which was the object of ch.17. For Abraham's sake God rescued his relatives from that ancient catastrophe; it is this relationship that the author wants to proclaim to

⁶⁷ Westermann, *Genesis*, 2:308; Wenham, *Genesis*, 2:59-60.

⁶⁸ Westermann, *Genesis*, 1:441.

his generation and it is this he wants to resurrect for his contemporaries out of the old stories....⁶⁹

Wenham comments,

But a more exact parallel to 8:1 would have been “God remembered Lot,” for Noah and Lot are the men saved from disaster. The substitution of Abraham for Lot in this sentence makes an important theological point. Lot was not saved on his own merits but through Abraham’s intercession. And this makes a good parallel to the conclusion of the flood story, for there the LORD, after smelling Noah’s sacrifice, promises never to destroy the earth again with a flood (8:20-22). There Noah’s sacrifice makes atonement for the world; here Abraham’s prayer leads to the salvation of Lot.⁷⁰

Therefore the use of אלהים in 19:29 serves at least two functions. First, it echoes the reference to God’s mercy upon the world through Noah in 8:1. Second, this is a continuation of the theme of re-creation, and this trajectory runs from Gen 1:1-2:3 through 8:1 to 19:29. Following Westermann and Wenham, the use of אלהים at this point in the narrative therefore points toward the Creator’s desire to show mercy to those who face imminent destruction, and this passage teaches that He listens to the pleas of His chosen. Whereas אלהים predominated in Chapter 17 when the covenant of circumcision was established, it is fitting that it surface here in 19:29 when Abraham prays on the basis of the covenant relationship. Therefore to the cumulative reading knowledge associated with אלהים one may add that Abraham’s intercession and God’s mercy upon those who face destructive judgment are part and parcel of His purposive plans for re-creation.⁷¹

⁶⁹ Westermann, *Genesis*, 2:308. In the original German edition, Westermann begins, “Der Verfasser der P ist nicht mehr am Untergang einer Stadt in ferner Vergangenheit interessiert” (2:376).

⁷⁰ Wenham, *Genesis*, 2:59-60.

⁷¹ On the other hand, chapters 18-19 seem to be problematic for Cassuto’s rules since יהוה is here associated with the judgment of non-Israelites, and since אלהים shows mercy to Lot on account of Abraham. According to Cassuto’s formulation (see above) one would expect the exact opposite: יהוה should appear in 19:29 in relation to Abraham, and אלהים throughout chapters 18-19 in relation to the salvation and destruction of those who are not members of the chosen people (cf. Cassuto, *The Documentary Hypothesis*, 31-32). It could be argued on the basis of Cassuto’s rules that יהוה is used in chapters 18-19 since God is presented in direct relationship to people and nature, however אלהים ‘destroying’, ‘remembering Abraham’, and ‘sending out Lot’ do not seem to allude to “a Transcendental Being who exists completely outside and above the physical universe” (Cassuto, *The Documentary Hypothesis*, 31-32). Therefore the account presented here seems to handle the evidence better than Cassuto since it accepts יהוה dealing with non-Israelites. Moreover, this account refines Cassuto by performing a close reading of the text in order to observe the function of אלהים within the book-structure of Genesis, and this working hypothesis which associates (re-)creation with אלהים resonates with the thematic development as it works itself out in the lives of the patriarchs.

20:1-18. The use of אלהים predominates also in 20:1-18 (6x in 10:3,6,11,13,17[2x]), the story of Abraham and Abimelech, and יהוה is used only once in an editorial comment in v.18. One first notes that Abraham here journeys to an area where he is fearful (v.2) and at the mercy of a foreign potentate (vv.1,11). Although יהוה earlier promised Abraham that his progeny would possess this land (chs.15 and 17), he is not yet in possession, and moreover, he is weaker than the local ruler. It is in this situation that אלהים warns Abimelech in a dream about Abraham's wife (vv.3-7), and אלהים also afflicts Abimelech's household by closing every womb (v.17). Although one could conceivably argue on the basis of Cassuto's rules that אלהים is employed here in relation to those who are not a member of the Chosen People, this depiction does not quite hold true since Abraham himself prays to אלהים (ויתפלל אברהם אליהואלהים) (v.17) where one would expect Abraham, the archetypal Chosen One, to pray to יהוה. Although Cassuto allows for the use of אלהים as the Creator of the physical universe according to ideas prevalent in the international circles of wise men, the present investigator instead posits that the use of אלהים in this passage evokes thematized associations with the sovereign and omnipotent Creator (1:1-2:3) in relation to the cumulative knowledge of אלהים protecting the patriarchal covenant promises (chapter 17), and in relation to אלהים mercifully relenting in destructive judgment against the non-elect in response to the prayer of Abraham (18:23-33; 19:29//20:17). Therefore this use of אלהים in Genesis 20 echoes the sovereign power of אלהים over all of creation since He spoke it into existence, and this power is used to protect those who are part of the covenant community, as well as to protect against threats against the covenant promises. Abraham, and presumably all those who worship the covenant God (cf. v.18), may rely upon the Creator's protection even where He is not recognized or worshipped by non-elect rulers precisely because He is sovereign everywhere and intervenes in order to protect His elect. This use therefore adds to the cumulative reading knowledge associated with אלהים by indicating that God omnipotently protects His elect and safeguards covenant promises when they are threatened by the non-elect.

Moreover, the explicit mention of יהוה as the one who closed the wombs in Abimelech's house in the narrative comment in 20:18 relates the omnipotence of the Creator in 20:1-17 to the Mosaic covenant God. More importantly, however, this editorial comment deals with the theme of judgment, and יהוה was earlier associated

with judgment in the Fall Narrative (Gen 3), the Flood Narrative (Gen 6-9), and in the destruction of Sodom and Gomorrah (Gen 18-19).

21:1-21. The story of Isaac's birth and the driving away of Hagar and Ishmael (21:1-21) begins with two occurrences of יהוה within the narrative framework (v.1), but then אלהים occurs throughout the remaining narrative (21:2,4,6,12,17[3א],19,20). It is noteworthy that both יהוה and אלהים each occur twice within the introductory narrative materials of 21:1-4. This suggests that the narrator is identifying יהוה as אלהים the Creator, and vice versa. יהוה earlier promised children to Abraham (chapter 15), and now this is fulfilled with the birth of Isaac in 21:1-7. אלהים was used in chapter 17, when God instituted the covenant of circumcision and reaffirmed the promise of children. It is therefore fitting that אלהים appear again in chapter 21 when the promise is fulfilled through Sarah, and when re-creation is miraculously occurring through a 100 year-old man and a 90 year-old woman. This link between יהוה and אלהים therefore seems to bind together the theme of creation with the God of Israel in the life of Abraham within Genesis. This use of both names asserts that יהוה, the God of Israel, is אלהים the universally sovereign Creator and guarantor of the patriarchal covenant.

One would be tempted to follow Cassuto and to posit that אלהים is used in relation to foreigners in vv.8-21 since the narrative deals with Hagar the Egyptian and her son, who then live in the wilderness of Paran (v.21). However, this hypothesis does not work here since אלהים speaks to Abraham (v.12) where one would expect יהוה to appear in order to relate directly with the patriarch. For this reason, it seems safer to posit that this use is thematized, and that this is a reference to the Creator who is safeguarding not only the child promised to Abraham through Sarah (vv.1-7; cf. 17:15-21), but also Abraham's child through Hagar in conjunction with her blessing from chapter 16 and the promise to Abraham in 17:20. Therefore אלהים is the Creator who is omnipotently sovereign over the whole earth, and He keeps the promises of blessing not only to the direct patriarchal line, but also to all others to whom they are given. Moreover, in the words of Westermann, God hears the cry of the boy dying of thirst, which suggests that "It is not only the people [Israel as a collective] who experience God as Savior, but also the individual

personally, as Hagar and her child in the desert.”⁷² Thus אלהים does not abandon the outcast or the forced laborer who is exposed to every threat.⁷³ One may therefore add this information to the cumulative reading knowledge which is associated with אלהים.

21:22-34. The use of אלהים is again found in 21:22-34 in Abraham’s second encounter with Abimelech over the issue of wells. Since water meant life or death, and since water was integral to flocks, the use of אלהים in 21:22,23 again suggests that it is the Creator who protects Abraham and safeguards the covenant promises. Ironically, this confession is put forth explicitly through the mouth of the foreigner, Abimelech: אלהים עמך בכל אשר-אתה עשה (21:22). This is a confession which recognizes that אלהים is with Abraham, and it is before the Creator and guarantor of the patriarchal promises that the oath is given (v.23). Therefore these wells are sworn to Abraham before the Creator who is bringing about the promise of land.

The use of the epithet אל עולם ‘Everlasting God’ is found only in this passage within the entire Pentateuch (cf. §6.2), and this is the name by which Abraham calls on יהוה (v.33). At this point in the narrative, Yahweh’s epithet אל עולם points toward His long-term faithfulness.⁷⁴ The well at Beersheba is one step in the direction of descendants and possession of the land for futurity (Gen 48:4), and for the following pentateuchal narrative this seems to imply that no matter how long the Lord takes to fulfill His promises, His long-term faithfulness guarantees their eventual fulfillment for those who wait on Him in trust. This epithet therefore suggests that the Lord is faithful for a long duration of time, and at the same time it is an assurance that the Lord’s promises *will* be fulfilled.

22:1-19. In the Akedah (Gen 22:1-19), אלהים(ה) is found in 22:1,3,8,9,12, whereas יהוה occurs in 22:11 (מלאך יהוה), 14 (מלאך יראה; א), 15 (מלאך יהוה), 16. Among the other hermeneutical complexities of this story, the use of אלהים and יהוה seems to be part of the overall narrative strategy. The use of אלהים(ה) is concentrated in the first half of the narrative, whereas the second half primarily uses יהוה. Since one may see the first half to be a threat to the chosen family and the child of promise, the use of אלהים may be seen as an affirmation that this seemingly arbitrary command for Abraham to sacrifice his son is part of the Creator’s purposive re-creation in that Abraham’s unquestioning obedience to the command of the Creator is a reversal of

⁷² Westermann, *Genesis*, 2:344.

⁷³ Westermann, *Genesis*, 2:344.

⁷⁴ BDB, 761; HALOT 1:798-99; Wenham, *Genesis*, 2:94-95.

the disobedience of the woman (3:1-5). Abraham, unlike the woman, trusts the Lord (15:6) and fears אלהים (22:12). That re-creation is once again in view is substantiated by the echo of the creation blessing *כי־ברך אברכך והרבה ארבה את־זרעך* in 22:17. Other creation language appears when the יהוה מלאך states that all of the גויי הארץ will be blessed (התברכו) through Abraham's זרע because he listened to the Lord's voice (22:18). Therefore whereas through Man's first act of rebellion all of creation fell, now through the one man's act of obedience all of the nations will once again be blessed (cf. 12:1-3; 18:18-19; Rom 5:12-21). Furthermore, יהוה occurs in the description of the act of sacrifice (22:11,13), which is then one of the key features of the Yahwistic covenant (Exodus-Leviticus).⁷⁵ The sacrifice of the ram in the thicket was provided because יהוה יראה 'the Lord sees, provides' (22:14), which echoes the earlier scene in chapter 16 when Hagar was in trouble and God saw her need (16:13; אל ראי). This suggests that יהוה, who is אלהים the Creator, will see and respond to the need for deliverance or salvation. Within this unit, the need is for sacrifice, and therefore the Lord acts in order to provide a means for sacrifice. This is then of course fulfilled with the provision of the sacrificial system in Israel in Exod 20:1-Num 10:10. Moreover, אלהים demands a sacrifice (22:1-2), and it is through the revelation of יהוה that this sacrifice is provided. The reader may therefore add to his cumulative reading knowledge (1) that it is through unquestioning obedience to the Lord that the Fall is reversed, (2) אלהים both demands a sacrifice and protects His covenant promises in spite of apparent contradictions between command and promise, (3) the provision of sacrifice comes through יהוה, and (4) animals replace humans in sacrifice.⁷⁶

23:1-20. The word אלהים appears only once within the story of Sara's death and burial when the sons of Heth declare that Abraham is a נשיא אלהים in recognition of his blessing and wealth as they barter over the cave. Wenham acknowledges that this construction may be a grammatical superlative, and at the same time recognizes

⁷⁵ For other ways in which Gen 22 prefigures later events associated with the establishment of the Mosaic covenant, see Wenham, *Genesis*, 2:116.

⁷⁶ This account may be seen as a refinement of Cassuto's rules which hold that יהוה is used in relation to the Israelite conception of God, in order to indicate the personal character and direct relationship of the Lord to people, when the reference is to the God of Israel relative to His people or to their ancestors, or when the theme concerns Israel's tradition. Rather, יהוה appears in this preparatory text in order to connect this narrative to the covenant which follows in Exodus-Deuteronomy.

As an entry point and for a detailed discussion of the various ways of interpreting Genesis 22, see R.W.L. Moberly, *The Bible, Theology, and Faith* (Cambridge: Cambridge University Press, 2000). Moberly discusses the interpretation of the Akedah from a Christological perspective.

that it may also be a recognition that God has blessed Abraham and made him successful.⁷⁷ According to M.H. Gottstein, the sons of Heth identify Abraham as a נשיא אלהים (23:6), which in larger narrative context fills the author's purpose of identifying Abraham's right to the land based upon אלהים the Creator's promise (Gen 17).⁷⁸ This reading comes closer to recognizing the manner in which the literary text may restore the full stylistic value to what otherwise seems to be a grammaticalized expression when literary considerations are put aside.⁷⁹ Therefore the use of אלהים continues the theme of the sovereign Creator's blessing and safeguarding of the patriarchal family, as well as indicating that this event is one more step in the fulfillment of the promise of land made in chapter 17.

24:1-67. The name יהוה in various collocations is used exclusively within the narrative of the betrothal of Rebekah. This story is about Abraham sending his servant to his kin in order to obtain a wife for Isaac in order to avoid taking a Canaanite wife, and therefore the use of יהוה within this narrative suggests that the God of the Mosaic covenant is concerned with the details of the selection of the right wife (from within the Mosaic community).⁸⁰ During the course of the narrative it states that יהוה blessed Abraham in everything, which indicates that it was the God of the Mosaic covenant who was blessing Abraham (24:1,35). Moreover, יהוה is identified as אלהי השמים ואלהי הארץ (24:3,7), and the servant refers to the Lord as יהוה (24:12,27,42,48). These attributive phrases indicate that the God of Israel is the God of the heavens and earth (i.e., universally sovereign), and that this universally sovereign God of the Mosaic covenant was the God of Abraham (cf. 24:40). This usage resonates with the identification of יהוה as אלהים the Creator. Moreover, the servant recognizes that יהוה is the one who guided and granted him success in his mission (24:21,26,27,44,48,52,56). Even Laban, who later figures so strongly in the Jacob narrative, recognizes the work of יהוה in these events (24:31,50,51). Therefore one may add to one's cumulative reading knowledge associated with יהוה that the selection of a wife from within the community is preferable, the Lord will guide the selection process, and that in the context of trust

⁷⁷ Wenham, *Genesis*, 2:127; cf. Thomas, 'Superlative,' 215-16.

⁷⁸ M.H. Gottstein, 'נשיא אלהים (Gen. XXIII.6).' *VT* 3(1953):298-99.

⁷⁹ Cf. Bar-Efrat, *Narrative Art*, 207.

⁸⁰ Wenham, *Genesis*, 2:154.

and prayer the Lord will bring about the betrothal of the right wife who, like Abraham, is ready to leave her family in order to enter the promised land.⁸¹

25:1-11. Subsequent to Abraham's death, אלהים is used in 25:11 immediately preceding the תולדת יצחק. As the narrative shifts from one patriarch to the next, the narrative comment ויברך אלהים את יצחק בנו echoes the creation blessing of man (1:28), which continues as part of the theme of re-creation through the patriarchal line. The narrator comments that Isaac dwelt at באר לחי ראי, which echoes 16:13 and implies that the Creator and covenant God is looking out for him. Therefore one may add to the cumulative reading knowledge which is associated with אלהים that the Creator and guarantor of the promise to Abraham continues with his son Isaac.

10.2.2 Genesis 25:19-35:29 תולדת יצחק

Much of the *Toledot Isaac* concerns the life of Jacob in foreign territory (that is, outside the promised land), or danger which he meets on his return to the land of his family's sojourning. As an extension of the thesis being advanced in this chapter, that the use of אלהים is intended to evoke the notion of the universally sovereign Creator, there should be a corresponding increase in the number of occurrences of אלהים outside the promised land. One would expect the narrator to emphasize the theological point that the Creator is safeguarding His elect line on foreign soil or when in danger, while retaining some mention of יהוה in order to maintain the assertion that the patriarchal God and the Mosaic covenant God are one and the same, and this is exactly what one finds within the text. As Wenham notes, יהוה occurs 65x in the Abraham narrative (45x in the narrative framework, 20x in dialogue), whereas אלהים occurs 35x (24x in the narrative framework, 11x in dialogue).⁸² In the Jacob narrative, however, יהוה occurs 25x (11x in the narrative framework, 14x in dialogue), and אלהים occurs 42x (14x in the narrative framework and 28x in dialogue).⁸³ Therefore whereas יהוה occurs 65% of the time in the Abraham narrative, it occurs roughly 37% of the time in the Jacob narrative. Whereas אלהים occurs 35% of the

⁸¹ Cf. Wenham, *Genesis*, 2:153.

⁸² Wenham, 'Patriarchal Religion,' 164. The present writer counts 75 occurrences of יהוה within the תולדת תרח in Gen 12:1,4,7,7,8,8,17; 13:4,10,10,13,14,18; 14:22; 15:1,2,4,6,7,8,18; 16:2,5,7,9,10,11,11,13; 17:1; 18:1,13,14,17,19,19,20,22,26,33; 19:13,13,14,16,24,24,27; 20:18; 21:1,1,33; 22:11,14,14,15,16; 24:1,3,7,12,21,26,27,27,31,35,40,42,44,48,48,50,51,52,56, whereas there are 28 occurrences within the תולדת יצחק in 25:21,21,22,23; 26:2,12,22,24,25,28,29; 27:7,20,27; 28:13,13,16,21; 29:31,32,33,35; 30:24,27,30; 31:3,49; 32:10.

⁸³ Wenham, 'Patriarchal Religion,' 164.

time in the Abraham narrative, it is found roughly 63% of the time in the Jacob narrative.⁸⁴

25:19-28. Within the narrative of the birth of Jacob and Esau (25:19-28), Isaac prays to יהוה because Rebekah is barren, and יהוה answers his prayer with conception (25:21). When the children struggled within her, Rebekah went to inquire of יהוה, and יהוה told her that there were in fact two nations struggling within, and the older would serve the younger (25:22-23). Therefore this episode continues the theme of the Lord providing children in the patriarchal line (cf. 15:4-6; 18:10; 21:1).

26:1-33. Whereas יהוה occurred only in narrative comments at the end of units in Abraham's earlier dealings with Abimelech (20:18; 21:33) and אלהים occurred within the narrative itself, only יהוה occurs in the narrative of Isaac's dealings with Abimelech (26:1-33). However, the reader should keep in mind that Wenham observes, "It is characteristic of the editor of Genesis to use 'The LORD' at the beginning and end of sections and often to use other epithets elsewhere (cf. 17:1; 20:18; 21:1,33)..."⁸⁵ Accordingly, both at the beginning of the Abraham narrative (12-16) and at the beginning of the Joseph narrative (38-39) יהוה is used almost exclusively. This pattern at the outset of the Isaac narrative (25:19-27:46) therefore seems to accord with the author's tendency to emphasize that יהוה was at work in the lives of the patriarchs at the outset of narrative units within Genesis 12-50. There are therefore different literary dynamics at work in 26:1-33 from those in the earlier incidents with Abimelech during the life of Abraham.

Within 26:1-33, יהוה appears to Isaac and commands him not to go down to Egypt, but to remain in the land (26:2). יהוה promises to bless Isaac, to give the land to his זרע, and to establish the oath sworn to Isaac's father, Abraham (26:3). Moreover, Abraham's earlier obedience will now result in many offspring and the blessing of all the nations of the earth (26:4-5). While in Gerar, Isaac sowed and reaped a hundredfold due to the blessing of יהוה, became very wealthy, and possessed flocks, herds, and many servants (26:12-14). Subsequent to digging a final well after quarrelling with the herdsmen of Gerar, Isaac proclaims that יהוה made room for his entourage, and therefore they will be fruitful (פרה) in the land (26:22). After he went up to Beersheba, יהוה appeared to him again, identified Himself as the

⁸⁴ Cf. the statistics on the increased use of אלהים within the Joseph Narrative, given below.

⁸⁵ Wenham, *Genesis*, 2:249.

God of Abraham, and once again reassured Isaac of His presence and the promise of offspring for Abraham's sake (26:24). Isaac built an altar there and called on the name of יהוה (26:25). Then Abimelech, his advisor, and the commander of his army confess that יהוה blessed Isaac, and therefore they want to make a covenant with him lest they be harmed (26:28-29). This unit therefore adds to the cumulative reading knowledge associated with יהוה by emphasizing that the Lord is fulfilling the covenant promises in the subsequent generation on account of the obedience of Abraham. In preparing for the Mosaic covenant to follow, the repeated use of יהוה, the name of the Mosaic covenant God, suggests that the Mosaic covenant itself and the subsequent fulfillment of the promises of land and many זרע is on account of Abraham's obedience to and trust in the Lord. Moreover, the manifold blessing which attends the descendants of Abraham are on account of Abraham's faithfulness.

27:1-46. There are three default references to יהוה during the account of Isaac blessing Jacob (27:7,20,27). Jacob first commands Esau to bring him prepared game so that he may eat and bless him before יהוה before he dies (27:7). Then when Jacob brought the prepared goat to Isaac in accordance with Rebekah's ruse, he calms his father's surprise at how quickly he returned by stating that יהוה, Isaac's God, granted him success (27:20). Then in the blessing itself, Isaac declares that his son smells like the field that יהוה has blessed (27:27).

Within the blessing itself, Isaac blesses Jacob by אלהים, and this blessing includes all the goodness of creation ('the fatness of the earth', 'plenty of grain and wine'; 27:28), as well as the preeminence of Jacob's line, the sovereign creator's elect, over all the peoples of the earth (27:29). Therefore it is once again the omnipotent אלהים who blesses the patriarchal line and safeguards the patriarchal clan (27:29).

28:1-22. אל שדי and אלהים each occur once as Isaac blesses Jacob before sending him off to find a wife (28:1-5), and this blessing continues the theme of offspring and God's blessing in conjunction with creation language (ואל שדי יברך אתך (v.3). Moreover, Isaac mentions the earlier promise of אלהים to give the land of his sojourning to Abraham (v.4). Then אלהים is found 5x as Jacob flees the wrath of his brother Esau under the pretense of finding a wife from among his

relatives.⁸⁶ In a dream while travelling to Haran, Jacob sees the מלאכי אלהים ascending and descending (v.12), and then the Lord identifies Himself as יהוה אלהי אברהם אביך ואלהי יצחק (v.13). Subsequently, Jacob declares that this is the בית אלהים (v.17). Then Jacob vows that if אלהים will be with him on his journey, then יהוה will be to him לאלהים (vv.20-21). Finally, he set up a stone as a pillar and declared יהיה בית אלהים (v.22). First, this interchange between יהוה (28:13[2x],16,21) and אלהים functions to identify the Mosaic covenant God as the patriarchal God. Second, the use of אלהים as an echo of creation functions theologically as an assertion that the omnipotent God of the Fathers and guarantor of the Abrahamic covenant (ch.17) possesses the power to protect Jacob on the journey. If God speaks the heavens and the earth into existence, then He is certainly able to safeguard His elect. Third, since אלהים created the heavens and the earth, this reference to the Creator upon Jacob's departure from the promised land suggests that the sovereignty of the God of the Fathers is not limited to a single geographic locale. Rather, His dominion extends wherever the chosen family may travel. Fourth, although Jacob is fleeing under the threat of death (27:41-45), the disorder of this situation does not rest outside of the Creator's purpose. Just as the Creator brought order methodically out of cosmic chaos (1:1-2:3), He will also bring order methodically out of the chaos which currently reigns within the patriarchal family. As the reader joins Jacob in trudging toward Haran in disillusionment, the narrator provides assurance that in even what seems to be a hopeless situation in which all has been lost אלהים is at work to re-create with sovereign power through the chosen line. Fifth, Jacob vows (נדר) in vv.20-21 that if אלהים will be with him, watch over him in his travels, provide food and clothing, and then he returns in peace to the house of his father, והיה יהוה לי לאלהים. In line with Genesis' function as a prologue to Exodus-Deuteronomy, Jacob's (=Israel) vow is paradigmatic for Israel as a people in that when יהוה brings Israel back to the promised land, He is to be to her God.⁸⁷ Therefore this unit adds to the cumulative reading knowledge by indicating that יהוה, the Creator (אלהים) is involved in the life of Jacob and the people of Israel, just as in the life of Abraham and Isaac before him.

⁸⁶ Gen 28:12,17,20,21,22.

⁸⁷ Cf. Gen 17:7,8; Exod 6:7; 29:45; Lev 11:45; 22:33; 25:38; 26:12,45; Deut 26:17; 29:12.

29:31-30:24 In 29:31-30:24, the narrative which chronicles the birth of Jacob's sons, the unit is bracketed by the use of יהוה (29:31,32,33,35; 30:24) and אלהים is found within the intervening materials (30:2,6,8,17,18,20,22[2x],23). As was pointed out above, the author of Genesis used יהוה at the beginning and at the end of narratives,⁸⁸ and in this particular instance, אלהים is chosen for the intervening material. What is the possible motivation? It may be the case that this story is intended to be read on two levels. On the one hand, it is the sovereign Creator who is at work in spite of the departure from the prototypical marriage of one man and one woman (Gen 1:1-2:3) in order to make the patriarchal line fruitful outside the promised land. In spite of the multiplication of wives, אלהים is at work through the inter-wranglings, contentiousness, and childlessness of the patriarchal family in order to fulfill the promise of many children to the patriarchal line. On the other hand, as Wenham observes, this use of אלהים may at the same time echo the Fall in 3:1-5.⁸⁹ Notably, the first occurrence of אלהים within this unit follows directly on the heels of Rachel's impertinent and faithless demand that Jacob give her a son, whereas it is the Lord who gives children (1:28). To this demand Jacob responds התחת אלהים אנכי אשר-מנע ממך פרי-בטן (30:2), which may variously be read as a confession that it is the Creator who gives children, as well as the narrator's interpretation that Rachel, like Eve, fails to recognize the true character of the Lord with the result that she does not respond to Him in faith. Subsequently, Jacob's two wives vie for children and, like Sarah (ch.16), they give their maidservants to their husband in order to bear children in their stead; this act also echoes Eve's influence on Adam. Jacob then followed their lead rather than the pattern of one man and one woman which אלהים/יהוה established in Creation (1:27-28; 2:20-24). Only at the very end does אלהים remember Rachel (זכר),⁹⁰ and give to her a son (30:22). It is therefore notable that the sons of Jacob's first wife were birthed and named in relation to יהוה, whereas the sons born after the giving of concubines were named in relation to אלהים. Only at the very end of the narrative does Rachel confess that יהוה gave to her a son (30:24), and this final occurrence of יהוה is characteristic of the compositional or editorial

⁸⁸ Wenham, *Genesis*, 2:249.

⁸⁹ Wenham, *Genesis*, 2:249. Bar-Efrat finds that "It is customary to distinguish between the principle and secondary meanings of a word or sentence. In literature the secondary, accompanying and connotative meanings are at least as important as the main one" (Bar-Efrat, *Narrative Art*, 206).

⁹⁰ Cf. Gen 19:29; Exod 2:25.

bracketing technique of the author. Moreover, this son, Joseph, is the one through whom deliverance of the entire patriarchal clan will be effected.

Therefore within 29:31-30:24, the use of אלהים seems to indicate that the Creator is sovereignly accomplishing His purpose and fulfilling His re-creative promises in spite of contention and childlessness, and at the same time this use evokes the theme of chaos and un-creation from Gen 3:1-5. Moreover, אלהים may point toward universal sovereignty in fruitful childbearing outside the promised land which prefigures the fruitfulness of the Israelites in Egypt (Exodus 1). The use of יהוה is a reminder that these events have everything to do with the Mosaic covenant and the entrance into the promised land which follows.

30:25-31:55. In the opening scene of the narrative of Jacob leaving Laban, Laban responds to Jacob's initial request to leave by declaring that he learned through divination that יהוה blessed him on account of Jacob, which is the outworking of the Lord's declarations that those who bless Abraham will be blessed (12:3), and Isaac's similar blessing of Jacob (27:29).⁹¹ Then during the course of Jacob's ensuing proposal he states that יהוה blessed Laban (30:30). When imminent danger looms on the horizon, יהוה instructs Jacob to leave Laban (31:3). Within this unit references to the God of the Fathers (31:5,29,42,53[2x]) and to אלהים (31:7,9,11,16[2x],24,42,50) predominate. Jacob confesses to his wives that when Laban changed his wages ten times להרע עמדי אלהים (31:7), which is then followed by the declaration ויצל אלהים את־מקנה אביכם ויתן־לי (31:9). These are overt confessions that it is indeed the sovereign Creator who is both protecting and blessing the patriarchal line in the midst of a hostile extended family outside of the promised land. Moreover, it was the מלאך האלהים who revealed to Jacob in a dream how to prevail against Laban (31:11). The reference to האל בית־אל (31:13) using the unusual form אל is a reminder of the Lord's earlier promise to return Jacob to the promised land (ch.28). Rachel and Leah also speak of אלהים restoring their riches (31:16), and then it is אלהים who warns Laban in a dream not to harm Jacob (31:24). Near the end of the narrative, Laban invokes the name יהוה as the One who will stand between Jacob and himself (31:49). Therefore אלהים the Creator demonstrates his universal sovereignty to protect His elect (Jacob) from harm, and instead to bless

⁹¹ Westermann, *Genesis*, 2:481.

him with increase through adversity. Moreover, the Creator and protector is none other than יהוה, the God of the Mosaic covenant (31:3,48).

32:1-33:20. After Jacob left Laban and headed to meet Esau, he next encountered מלאכי אלהים in 32:2 and declared מחנה אלהים זה (32:2-3).⁹² This use at the outset of the imminent meeting with the brother who earlier threatened to kill him reminds the reader that it is indeed the (re-)Creator who will protect Jacob, and who has protected him in the face of adversity up to this time. This theological assertion is bolstered by the exclusive use of אלהים twice (32:29,31) in the following account of Jacob wrestling at the Jabok (32:23-33). When the actual meeting with Esau occurs, Jacob uses אלהים exclusively (33:5,10,11). He confesses explicitly that חנני אלהים (33:11; cf. v.5). As the theme of creation and the protection of the patriarchs in conjunction with אלהים continues to work itself out during the course of the narrative, the reader is reminded once again in Jacob's prayer that it is יהוה who safeguards Jacob (32:10). The unusual form אֵל is used on the momentous occasion of Jacob building an altar upon his safe re-entry into the promised land. He names the altar he erects אל אלהי ישראל (33:20), and the use of this unusual form gives the reader pause and adds to the significance of this occasion as one reflects on how the Lord kept Jacob safe and led him into a foreign land and back again. In prefiguring the exodus, Jacob (Israel) here declares to his descendents who will come up from Egypt that God is also the God of Israel as a collective.

35:1-29. In the final episode of the *Toledot Isaac* (35:1-22a), אלהים commanded Jacob to go up to Bethel in order to erect an altar following the vengeance of Simeon and Levi upon the Hivites for the rape of Dinah, their sister (ch. 34). The text then states that the חמת אלהים was on the surrounding cities, therefore they did not pursue Jacob (35:5). אלהים is found also in 35:7,9,10,11,13,15 in conjunction with the use of creation language found in 35:11 with the renewal of the patriarchal blessing (פרה ורבה). This complex of structural evidence implies that the omnipotently sovereign Creator and protector is once again in focus in relation to re-creation through the patriarchal line, and in fulfillment of the patriarchal promises. Moreover, the blessing and protection of the patriarchal line is assured since it is אל who is acting on Jacob's behalf (35:11). The repeated use of אֵל brings a climax

⁹² Then the God of the Fathers is mentioned and equated with the Lord (32:10; אלהי אבי אברהם ואלהי (אבי יצחק יהוה).

to the *Toledot Isaac* in references to אל הנראה אליך בברוך מפני עשו אחיך (v.1), אל הענה (v.3), and the naming of the place where he built the altar אל בית-אל (v.7; cf. §6.2). All of these occurrences refer back to Jacob's encounter with God in chapter 28, and they function to underscore the fulfillment of God's promise to protect the patriarchal family. Moreover, if the Lord brought Jacob safely back to the promised land, then God will do the same for Jacob's descendents. What was accomplished for Israel the father will likewise be performed for Israel as a collective, which is an important point in preparation for the Mosaic covenant which follows.

10.2.3 Genesis 37:1-50:26 תלדות יעקב (The Joseph Narrative)

If the use of אלהים within Genesis points toward the Creator, and if this is a theological assurance of the Lord's universal sovereignty and omnipotence in re-creating through the patriarchal line, one would expect a marked increase in the frequency of its use within the Joseph Narrative, which involves the 'death' of Jacob's favorite son, a famine which threatens the well-being of the patriarchal clan, and then several trips and a sojourning into Egypt. As expected, a marked increase in the use of אלהים is in fact the case. If there was a decrease in the use of יהוה and a marked increase in the use of אלהים when moving from the Abraham cycle to the Jacob cycle, this is even more true within the Joseph narrative. Wenham notes that יהוה occurs 11x within the narrative framework of Gen 37-50, without a single occurrence in dialogue.⁹³ אלהים, on the other hand, is found 2x within the narrative framework, and 30x within dialogue.⁹⁴ יהוה therefore occurs roughly 26% of the time in Gen 37-50, whereas אלהים occurs roughly 74% of the time. Although scholars and exegetes have expended much energy in the attempt to explain this phenomenon along source-critical or traditio-historical lines, this data accords better with the thesis of this investigation that this is a literary phenomenon because the greatest frequency in the use of אלהים corresponds exactly to the point in the narrative where the greatest threat against the patriarchal line exists and where much of the story occurs outside the promised land.⁹⁵ This increased frequency at the climax of the story supports the claim that the use of אלהים is a literary device which advances the

⁹³ Wenham, 'Patriarchal Religion,' 164.

⁹⁴ Wenham, 'Patriarchal Religion,' 164.

⁹⁵ Even Moberly, who is himself a tradition critic, attempts to explain the interchange within the Joseph Story on literary or theological grounds (*The Old Testament*, 178-79).

theological assertion that the Creator is both protecting and blessing the patriarchal line through adversity with the goal of re-creation subsequent to the Fall. Moreover, the use of יהוה within the narrative framework (e.g., 39:21) identifies the Mosaic covenant God with the Creator as events unfold in Egypt. Therefore this poetic feature which is part of the literary structure of Genesis is not only a claim regarding the power of Israel's covenant God, but also a claim regarding the universality of the Lord's sovereign power. It now remains to examine several key features in order to further substantiate this thesis.

To begin, although scholars note that the use of יהוה is restricted to the narrative framework of the Joseph Story, it is helpful also to observe that these 11 occurrences are found only in the early chapters of the narrative (38:7[2x],10; 39:2,3[2x],5[2x],21,23[2x]), and thereafter יהוה occurs only once within the Blessing of Jacob (49:18, poetic material). This 'bracketing' accords with the use of יהוה at the beginning and end of narrative units noted above in the Abraham and Jacob cycles. Within the ensuing materials, אלהים predominates in conjunction with references to אל שדי (43:14; 49:25) and to the God of the Fathers (43:23; 46:1,3; 49:24,25; 50:17).⁹⁶ This datum is significant because it suggests that the restriction of יהוה to the narrative framework is not necessarily intended to point toward the Yahwist's faithfulness in reporting earlier traditions. Rather, this structure is a characteristic compositional feature which characterizes God and makes a theological point. In conjunction with the principle of narrative linearity this initial concentration in the use of the Tetragrammaton establishes at the outset of the story that the narrative has to do with יהוה, the Mosaic covenant God. Once this has been established, the narrator then felt free to move to his remaining theological aim, which is worked out in the almost exclusive use of the title אלהים(ה) in chapters 40-50.

יהוה. How does this initial use of יהוה add to the reader's cumulative reading knowledge as the Genesis narrative climaxes in preparation for the revelation of the Mosaic covenant in Exodus-Deuteronomy? Following the marked absence of any

⁹⁶ W. Rudolph ('Die Josefsgeschichte', in *Der Elohists als Erzähler: ein Irrweg der Pentateuchkritik?* [Giessen: Alfred Töpelmann, 1933], 148) proposed that יהוה appears only in the narrator's comments (ch.39), that אל שדי is used in Palestinian settings (43:14), and that אלהים is used in Egypt. He then argued that the one exception to his analysis, the use of אלהים in the narrator's comment in 46:2, was part of an interpolation in 46:1-5. Although this may be a valid argument on the diachronic plane, Rudolph fails to account for the structure of the pentateuchal MT as it stands. For this reason one must look farther for an explanation which also accounts for the occurrence of אלהים in 46:2.

mention of the Lord in the opening events of Genesis 37 as Joseph was sold into slavery by his brothers and reported dead to his father, the narrator comments in 38:7 that Judah's firstborn, עֵר, was wicked (רַע) in the eyes of יהוה, and therefore יהוה killed him. Moreover, Judah's second son, Onan, refused to perform his levirate duties for his older brother (38:8-9). This was evil in the eyes of יהוה, and therefore the Lord killed Onan, too. In line with earlier associations of יהוה with judgment in the Garden of Eden, the Flood Narrative, the Tower of Babel, and at Sodom and Gomorrah, the appearance of יהוה in the narrative side-comments within the story of Judah and Tamar (38:1-30) therefore adds to the cumulative reading knowledge by indicating that יהוה was quite aware of one brother's sin against another, in spite of the apparent absence of God during the course of the tragic events in chapter 37.

As the narrative picks up with Joseph in slavery in Egypt, the text emphasizes twice that יהוה was with Joseph (וַיְהִי יְהוָה אִתְּיוֹסֵף; 39:2,21), both while Joseph was serving in the house of Potiphar, as well as when his plight worsened to imprisonment. The text emphasizes that the Lord's presence with Joseph was so obvious that even Joseph's master recognized it: וַיֵּרָא אֲדֹנָיו כִּי יְהוָה אִתּוֹ וְכָל אֲשֶׁר־הוּא עֹשֶׂה (39:3). Moreover, even in this state of servitude God's blessings were on Joseph: וַיְבָרֶךְ יְהוָה אֶת־בֵּית הַמִּצְרִי בְּגַלְל יוֹסֵף וַיְהִי בְרַכַּת יְהוָה בְּכָל־אֲשֶׁר יֵשְׁלוּ בְּבַיִת וּבְשָׂדֶה (39:5). Even in imprisonment Joseph was put in charge of the prison because יהוה אִתּוֹ (39:23). This use of יהוה within chapter 39 is on the one hand a continuation of the theme of the Lord's blessing of those who bless the patriarchal family (12:3; 27:29), and on the other hand it is forward-looking toward Israel's servitude in Egypt prior to the exodus. Joseph's servitude in Egypt is paradigmatic for Israel as a whole, which implies that יהוה will be present with Israel in her bondage (Exodus 1-6). This usage therefore adds to the cumulative reading knowledge by indicating that יהוה is present with members of the patriarchal clan when they are enslaved, and it also indicates that יהוה will bless members of the patriarchal clan who are enslaved, as well as those who are a blessing to them during their slavery.⁹⁷

⁹⁷ The final occurrence of יהוה in the blessing of Dan (49:18) is the final 'bracket' which balances the earlier occurrences in chapters 38-39.

אלהים. What is the interpretive significance of and the cumulative reading knowledge which is associated with the use of אלהים within Genesis 40-50?⁹⁸ First, this story is set in Egypt (39:1), and the use of אלהים within the creation narrative (1:1-2:3) functions as the prologue to this entire book complex. This suggests that the use of אלהים is an assertion that יהוה, the God who is at work throughout this narrative unit (cf. the above discussion on chapters 37-39), is the God of creation, and that He is therefore omnipotently sovereign in Egypt.⁹⁹ Viewed in the context of the Pentateuch as a literary unit, this is an important theological point which directly precedes the exodus narrative. In fact, as the discussion of interchange in Exodus will demonstrate (see the following chapter), the use of אלהים surfaces both at the outset of the exodus narrative, as well as during the course of the plague narrative when the sovereignty of the Lord is contrasted with the comparatively benign sovereignty of Pharaoh.

Second, the emergence of other creation language in Gen 37-50 supports the argument that אלהים within this literary complex draws upon the encyclopedic knowledge of creation. The text states that both Joseph and those for whom he worked were 'blessed' (ברך; 39:5), which fits within the larger theme of re-creation in conjunction with blessing within the patriarchal narrative (//1:28; 5:2; 18:18). Moreover, once the patriarchal clan moved to Goshen and the threat of extinction was avoided, the theme of re-creation once again reemerges when the text states in 47:27 that Israel was fruitful and multiplied (ויפרו וירבו מאד; //1:28). Earlier, Joseph named his second child Ephraim כי הפרני אלהים בארץ עניי (41:52), which also fits into

⁹⁸ Gen 40:8; 41:16,25,28,32(2x),38,39,51,52; 42:18,28; 43:29; 44:16; 45:5,7,8,9; 46:2; 48:9,11,15(2x),20,21; 50:19,20,24,25. In addition to אלהים, אֵל epithets are used several times within the Joseph Narrative. The epithet אל שדי (43:14) is used once in the mouth of Jacob as he sends all of his remaining sons down to Egypt for more grain following the imprisonment of Simeon on the first trip (42:24). In context, this invocation points towards the Lord's characteristic protection of the patriarchal family and the assurance of children. This is especially appropriate as the future of the entire clan depends on the benevolence of the unknown Egyptian vizier. The element שדי appears alone in parallel to אֵל later in the blessing of Jacob on Joseph (49:25) in conjunction with the blessing of children.

The element אֵל is also found once when God identifies Himself to Jacob as 'the God, the God of your father' (האל אלהי אביך; 46:3). Elsewhere the God of the father is referenced with אלהים in construct (43:23; 46:1; 50:17). This complex of references places the Joseph narrative firmly within the development of the story and themes of the patriarchal narrative, and prevents one from interpreting it apart from the events in Genesis 12-36. The reference to the God of your father in 46:3 recalls God's earlier prediction to Abraham that his descendents would go down into Egypt, as well as the affirmation that they would then return to the promised land (15:12-16). This reference then occurs in the context of God's reaffirmation to Jacob that he will become a great nation, and that God will bring him up again out of Egypt (46:3-4).

⁹⁹ Cf. Westermann, *Genesis*, 3:251.

this scheme. Furthermore, after God orchestrated the dreams and Joseph's interpretation of them following the chaos of slavery, Pharaoh declared that the רוח אלהים was in Joseph. This mirrors the power by which God was earlier at work in the chaos of first creation (1:2), and it indicates that the Lord is at work to re-create through Joseph.

Third, the events within the Joseph narrative are explicitly stated to be part of God's purpose (45:5,7; 50:20), which accords with the intentionality of the Creator (//1:14,15,16,17,18,29,30). Joseph told his brothers that אלהים sent him before them in order to preserve life (45:5) by working a great deliverance (45:7).¹⁰⁰ Presumably this included both the patriarchal family and the entire nation of Egypt (50:20).

Fourth, even though the brothers sold Joseph into Egypt, אלהים was sovereign over what seemed to be pointless evil (45:8; 50:20). The re-Creator was at work even through evil intentions in order to successfully work what was good for many. This aspect of the narrative therefore makes the theological point that אלהים works sovereignly both through and above the evil acts of men.¹⁰¹

Fifth, the sovereignty of אלהים extends to His complete knowledge of the created order. This knowledge includes God's foreknowledge of what is to come in years ahead. God gave Joseph the accurate interpretation of the dreams of Pharaoh's chief cup-bearer and baker (ch.40; presumably He also gave the dreams!) in order to create the situation through which Joseph would later rise to prominence. Then אלהים revealed to Pharaoh what He was about to do in Egypt (41:25). Subsequently, האלהים revealed the proper interpretation to Joseph, which then led to the salvation of many (41:16,25,28,32,38,39; 50:20). Moreover, this knowledge includes secret acts. The brothers ask מה-זאת עשה אלהים לנו (42:28) when they are treated roughly upon being accused of spying in Egypt, and then Judah states האלהים מצא את-עון עבדיך (44:16) after the 'stolen' cup is found with Benjamin. This interpretation through the mouths of the brothers highlights that אלהים knows one's secret sins and that he requites it afterward. In contrast with the brother's secret act of selling Joseph into slavery, Joseph refused to sin against אלהים in secret (39:9).

¹⁰⁰ Wenham (*Genesis*, 1:175) notes the connection between the use of חיה in the Hiphil within the Flood Narrative (6:19-20), and the usage within the Joseph Story (45:5,7; 47:25; 50:20). To this should be added the occurrence within the narrative of Lot's deliverance prior to the destruction of Sodom and Gomorrah (19:19). This lexis links these stories structurally via the theme of God's salvation from the judgment of destruction.

¹⁰¹ Cf. Westermann, *Genesis*, 3:251.

Sixth, Joseph confesses that it is אלהים who gave him sons (48:9), which is a fulfillment of the earlier creation blessing of fruitfulness, as well as the blessing on Abraham (1:28; 17:1-8). This makes the point both that children are from God and that אלהים is able to make His elect fruitful in a foreign land, which is the right and proper confession of those who fear Him (42:18). Thus the re-Creator provided children to the very one who began his time in a foreign land in base servitude. This suggests that God is able to make His elect fruitful wherever they are.

Seventh, when Jacob (Israel) thought that his beloved son was dead and that there was no hope of his safety after years of grief, אלהים not only restored his son to him, but also enabled Jacob to see his grandchildren (48:11). This makes the theological point that the re-Creator works supreme blessing in order to make one fruitful when all hope has been dashed through years of grief.

Eighth, Genesis ends with Joseph declaring the unfulfilled promise that אלהים will indeed return the patriarchal family to the Promised Land (50:24-25). Therefore the cumulative reading knowledge about the sovereignty of אלהים leads to this point where the reader is enjoined to trust the promise made to the fathers based upon the Creator's faithful act of deliverance in the past. Therefore the recurrent use of אלהים throughout the Joseph Narrative implies that the reader is to respond in faith like Abraham (15:6) based upon the assurance of the promise since it is rooted in the nature of the Creator and guarantor of the patriarchal promises. Thus creation and the expectancy of further acts of re-creation are intended to lead one to look expectantly into the future with complete trust in the Lord.

10.3 A Summary of Interchange in Genesis

First, this reading in accordance with the principles of characterization, narrative linearity, and cumulative reading knowledge therefore suggests the following encyclopedic knowledge which is associated with words for 'God' by the end of the book.

אלהים is the Creator who is sovereign over the heavens and the earth, omnipotent, and purposeful to work that which is good. He possesses a complete knowledge of all that is hidden, and this omniscience includes future events. This view of God contrasts with the tendency of men to question the Lord's sovereignty, His sincerity in desiring the best for everyone, as well as the goodness of His

commands. Moreover, God is at work re-creating after the Fall. God is able to reverse both the curse of death and the curse of separation. At the same time, it is striking that God re-creates through the destruction of evil (un-creation). There are seven main passages where there is a marked recurrence of אלהים which seems to correlate with the association of new encyclopedic knowledge. First, there is the recurrence in Genesis 1:1-2:3, described above. Second, in 6:9-9:29 אלהים is associated with re-creation through the destruction of evil. Third, in chapter 17 אלהים is associated with and becomes the guarantor of the Abrahamic covenant, which includes the promises of land and descendants, as well as the covenant of circumcision. Fourth, in 20:1-18 אלהים is depicted as protecting the patriarchal line from a non-elect potentate in a hostile land. Fifth, in 21:1-21 God safeguards both the child of promise as well as Hagar and Ishmael. Sixth, in 29:31-30:24 אלהים safeguards the return of Jacob and his family to the promised land, which is also found in 32:1-33:20. Seventh, recurrence in chapters 40-50 is associated with God's sovereignty over Egypt.

Moreover, יהוה, the God of the Mosaic covenant and of Israel, is identified as אלהים the Creator.¹⁰² The Lord has been universally involved in the lives of men from the inception of history, as well as particularly involved in the election of the patriarchal clan. Furthermore, the Lord sovereignly, omnipotently, and justly judges the universal world for unrighteousness, while at the same time exhibiting mercy on the righteous and those for whom His elect intercede. The Lord's epithets indicate that He is אל עליון 'God Most High' who is the Creator above all gods, אל ראי 'God who sees me' who sees those who are afflicted in servitude, אל שדי who blesses the patriarchal line while fulfilling the promise of children, אל עולם 'Everlasting God' who is faithful over a long duration of time rather than being fickle, and יהוה יראה who sees and responds when there is a need. The Lord is concerned about marriage within the covenant community, and is therefore involved in providing a wife in the context of prayer and trust.

Second, this literary analysis of Genesis (1) particularized the most salient information which is associated with יהוה and אלהים within the linear flow of the text, (2) suggested contexts in which salient information is activated, (3) identified the

¹⁰² This statement is not intended to imply that the domain of creation is salient for יהוה, for the difference between the association of creation with יהוה and אלהים lies at the point of domain salience.

manner in which salient information which is associated with a given name or title informs the interpretation of individual units of text (i.e., analogous to Buber's *Leitwort*), and (4) indicated the structural signals which trigger particular domains of encyclopedic knowledge (e.g., thematic or lexical clues). Therefore this literary analysis refined the lexical analysis from Chapters 4 through 6 by proposing specific contexts in which specific words for 'God' profile against the proposed domains within the semantic frame for each word.

Third, the preceding discussion confirmed the hypothesis stated at the outset of the present chapter. The appearance of the name יהוה does not seem to be contextually activated by any unifying motivation or loosely related literary factors, and therefore within Genesis the Tetragrammaton is the default means for overt reference to the Lord. At the same time, יהוה sometimes brackets units in which other names for God are found, and its appearance is theologically significant as an assertion both that יהוה was universally involved with the world from creation, and that יהוה was the God of the patriarchs. On the other hand, the appearance of אלהים does seem to be contextually motivated in relation to thematic concerns of creation, re-creation, and un-creation.

On this foundation, discussion next proceeds to a close reading of the book of Exodus using these same literary principles.

CHAPTER 11

A LITERARY READING OF THE INTERCHANGE BETWEEN יהוה AND אלהים IN EXODUS

The preceding chapter presented a possible reading of the interchange between יהוה and אלהים in Genesis which was based on the literary principles of characterization, narrative linearity, and cumulative reading knowledge. It was hypothesized that the use of אלהים is thematized as a title for יהוה, and that this is intended to evoke the theme of creation in the intertextual interpretation of units in which אלהים appears. This interpretation was supported by appeal to thematic resonance and lexical field. It was also found that the link between אלהים and creation was hermeneutically significant in the relation between re-creation and the destruction of sin (or un-creation; Genesis 6-9), the patriarchal covenant (Genesis 17), as well as the Lord's sovereignty over the whole earth (Gen 20:1-18; 21:8-21,22-34; 28:1-22; 40-50; cf. §5.2). Moreover, although יהוה is the default name for the Lord and its use does not seem to be motivated by literary principles in passages other than where it brackets the use of אלהים, the hypothesis was developed that the appearance of the name יהוה in Genesis prior to its revelation to Moses is theologically significant for making the point that the Lord has been universally involved in the world since creation. Moreover, although the God of the Mosaic covenant was not known to the patriarchs as יהוה, He was actively involved in their lives and worshipped by them. Indeed, it was through the lives of the patriarchs that the nature of יהוה was first revealed in order to prefigure the Lord's activity in Exodus-Deuteronomy. It now therefore remains to continue this reading into Exodus.¹

Accordingly, it has long been recognized that the interchange between יהוה and אלהים continues into Exodus. However, since only אלהים is used in order to refer

¹ The following discussion will be limited to יהוה and אלהים in reference to the Lord, and אלהים in reference to foreign gods or idols will not be addressed. Moreover, the use of *PNS*+יהוה אלהי- or יהוה in apposition to 'the God of Israel' or 'the God of the Hebrews' is one feature of the narrative within Exodus which was not prominent in that of Genesis, and this construction functions both in characterizing the relationship between the Lord and Israel, as well as in the rhetorical play between the God of Israel versus Pharaoh and the other gods of Egypt (Cornelis Houtman, *Exodus* [trans. Johan Rebel and Sierd Woudstra; HCOT; 3 vols.; Kampen: Kok, 1993, 1996, 2000], 1:92-93 ;cf. §4.2). However, since this collocation is not immediately related to the literary device of interchange between יהוה and אלהים, it will not be treated in its own right.

to God in Exodus 1-2, one is tempted to respect the book-integrity of Exodus by positing that אלהים in the early chapters is nothing more than a generic reference to God prior to the revelation of His name. This is logical. Nevertheless, one should note that יהוה (3:4) is found in interchange with אלהים (3:4) prior to the revelation of יהוה in 3:13-15, and it precisely this type of interchange which the following discussion attempts to explain. Moreover, the use of אלהים in reference to the Lord after the revelation of the Tetragrammaton in Exodus 3 further substantiates the argument that interchange is a literary and theological device within Exodus (cf. 18:1-27). The latter observation bodes ill for the view that a particular word for 'God' corresponds to an underlying literary source, and that this source reflects the historical view of a particular Israelite tradition regarding which word was used to refer to the Lord at a given period in Israel's religious history. Moreover, although it is possible that the interchange between יהוה and אלהים is not based on what was known in a given historical period, but rather on the characteristic name which was used within the community in which the sources or traditions circulated, there is no hard evidence for this (i.e., literary or archaeological remains). Therefore before arriving at the conclusion that the interchange is associated with underlying sources, the present investigator would like an explicit indication that this is indeed the case. On these grounds, the following discussion therefore proceeds under the assumption that the use of one word or another is indeed part of a literary device in Exodus, just as in Genesis, and that this literary device spans the book-division of Genesis-Exodus.² If, however, the proposed reading or one which proceeds along other literary lines does not account for the evidence, then there would be reasonable grounds for explaining the interchange in terms of underlying sources or circles of tradition in redaction history.

Moreover, it will be helpful at this point in the discussion to note that Exod 3:15 is a theological pivot regarding the use of יהוה within the Pentateuch. Whereas the use of יהוה in Genesis 1-11 was significant in panoramic view since it made the point that the Lord was involved with the world at-large from creation, and whereas

² The possibility of an early date for literary features spanning the book-division between Genesis and Exodus is strengthened by R.W.L. Moberly's proposal that narrative threads link Genesis and Exodus, contra Rendtorff's proposed larger independent units of tradition with a later *Bearbeitung* (Moberly, *At the Mountain of God*, 187-88). This does not prove anything, however it should suggest that it is at least plausible.

the use of יהוה in Genesis 12-50 indicated that the Lord of Israel was also the God of the patriarchs, the occurrence of יהוה in Exodus through Deuteronomy is the expected word for referring to the God of Israel after He revealed His name to Moses.³ At the same time, the more significant occurrences of יהוה within Exodus through Deuteronomy are marked by its collocation in a formulaic saying or epithet (e.g., יהוה נסי in Exod 17:15).

However, the title אלהים was thematized in Gen 1:1-2:3, and it is the working assumption of this investigation that אלהים is laden with significance within any unit where it occurs in Exodus (as in Genesis). Since יהוה is the 'default' means for referring to the Lord, one would expect the occurrence of אלהים to be interpretively significant at the unit-level. Moreover, as in Genesis, the use of אל either alone or in epithets is uncommon, and this is a tool for explicitly characterizing the Lord (see chapters 6 and 9). Therefore every occurrence of אל is interpretively significant in Exodus.

For these reasons the following exegesis reflects the view that the referential use of יהוה is expected in most contexts, whereas the occurrence of אלהים as a title or אל in reference to the Lord is a significant and meaning-laden component of the literary structure of the text.

Thus let us proceed to the text of Exodus.

11.1 The Exodus (1:1-15:21)

1:8-22; 2:23-25. Within 1:8-22 and 2:23-25, the word אלהים is found 8x in reference to God (1:17,20,21; 2:23,24[2x], 25[2x]) both arthrous and anarthrous, whereas יהוה is not used. Similar to the almost exclusive use of אלהים in Egypt within the Joseph narrative (cf. §10.2.3), the exclusive use of אלהים is striking as Israel is set in Egypt at the outset of the narrative of Exodus. What may be the interpretive significance of this usage?

First, the trajectory of אלהים from creation (Gen 1:1-2:3) through the patriarchal covenant and the promise of children (Gen 17) into the present literary context of Exod 1:1-2:25 is indicated by the emergence of characteristic lexis and phraseology. The narrator states in 1:7, ובני ישראל פרו וישרצו וירבו ויעצמו בממד מאד, which echoes the use of פרה, שרץ, and רבה in Gen 1:1-2:3, as well as the use of פרה

³ As in Genesis, יהוה is the default word for referring to the Lord, excepting linguistically unusual forms. Therefore most occurrences of יהוה are referential, without undue exegetical significance.

and רבה in Gen 17:2,6. Moreover, רב/רבה (1:7,9,10,12,20) and שרץ (1:7,9,20) occur as *Leitwörter* within Exodus 1. Second, it is אלהים who remembers (זכר//Gen 8:1; 19:29; 30:22) the covenant with Abraham, Isaac, and Jacob (2:24; //Gen 17; 26:1-5,24; 28:1-5,13-15; 35:11-12), and one of the Lord's key promises to the patriarchs involved the bondage of Abraham's descendants and their return to Canaan (Gen 15:13-16; 50:24). Third, אלהים 'saw' (ראה) the Israelites in bondage in Egypt, which echoes the Lord who 'saw' Hagar and delivered her (Gen 16:13), as well as God who 'saw' Abraham and Isaac (Gen 22:8,14) and spared Isaac's life in order to protect the patriarchal line and fulfill the promise. Fourth, since Pharaoh (1:8,11,15,17,18,19,22; 2:7,8,9,10,15,23) was regarded as a god (or a manifestation of the sun-god) in Egypt, the pointed use of אלהים and האלהים in relation to creation reminds the reader that it was actually God who created the sun, as well as everything in the heavens and on earth. Therefore the use of this title may also function as a polemic against Pharaoh's claim to deity, and this claim is precisely what is at stake in the exodus events as יהוה demonstrates His lordship over Pharaoh through the plagues and the exodus. Therefore this literary complex provides continuity between the patriarchal promises in Genesis and the unfolding of events in Exodus. The use of אלהים in conjunction with these themes and lexis suggests that it is the universal Creator and the Lord of the patriarchal covenant who will act to re-create in the near future, and that this God is sovereign over the land of Egypt (Gen 40-50). Moreover, this omnipotent God who 'sees' acts on behalf of those who are oppressed, and on behalf of the patriarchal line in particular. Although Pharaoh may claim to be a god, it is in fact יהוה who is אלהים, the omnipotent (re-)Creator.⁴

⁴ Cassuto, on the other hand, believed that the use of אלהים in the concluding sections of Genesis and in Exodus up to the revelation of the Tetragrammaton to Moses intimates

that since they were in a foreign land, the children of Israel were unable to preserve their spiritual attachment to *YHWH* [rendered: 'Lord'], the God of their fathers, or their knowledge of Him, to which their ancestors had attained in the land of Canaan. Although there remained with them the knowledge of God, that is, the general belief in the Godhead, which is shared also by enlightened people among the Gentiles, yet it was not the concept of the Deity that belongs specifically to Israel and finds expression in the name *YHWH*. (U. Cassuto, *Exodus* [orig. 1951; trans. Israel Abrahams; Jerusalem: Magnes, 1967], 16)

However, Cassuto fails to justify his interpretation by appeal to overt structural features within the text of Exodus itself, and there are no indicators within the immediate context which suggest that the Israelites were unable to preserve their spiritual attachment to the Lord. Although it may be the case that Gen 3:1-5 bears upon this passage to some degree due to its placement near the beginning of the Pentateuch, the present investigator finds no overt clues within Exodus 1-2 which point back to Gen

3:1-4:17. In the initial narrative text of 3:1-2, the collocations הַר הָאֱלֹהִים and מִלְאֲךְ יְהוָה are both found. Then up to the revelation of the Tetragrammaton in 3:15, יְהוָה is found within the narrator's materials in 3:4,7, whereas אֱלֹהִים(ה) is found both in the narrator's materials and in God's speech in 3:4,6,11,12,13,14,15a. After אֱלֹהִים identifies Himself as יְהוָה in 3:15b, יְהוָה is found in collocation with various expressions for the God of the fathers or God of the Hebrews in 3:15,16,18(2x); 4:5, and יְהוָה is also found alone within the narrator's materials, Moses' speech, and the Lord's speech in 4:1,2,4,6,10,11,14. Therefore before the name is revealed in 3:15b there is interchange between יְהוָה and אֱלֹהִים which spans both the narrator's materials and God's speech. After the revelation in 3:15b, יְהוָה is used exclusively and אֱלֹהִים is not used, with the exception of the figurative use in 4:16.⁵

3:1-5. It may be better to say that the use of אֱלֹהִים points toward Israel's obscure and inaccurate knowledge of God, akin to that of Eve, and that this is a secondary rather than a primary interpretive sense of the passage since there are no overt indicators. Therefore although this interpretation is lurking in the background as a commentary on the state of Israel's trust in God (or lack thereof), it is not the primary sense of the passage.

However, B. Childs considers the interchange of אֱלֹהִים in terms of the traditional source-critical discussion and finds that the occurrences of אֱלֹהִים in 1:17,20 fall within E, whereas אֱלֹהִים in 1:21 may be J (Childs, *Exodus*, 7-8). Childs then follows Noth in positing that 2:23b-25 is 'clearly' P (Childs, *Exodus*, 28). The problem with this view is that one is still left with the need for explaining why J uses אֱלֹהִים in 1:21. Moreover, Houtman likewise attributes 2:23-25 to P, but then draws the theological conclusion that "This accumulation of the term אֱלֹהִים seems the writer's way of suggesting that God, who thus far stayed in the background and from there guided the events, now will soon get personally involved" (Houtman, *Exodus*, 1:327, 330). Although it seems legitimate to draw the conclusion that God will soon get personally involved in Israel's plight since the text states that the Israelites' cry for help ascended to God, that God heard their groaning, that God remembered his covenant with the fathers, and that God knew, Houtman's explanation is only invoked for this particular passage and it does not necessarily account for other occurrences of אֱלֹהִים to the degree that the literary theme of creation does. Therefore Houtman's explanation seems arbitrary and fails to explain comprehensively why אֱלֹהִים was selected over against יְהוָה. For these reasons his explanation remains unconvincing.

Therefore in contrast with the explanations of Cassuto, Childs, and Houtman, the occurrence of creation and covenant language within 1:1-2:25 substantiates the explanation which is advanced by the present writer that אֱלֹהִים is part of a larger literary strategy which correlates with these themes. At the same time, it must be allowed that Cassuto's interpretation may point toward a secondary sense of the passage rather than a primary sense, and the ordering of Gen 3:1-5 within the Pentateuch both justifies and refines his interpretation.

⁵ Cassuto maintained that the mountain in 3:1 was referred to proleptically as the הַר הָאֱלֹהִים since it was destined to become God's mountain, the phrase מִלְאֲךְ יְהוָה is an expression which means a manifestation of the Lord, and then makes the following remarks about the subsequent interchange:

The children of Israel, including hitherto even Moses, forgot in the land of their exile the direct knowledge of *YHWH*, the God of their ancestors, and retained only a general and vague understanding of the concept '*Elōhīm*'. Now Moses is vouchsafed a special revelation that elevates him to that knowledge of *YHWH* to which the patriarchs of the nation had attained. Consequently the Divine names change in these verses, which precede the revelation of the Tetragrammaton to Moses, in accordance with the following principles: whenever the Lord is spoken of objectively, the name *YHWH* occurs; but when the reference is to what Moses saw or heard or felt subjectively, the name '*Elōhīm*' is used. Here in v. 4 the

The present writer makes the following general observation: Both the use of אלהים prior to the revelation of the Tetragrammaton, and then the exclusive use of יהוה subsequent to God's announcement of His name in 3:15b suggest that the selection of words for 'God' in 3:1-4:17 is not arbitrary, but rather that it is a literary device, and this literary effect is painted in large brush strokes. The failure of Cassuto to convince other scholars suggests that this device was not intended to distinguish between Moses' perspective and the Lord's, and therefore one must look to other possible explanations (cf. note 5, above). First, since previous analysis in Genesis suggests that the word אלהים is associated with re-creation and universally sovereign omnipotence, and since the above discussion suggests that this device is employed across the book boundary into Exodus, it is likely that the use of אלהים in 3:1-15a points toward the Lord's status as the universally sovereign and omnipotent Creator who is in the process of re-creating. This hypothesis resonates well at this point in the narrative as a device for tacitly indicating the nature of יהוה as the Lord reveals Himself in the events leading up to Israel's exodus from Egypt. Whereas Moses doubts and is skeptical, this device in a sense determines the following narrative by indicating that the promise which is being given and the events which are being foretold are assured on the basis of the nature of the One who is giving them. The use of אלהים therefore emphasizes the Lord's sovereignty in Egypt (a point made in the Joseph narrative), as well as functioning polemically in order to indicate that His power is greater than any other supposed gods. Thus the Lord is able to effect the events to which He calls Moses within the ensuing narrative. Second, the interchange between יהוה and אלהים in 3:4 (perhaps including 3:1-2) is a device

text has, *When YHWH saw*, because an objective statement concerning what the Lord saw is intended; but Scripture says, *'Elōhīm called to him*, because the call heard by Moses appeared to him at the moment as the voice of *'Elōhīm*. He learns only subsequently that it is the voice of *YHWH*. (Cassuto, *Exodus*, 32)

This interchange presumably works similarly in the following verses. Childs, however, found that "both the extreme artificiality by which meaning is assigned to the use of the names, as well as the constant need to adjust the theory in every succeeding section, does not evoke great confidence in this approach" (Childs, *Exodus*, 53). In the end, Childs seems instead to settle on the opinion that the interchange should be attributed to sources, although there is great unity in the text (Childs, *Exodus*, 53). Houtman agrees with Childs that Cassuto's explanation does not satisfy since it can be applied to 3:14-15, but not to 3:7 (Houtman, *Exodus*, 1:346). Houtman then goes on to posit "that the writer, in his use of the names YHWH and Elohim, thinks of YHWH/Elohim as he is present in his emissary" (Houtman, *Exodus*, 1:346), but this vague explanation fails to capture the distinction between יהוה and אלהים which may lead to a reason for the interchange. Therefore it seems that an attempt to specify a motivation for every single occurrence of words for 'God' in 3:1-4:17 is doomed to failure.

which reminds the reader that the covenant God, יהוה, is אלהים, the omnipotent Creator. That this identification is a concern of the author is evidenced by Gen 2:4-3:24, as well as the use of יהוה in passages where אלהים otherwise predominates (e.g., Gen 21:1). Although it could have been done anywhere, this identification is particularly relevant directly preceding the revelation of the name in 3:15. Third, the revealed name יהוה is linked in immediate literary context with the theme of the Lord's presence (אֱהִיָּה עִמָּךְ, 3:12; 4:12,15) throughout the following exodus events (detailed in 3:16-4:17), and the form יהוה/אֱהִיָּה profiles against the domain [HE IS/WILL BE] in relation both to His aiding presence and to His real existence versus the inefficacious Egyptian gods (see the discussion in §4.2). Fourth, Moses repeatedly objects to the Lord's commission in 3:1-4:17, and therefore the use of אלהים in 3:1-15a may point toward Moses' obscure knowledge of the Lord which issues forth in unfaithful action at this point in the narrative, akin to that of Eve. This is supported by the use of lexis and phrases similar to those found in Genesis 3. For example, Moses' staff becomes a נחש (4:3//Gen 3:1,2,4,13,14) and there is a recurrence of שלח (3:20; 4:4,13//Gen 3:23). Moreover, there is a two-fold thematic connection between Genesis 3 and Exodus 3. In both stories, neither Eve nor Moses trust the Lord. This distrust then manifests itself in both Eve and Moses questioning the Lord's command.

4:18-31. יהוה is the default means for referring to the Lord in the narratives of Moses' departure from Midian (4:18-23), The Bridegroom of Blood incident (4:24-26), and Moses' meeting with Aaron (4:27-31).⁶ That יהוה speaks to and guides Moses to leave Midian accords with the Lord's earlier guidance to Abram (Gen 12:1-3). That יהוה sought and stopped short of putting Moses to death for failing to circumcise his son accords with the Lord's earlier testing of Abraham (Gen 22:1-14), Jacob's wrestling with God at Peniel (Gen 32:23-33; Hos 12:5), and the theme of Heaven-sent trials from which there is Heaven-sent deliverance.⁷ For the Lawgiver must keep the Law exactly.⁸ Then יהוה speaks to Aaron and guides him, and the Lord is also the source of Moses' words (Exod 4:27-31).

⁶ Exod 4:19,21,22,24,27,28,30,31.

⁷ Cf. Pss 74; 79; 80; 83 (Wenham, *Genesis*, 2:303).

⁸ Cf. Gen 17:14. In contrast, the blame in Exod 4:24-26 attaches to Moses, who was responsible for the circumcision of his son in accordance with the covenant of circumcision.

At the same time, there are two occurrences of אלהים in this unit: the collocations מטה האלהים (4:20) and הר האלהים (4:27), which seem to be idiomatic phrases within the Pentateuch since מטה יהוה and הר יהוה do not occur.⁹ Although these are standard collocations, one at least wonders if the use of אלהים here functions with poetic effect in the larger textual complex. It is at least possible that the use of אלהים in reference to Moses' staff (4:20) suggests that it is the omnipotent Creator who works the miraculous signs through the use of the staff, and these signs are not to be attributed to magic or to other gods. This particular collocation contrasts to some degree with the simple word מטה (e.g., 4:2; 7:15; 8:12). Moreover, the reference to the הר האלהים (4:27; cf. 3:1) may be a subtle reminder that it is the Creator who is behind the events which Moses relates to Aaron.¹⁰ The meeting at the הר האלהים foreshadows the subsequent events in chapters 19-40, which assures the reader that the events which Moses relates will come to pass. Nevertheless, one would not want to push this too far since this reading is only a possibility in the absence of other immediate textual indicators.

5:1-6:1. In Moses' initial encounter with Pharaoh, the Lord is referred to using either יהוה (5:2[2א], 17, 21, 22; 6:1), יהוה in collocation (5:1, 3), or אלהים in construct (5:3) or with a pronominal suffix (5:8).¹¹ יהוה is the default word for the Lord in Moses' initial encounter with Pharaoh. Moreover, יהוה, the God of Israel, is leading Israel out of Egypt, and this confirms the reader's initial hypothesis from 3:1-4:17 that יהוה is the God of the exodus as cumulative reading knowledge accrues. In fact, it is the name יהוה which occurs in 6:1 with the statement that Pharaoh will send the Hebrews out (i.e., the exodus).

⁹ The phrase מטה (ה)אלהים occurs only one other time in the OT in Exod 17:9.

¹⁰ The phrase הר האלהים occurs elsewhere in Gen 41:32; Exod 3:1; 4:27; 18:5; 24:13; 1Kgs 19:8, and the phrase הר אלהים is found in Ezek 28:16.

¹¹ The use of pronominal suffixes in identifying the Lord is part of the larger structural feature in chapters 5-14 in which the Lord is identified as the God of the Israelites, as opposed to the gods of the Egyptians. This device functions in relation to who knows יהוה, and Pharaoh makes it explicit that he does not know the Lord (5:2). Since this issue falls outside the scope of the interchange between יהוה and אלהים, it will not be addressed here. For further reading on knowing יהוה, see W. Zimmerli, 'Ich bin Yahweh', in *Geschichte und Altes Testament. Beiträge zur historischen Theologie 16. Albrecht Alt zum 70. Geburtstag dargebracht* (Tübingen: J.C.B. Mohr [Paul Siebeck], 1953), 179-209; *Erkenntnis Gottes nach dem Buch Ezechiel* (Zürich: Zwingli Verlag, 1954); ET: 'Knowledge of God According to the Book of Ezekiel', in *I am Yahweh* (trans. D.W. Stott; Atlanta: John Knox, 1982); L. Eslinger, 'Freedom or Knowledge? Perspective & Purpose in the Exodus Narrative (Exodus 1-15)' *JSOT* 52(1991):43-60; 'Knowing Yahweh,' 188-98.

6:2-7:7. God's speech to Moses in 6:2-9 following the 'failed' initial encounter with Pharaoh in 5:1-6:1 opens with וידבר אל־משה within the quotative frame, which is the narrator's domain.¹² This use of אלהים subsequent to the 'backfired' demand that Pharaoh let Israel go therefore functions to bolster the following words of reassurance which are given to Moses. The use of the thematized title אלהים appeals to the salient information of creation and the almighty Creator's subsequent acts of protection and deliverance for the patriarchal clan, and this is polemical against Pharaoh's obstinate refusal to acquiesce to the Lord's instructions. The Lord is the Creator and is the totality of what it means to be God, not Pharaoh. אלהים is used again in 6:7 in the phrase והייתי לכם לאלהים.¹³ This may be a simple appellative which denotes the relationship between the Lord and Israel, however it seems legitimate to understand this use of appellative אלהים in terms of creation due to thematization. Thus יהוה is not merely one among a host of gods; rather, the Lord is Israel's אלהים, understood as the only Creator.¹⁴

¹² Although a break traditionally occurs between 6:1 and 6:2 in the MT, an overt reference to God is not required in 6:2 within the linear flow of the text since this is a continuation of the Lord's speech which began in 6:1, and there is no change in speaker. That the text uses אלהים in 6:2 therefore raises the prominence of this participant reference since its occurrence is not a linguistic routine. Although the author could have used אלהים in 6:1, it may be the case that the reference to the exodus was an overriding concern which led to the selection of יהוה instead.

¹³ Cf. Gen 17:7,8; 28:20-21; Exod 6:7; 29:45; Lev 11:45; 22:33; 25:38; 26:12,45; Deut 26:17; 29:12.

¹⁴ Cassuto, on the other hand, explains the occurrence of אלהים in 6:2 as a stylistic feature which is intended either to avoid the tautology 'and יהוה spoke ... I am יהוה' or "to give greater emphasis to the Tetragrammaton in the declaration that heads the Divine communication" (Cassuto, *Exodus*, 77). However the occurrence of יהוה or its translation equivalent in the Samaritan Pentateuch, Targums, and Vulgate suggests that from an early date this tautology was not considered bad style, and the assertion that the use of אלהים emphasizes the following use of יהוה seems *ad hoc* since it does not accord with one of his more general rules. Childs follows the longstanding consensus that 6:2-9 is P, and therefore the use of אלהים precedes the initial revelation of the name יהוה (Childs, *Exodus*, 111-14). Likewise, Houtman maintains that 6:2-9 is P (Houtman, *Exodus*, 1:500). However, Moberly has argued that regardless of its previous history, 6:2-9 complements the earlier call narrative in Exodus 3-4, and that it is not in fact a separate account within the text's canonical form (Moberly, *The Old Testament*, 31-35). Moberly's analysis therefore raises questions regarding the validity of both Childs and Houtman's source-critical interpretation of the interchange between אלהים and יהוה, and it opens the possibility of interpreting the use of אלהים in 6:2 along other lines.

Additionally, Houtman argues that MT אלהים in 6:2 is a textual corruption since the Samaritan Pentateuch, Targums, Peshitta, and Vulgate reflect an underlying textual tradition of יהוה. However the early textual versions and translations were not unanimous since LXX reflects אלהים as in the MT, and Houtman fails to mention this early textual witness which is evidence against his position. Since LXX is a fairly early witness, since LXX is a fairly literal translation in the Pentateuch, and since the Targums often translate אלהים in reference to the Lord with יהוה throughout the Pentateuch, the evidence in favor of textual emendation is not as strong as Houtman would suggest. Therefore in the absence of firmer evidence, this analysis follows the MT and reads אלהים in Exod 6:2.

Moreover, God identifies Himself as יהוה, who was known to the patriarchs as אל שדי (6:3).¹⁵ This reference to the Lord as the patriarchal God in Genesis taps the salient information that the Lord blessed and protected the patriarchs, which serves as yet one more reminder of God's past faithfulness in the face of hopelessness.¹⁶ Then יהוה is used in 6:3(2x),6,7,8, and cumulative reading knowledge accrues as this name is associated with the exodus events. Particularly in vv.6 and 7 יהוה is identified explicitly as the One who is bringing Israel out of Egypt.¹⁷ Then the default use of יהוה continues in 6:10,12,13 (QF) as the Lord speaks to Moses, and Moses speaks to the Lord.

After the genealogy of 6:14-25, the name יהוה occurs twice (6:26,28), and these comments identify Moses and Aaron as the ones to whom the Lord spoke. This seems to be a default usage which simply refers to the Lord of the exodus. Then in 6:29-7:7 יהוה is found 6x, once again in reference to the Lord of the exodus as the Lord speaks to Moses and renews his call.¹⁸ אלהים is found once in 7:1, however this is a figurative use in reference to the relation of Moses to Aaron before Pharaoh.

7:8-11:10. The default use of the Tetragrammaton is found 84x within the Plague Narrative, either alone or in various collocations such as יהוה אלהי העברים (7:16) or יהוה אלהינו (8:6).¹⁹ As such, יהוה is the chief means for referring to the God of the exodus, which strengthens the overall structural link between יהוה and the exodus in the reader's cumulative reading knowledge. Therefore the reader now understands that יהוה sent the plagues of blood, frogs, gnats, flies, livestock, boils, hail, locusts, darkness, and the death of the firstborn against the Egyptians both in judgment against Pharaoh for refusing to let Israel go, as well as a demonstration of His sovereignty over a mighty nation (cf. 8:18; 9:14,16; 10:1-2). This involvement of יהוה in bringing judgment against those who rebel against Him fits well within the

¹⁵ This treatment follows the interpretation of Garr, 'Exodus 6:3,' 385-408. On the association of names for God in relation to historical phases in Israelite religion, see Moberly, *The Old Testament*.

¹⁶ Cf. the discussion of אל שדי in §5.2.

¹⁷ Following both Childs and Houtman, אני יהוה is a declaratory formula which is common in the ANE as an elevated style of address that asserts the authority of the speaker of the name (Childs, *Exodus*, 113; cf. Houtman, *Exodus*, 1:99).

¹⁸ Exod 6:29(2x),30; 7:1,5,6.

¹⁹ Exod 7:8,10,13,14,16,17,17,19,20,22,25,26,26;

8:1,4,4,6,8,9,11,12,15,16,16,18,20,22,23,24,25,25,26,27;

9:1,1,3,4,5,5,6,8,12,12,13,13,20,21,22,23,23,27,28,29,29,30,33,35;

10:1,2,3,7,8,9,10,11,12,13,16,17,18,19,20,21,24,25,26,26,27; 11:1,3,4,7,9,10.

thematic development from the Flood (Genesis 6-9) to Babel (Gen 11:1-9) to Sodom and Gomorrah (Gen 18-19).²⁰

The word אלהים is found twice within the plague narrative, once in the collocation אצבע אלהים 'finger of God' (8:15) within the third plague (gnats; 8:12-15), and once in the collocation קלת אלהים 'thunder' (9:28) within the seventh plague (hail; 9:13-35). Cassuto maintains that the phrase אצבע אלהים (8:15) in the mouth of the Egyptian magicians is only a partial acknowledgment which fails to concede the divinity of יהוה, and that the reference to 'finger' rather than 'hand' suggests that they do not admit that it is a real act of God, but only a token form of assistance.²¹ Houtman, however, finds this view implausible and instead suggests that the magicians are saying that the plague cannot be of human origin, which is an implicit admission that the Lord is the author.²² Moreover, the bound form of אלהים in various construct chains (e.g., 8:15; 31:18; 9:28; 32:16)

signifies that the unbound word qualitatively and/or quantitatively belongs to that which surpasses human measure, to that which awes, to the mysterious, to that which is humanly comprehensible only against the backdrop of intervention by a divine entity.²³

Houtman's view is amenable to the thesis of the present investigation since it suggests that this construction is not only a grammaticalized superlative, but rather a reference to divine activity.²⁴ In building upon Thomas and Houtman's work, and in conjunction with the thematization of אלהים, this would suggest that the magician's reference to the אצבע אלהים is not only a reference to divine activity (which is a proper interpretation within the discrete unit). Rather, one additional interpretation which may occur to the reader in the light of larger pentateuchal context is that this refers to the activity of the Creator. Thus the Creator is יהוה, who is freeing Israel from bondage in Egypt. Polemically, this is the work of the one true אלהים (Gen 1:1-2:3); and ironically, this confession is put into the mouths of the magicians, whose own understanding is comparable to that of the serpent and Eve: partial, skeptical, and at variance with the Lord (Gen 3:1-5).

²⁰ As noted above, PNS+יהוה אלהים occurs throughout this section in a literary play on the God of Israel versus the gods of Egypt, however this falls outside the scope of the present investigation.

²¹ Cassuto, *Exodus*, 106.

²² Houtman, *Exodus*, 2:57.

²³ Houtman, *Exodus*, 1:93; following Thomas, 'Superlative,' 209ff.

²⁴ Cf. Bar-Efrat, *Narrative Art*, 207.

Seen in this light, the reference to the קלת אלהים 'thunder, voice of God' in 9:28 within the mouth of Pharaoh likewise points toward the divine activity of the Creator in the plagues which precede the exodus, as well as to Pharaoh's hardness of heart. Thus in one deft stroke within the speech of Pharaoh the author has (1) attributed power over nature to יהוה, the God of the exodus (Gen 1:1-2:3), (2) attributed these acts to the one true God, אלהים, and (3) indicated Pharaoh's imperfect understanding, lack of faith, and opposition to the Lord (Gen 3:1-5). Although Cassuto interprets the literal statement 'voices of God' to mean 'thunder', Houtman is more likely correct when he finds that the use of אלהים attributes the weather to divine activity, and that the one who causes it must possess unusual powers.²⁵

The appeal to interpreting the occurrences of אלהים in the light of Gen 1:1-2:3 and 3:1-5 is strengthened by the occurrence of יהוה אלהים within the plague narratives in 9:30. This uninflected collocation occurs elsewhere within the Pentateuch only in Gen 2:4-3:24, which indicates that there are other intertextual affinities between the two narrative units across the book division. In the context of the plague of hail (9:13-35), Moses declares that he knows that neither Pharaoh nor his servants yet fear יהוה אלהים (9:30). J. L'Hour argues that this name is used to indicate that the God of the Hebrews is without rival, and that the Lord has the power of life and death throughout the entire earth.²⁶ This explanation fits the context well since the Lord asserts his incomparability throughout the earth in v.14 (בעבור תדע כי אין כמני (בכל-הארץ), since He intends to demonstrate His power so that it will be told throughout the earth (v.16 ולמען ספר שמי בכל-הארץ), since His miraculous act is demonstrated throughout the land of Egypt (v.22 ויהי ברד בכל-ארץ מצרים; v.25 בכל-ארץ מצרים), and since He performs all of these acts למה תדע כי ליהוה הארץ (v.29). This collocation, which is identical to usage in Gen 2:4-3:24, therefore explicitly ties together the interchange between יהוה as the God of the exodus and אלהים as the sovereign Creator. This construction is therefore a confession that the Lord who delivers Israel is the Creator of the heavens and the earth, and therefore there is no

²⁵ Cassuto, *Exodus*, 120; Houtman, *Exodus*, 2:93. RSV, NRSV, ESV, NIV, NLT, Luther, and NBJ all translate אצבע אלהים literally in 8:15(ET19). RSV, NIV, Luther, and NBJ translate קלת אלהים as 'thunder', whereas NLT renders it a superlative and both NRSV and ESV render it literally 'God's thunder'.

²⁶ L'Hour, 'Yahweh Elohim,' 530-31.

god like Him. Moreover, the Lord of Israel is sovereign throughout the earth and over all of the nations since He here demonstrates Himself sovereign over Egypt. Pharaoh has yet to recognize this.

12:1-13:16. The default use of יהוה is found 33x within the Passover and the exodus narrative (12:1-13:16).²⁷ Through this exclusive usage, strong associations between the Passover and exodus as an act of the Lord are created within the reader's cumulative reading knowledge. As Houtman concludes regarding 13:3-16, "Moses typifies the exodus as a powerful deed of YHWH and exhorts the people not ever to forget it."²⁸ In particular, this event is a demonstration that יהוה is incomparable, and that He alone is sovereign throughout the land (ובכל־אלהי מצרים) (אעשה שפטים; 12:12). This narrative is therefore strong polemic against other gods since only יהוה is omnipotently sovereign.

13:17-14:21. Within the first unit of the Red Sea narrative (13:17-22), אלהים occurs 4x (13:17[2x],18,19), and then the unit concludes with one occurrence of יהוה (13:21). It was אלהים who elected not to lead Israel by the way of the Philistines lest they change their mind and return to Egypt when faced with battle, and אלהים instead led them by the way of the ים־סוף in battle array (13:17-18). 13:19 then quotes Joseph's command to take his bones when Israel left Egypt because אלהים would indeed visit them (Gen 50:24). Then the text states that יהוה led them with a pillar of cloud by day and a pillar of fire by night in order to give them light on their way, and neither the pillar of cloud nor fire left them (13:21-22).

According to the thesis of this investigation, the use of אלהים is intended to indicate that it is the sovereign and almighty Creator who is leading the people out of Egypt.²⁹ Following Cassuto, the use of אלהים (13:19) does seem to faithfully reflect the earlier words of Joseph.³⁰ Moreover, the use of אלהים in 13:17(2x),18 emphasizes that the Creator is leading the people among the nations in order to bring them to the

²⁷ Exod 12:1,11,12,14,23,23,25,27,28,29,31,36,41,42,42,43,48,50,51; 13:1,3,5,6,8,9,9,11,12,12,14,15,15,16.

²⁸ Houtman, *Exodus*, 2:143.

²⁹ Cassuto held that אלהים is used here in accordance with his rules, as well as the fact that they are the *ipsissima verba* of Joseph (Cassuto, *Exodus*, 157). The use of יהוה then avoids the impression that there is a difference between Joseph's God and the Lord who brought Israel out of Egypt (Cassuto, *Exodus*, 157). In contrast, both Childs and Houtman discuss sources and do not find any literary intent associated with the interchange in this passage. Neither of these scholars, however, addresses the issue of why E and P use אלהים in 13:17-22 after Exodus 3 and 6. This phenomenon therefore begs for theological treatment in order to account for the use of אלהים within the underlying sources or traditions even given a source-critical or traditio-historical reading.

³⁰ Cassuto, *Exodus*, 157.

promised land. The use of יהוה at the end of the unit then underscores the identification of יהוה with the Creator. At the same time, the use of אלהים in conjunction with God's recognition of the people's failure to recognize His power to prevail in battle (13:17) echoes the use of אלהים in Gen 3:1-5. Just as Eve did not fully trust and obey the Lord, this reference to the people 'changing their minds' is an overt signal that the use of אלהים within the exodus narrative at one level suggests that Israel does not yet 'know יהוה'.

Then in 14:1-31 יהוה occurs 17x.³¹ This default use of יהוה adds to one's cumulative reading knowledge that it was יהוה, the Lord of the exodus, who led the people through the ים־סוף. Therefore through these events Egypt, and presumably the reader, 'knows the Lord' (14:4,18,25).

At the same time, מלאך האלהים ההלך appears in 14:19 in the phrase ויסע מלאך האלהים ההלך לפני מחנה ישראל וילך מאחריהם ויסע עמוד הענן מפניהם ויעמד מאחריהם. The use of אלהים in this collocation suggests that this is the messenger of the omnipotent Creator, and therefore his protection will be perfect.³²

³¹ Exod 14:1,4,8,10,13,14,15,18,21,24,25,26,27,30,31(3x).

³² Why is the angel here referred to as a מלאך האלהים? Elsewhere he is chiefly referred to as the מלאך יהוה (Gen 16:7,9,10,11; 22:11,15; Exod 3:2; Num 22:22,23,24,25,27,31,32,34,35; Judg 2:4; 5:23; 6:11,12,21,21,22,22; 13:13,15,16,16,17,18,21,21; 2 Sam 24:16; 1 Kgs 19:7; 2 Kgs 1:3,15; 19:35; 1 Chr 21:12,15,16,18,30; Ps 35:5,6; Isa 37:36; Hag 1:13; Zech 1:11; 3:1,5,6; 12:8; Mal 2:7). The key may be that the phrase 'angel of God' is found only 3x within the Pentateuch. The collocation מלאך האלהים is found earlier in Gen 21:17 when Hagar and Ishmael were sent away from Abraham's family into the wilderness and faced death after their water ran out (Gen 21:8-21). After Hagar was resolved that they would die, God heard the cry of Ishmael, sent his angel, and led them to water. Then the מלאך האלהים is found only in Gen 31:11 when Jacob relates his dream to Leah and Rachel (מלאך האלהים is found a total of 8x in the Old Testament: Gen 31:11; Exod 14:19; Judg 6:20; 13:6,9; 2 Sam 14:17,20; 19:28; anarthrous מלאך אלהים is found once in the Pentateuch [Gen 21:17], as well as once in 1 Sam 29:9). Jacob tells them that the מלאך האלהים warned him in a dream to leave Laban. Jacob subsequently fled Laban with many possessions, including massive herds, under God's care. This fulfilled God's promise to Jacob in Genesis 28 that he would return to Canaan. The use of the uncommon phrase מלאך(ה)אלהים in relation to an individual or group of people who are fleeing into the wilderness and into danger therefore seems to be linked to the present exodus narrative. The earlier acts of אלהים through his messenger prefigure His provision and protection for Israel within the present exodus narrative. Similar to Hagar and Jacob before, the מלאך האלהים now will provide sustenance and serve as the rearguard for Israel, who is also leaving with massive herds and possessions as the earlier promise of return from Egypt to the promised land is miraculously fulfilled in Exodus 14. Thus this uncommon construction seems to make a strong intertextual connection between God's earlier provision and protection in flight and Israel's flight in the exodus (i.e., an intertextual hyperlink), and this connection is both lexical and thematic. On the other hand, if the writer had chosen the collocation מלאך יהוה, then this selection would not have limited encyclopedic knowledge to God's past provision in flight, nor to God's protection from those who pursue as Israel flees with great wealth and massive herds. For the מלאך יהוה typically appears as the Lord's messenger who speaks on His behalf, and the construction מלאך יהוה is not associated with the salient information of God's provision and protection (e.g., Gen 16:7; 22:11; Exod 3:2).

15:1-21. Both the Song of Moses (15:1-19) and the Song of Miriam (15:20-21) are poetic materials, and as such one would expect a multiplication of similar words for 'God' (synonymy). Accordingly, the default use of יהוה is found in 15:1,3(2x),6(2x),11,16,17,18 in conjunction with poetic synonyms, while אלהים does not occur.³³ There is only one reference to the Lord in the Song of Miriam, and this is יהוה in 15:21.

11.2 In the Wilderness (15:22-18:27)

15:22-17:16. The default use of יהוה is found 35x either alone or in various constructions throughout the narratives of Marah (15:22-27), the Wilderness of Sin (16:1-36), Massah and Meribah (17:1-7), and the war with Amalek (17:8-16).³⁴

What cumulative knowledge accrues in relation to יהוה within the Marah episode (15:22-27)? The constellation of legal terms suggests that this unit teaches both the lesson that Israel needs instruction, as well as the lesson that the Lord can save Israel when they remain loyal to His commands (namely those which follow in chapters 19-40).³⁵ There is verbal echo between the Lord instructing (ויורהו) Moses regarding the wood which made the water sweet, and the legal (or better yet, instruction) terminology which is used (חורה = מצות, משפט, חק).³⁶ This suggests that just as the Lord's instruction healed and turned bitter waters sweet, His following חורה 'instruction' likewise heals. Thus the Lord is יהוה רפאך (15:26), which is an epithet (hence an unusual and prominent linguistic form). Houtman suggests that רפא here in reference to the Lord is used to mean 'to restore', as in "restoring something to a situation which is regarded as normal, right and good."³⁷ Therefore through obedience comes healing, and the miracle of the waters was a preliminary picture of

³³ אלהי אבי is found in 15:2, while יה and אלי are both found in 15:2. The plural form אלהים is found in v.11, which is its only occurrence within the Pentateuch (this form occurs a total of 5x in the Old Testament: Exod 15:11; Job 41:17; Ps 29:1; 89:7; Dan 11:36). אלהים is used appellatively in reference to foreign gods (i.e., the pantheon) in order to express the Lord's incomparability. אדני appears in v.17 (MT; commentators from Dillman to present note that יהוה is found rather than אדני in various codices and manuscripts such as the Samaritan Pentateuch or the Cairo Genizah, as well as in Targum Onkelos [although יהוה regularly replaces other words for 'God' within the pentateuchal Targums]).

³⁴ Exod 15:25,25,26,26; 16:3,4,6,7,7,8,8,8,9,10,11,12,15,16,23,23,25,28,29,32,33,34; 17:1,2,4,5,7,7,14,15,16.

³⁵ Cf. Cassuto, *Exodus*, 184.

³⁶ Although it does not occur in this passage, the word חורה is found 33x within the Pentateuch (Exod 12:49; 24:12; Lev 7:7,37; 14:54; Num 5:30; 15:16,29; 19:2,14; 22:5; 31:21; Deut 1:5; 4:8,44; 17:11,18,19; 27:3,8,26; 28:58,61; 29:20,28; 30:10; 31:9,11,12,24,26; 32:46; 33:4). The use of the Hiphil form of ירה in v.25 may be an echo of Exod 12:49 and 24:12.

³⁷ Houtman, *Exodus*, 2:309.

the greater reality to come with the תורה. Moreover, the Lord's work of healing will avoid the sicknesses which the Lord sent upon the Egyptians (15:26). This complex both adds to one's cumulative reading knowledge of the nature of יהוה, as well as providing an interpretive framework for understanding the commands associated with the Sinai covenant which follows.³⁸

The default use of the Tetragrammaton is also found throughout the Wilderness of Sin episode (16:1-36) as the Lord provides manna for Israel to eat. This unit adds to the reader's cumulative reading knowledge the information that when the Lord gives a command it is to be obeyed (16:4,27-30). Moreover, the provision of both manna and quails was intended to lead to the knowledge of יהוה (16:12). Then at Massah and Meribah (17:1-7) the reader discovers that יהוה is the One who provided water from a rock for Israel.

Within the account of the battle with Amalek (17:8-16), there is only one oblique reference to God within the main paragraph (17:8-13). Moses states that the מטה האלהים will be in his hand when he stands at the top of the hill (17:9). This collocation in reference to Moses' staff is found elsewhere only in 4:20. As was argued above, the use of אלהים in reference to the staff may be polemical against any notion that other gods or magic were involved in its use. Therefore it was God alone who gave Israel victory over Amalek. Moreover, this marked absence of overt references to God in 17:8-13 may be significant since the victory is attributed to Joshua in 17:13. If this omission is intentional, then the non-occurrence of יהוה or a

³⁸ In his interpretation Houtman allows traditio-historical concerns to override the shape of the text in the MT when he draws a firm line between the use of ירה and the healing of the waters in 15:25a, and the legal terminology (חוק ומשפט) in 15:25b-26 (Houtman, *Exodus*, 2:313). For this reason he posits that one should not allow 15:25b-26 to influence the interpretation of the meaning of 15:25a and healing as a possible literary allusion to the healing nature of תורה in the following materials. Notwithstanding, the present investigator aims to understand the MT rather than conjectural prior forms. For this reason, the present investigator follows Cassuto, who is more likely correct when he reads the legal terminology in the light of the healing of the waters (Cassuto, *Exodus*, 184). Whatever the redactional history of this passage, in its canonical form it clearly interprets the Lord's commands in the light of the instructions for healing at Marah. The statement למען אנסנו הילך בתורת אֱמִילָא in conjunction with the regulations for gathering the manna (16:4) is an explicit reference to the legal materials, which substantiates the argument that this sequence of wilderness travels functions as preparation for the commands which follow in chapters 19-40. On this account, Houtman's statement that 15:22-26 functions to teach Israel that they should obey the Lord's precepts is correct (Houtman, *Exodus*, 2:300), however this statement contradicts the exegesis mentioned at the top of this paragraph since in his exegesis he draws a firm line between 15:25a and 15:25b-26.

variant may be intended to highlight the fact that the people do not yet truly know Him, and therefore the oblique reference to אלהים in 17:9 resonates with Gen 3:1-5.³⁹

In marked contrast, יהוה appears when the Lord speaks to Moses in 17:14. Moses responds by building an altar and naming it יהוה נסי (17:15) because יד על-כס יה (17:16). Following Houtman, these phrases are Moses' confession that the Lord had an active role in the battle against Amalek.⁴⁰ This is made explicit when Moses declares that מלחמה ליהוה בעמלק מדר דר (17:16). Perhaps the non-occurrence in 17:8-13 which is then followed by the occurrence of the divine name in 17:14-16 is intended to suggest to future generations that even when the Lord is not manifestly evident as a pillar of cloud or fire in Israel's victorious battles against Amalek, He is the actual, unseen source of victory. Thus God's repertoire is not limited to the miraculous drowning of Israel's enemies. Therefore the use of the uncommon phrases יהוה נסי (17:15) and כיי-יד על-כס יה (17:16) raises the prominence of this passage in the reader's encyclopedic knowledge in order to help future readers remember that it is the Lord who works victory for Israel in future battles with Midian in particular, and with other nations in general.⁴¹

18:1-27. The account of Jethro's visit to Moses (18:1-27) falls into two sections: (1) the recounting of the exodus events (18:1-12), and (2) the establishment of Israel's legal system (18:13-27). There is interchange between יהוה (18:1,8[2x],9,10,10) and אלהים (ה) (18:1,5,12[2x]) within the recounting of the exodus events, however only אלהים (ה) occurs within the account of establishing Israel's legal system (18:15,16,19[3x],21,23).

What structural indicators may exist for explaining the interchange based upon the narrative content itself?⁴² First, יהוה is found in 18:8-11 both in the mouth

³⁹ The omission of any reference to God is clearly significant as a literary device in 2:1-22, which highlights the misery of the Israelites in the apparent absence of God.

⁴⁰ Houtman, 'YHWH,' 117.

⁴¹ Cf. Houtman, 'YHWH,' 120.

⁴² Cassuto believed that except for the verses which emphasize the name of Israel's God (יהוה), the use of אלהים within this unit "proves that there is no substance in the conjecture of a number of scholars that it was from the Kenites that the Israelites learned to know the name of YHWH" (Cassuto, *Exodus*, 213). Moreover, in 18:8 the Tetragrammaton is used in the mouth of Moses rather than the generic אלהים (Cassuto, *Exodus*, 213). Although יהוה occurs in the mouth of Jethro in 18:10-11, אלהים occurs in conjunction with the sacrifice in v.12 "in order to inform us that although Jethro recognized the supremacy of YHWH over the other deities, he did not entirely accept the faith of Israel ... and he regarded the Lord as only one of the gods" (Cassuto, *Exodus*, 216-17). In the appointment of judges, Cassuto finds that אלהים appears since "this is the usual procedure in conversations with non-Israelites, so long as there is no intention to make an express distinction between the God of Israel and the heathen deities" (Cassuto, *Exodus*, 218). Childs notes that the interchange has been thought to

of Moses and in the mouth of Jethro. This suggests that the use of the Tetragrammaton has nothing to do with a distinction between an Israelite and a non-Israelite. However, in looking to the context where יהוה does appear, one notes that it surfaces precisely at the points in the narrative where the exodus surfaces, and in particular when Moses begins to relate what the Lord did to Pharaoh and to Egypt on Israel's behalf (18:1,8-11). Therefore it seems that there is a strong connection between the name יהוה and the exodus events, which supports the claim made above that יהוה is the God of the exodus (e.g., 12:1-13:16; 14:1-31). In other words, the exodus events are the most salient information which is being associated with the name יהוה. Moreover, it is Moses' relating of the exodus events to the non-Israelite Jethro which elicits his confession מכל־האלהים יהוה כִּי־גדול יהוה (18:11).⁴³ This confession of knowing יהוה exhibits a sharp contrast with Pharaoh's hardness and persistent recalcitrance against יהוה and the exodus.

Second, the recurrent use of אלהים within 18:1-12 forms a valency and constellation around the central confession מכל־האלהים יהוה כִּי־גדול יהוה (18:11). That יהוה is greater than all the gods resonates well with the use of אלהים elsewhere in the chapter if the title אלהים has been thematized with the salient information that God created the heavens and the earth (Gen 1:1-2:3). Therefore Jethro's confession is supported by a rich harmony which reverberates with the theme that יהוה is greater than all of the gods precisely because He created the heavens and the earth. Whereas men tend to deify and worship various components of the created order (e.g., the sun,

indicate sources, however he finds that "the content of the narrative might also have accounted for the variation" (Childs, *Exodus*, 321). But then in his exegesis he does not go on to discuss exactly how the content of the chapter influences the use of words for 'God'. Houtman notes that Nachmanides, Heinisch, Cassuto, Goldman, and Michaeli argued that the general name for God is used in relation to the non-Israelite Jethro whereas יהוה is used in relation to Moses, however he then asserts that "here this interpretation seems farfetched" (Houtman, *Exodus*, 2:397). He instead opts for explaining the interchange as an E account with J expansions (Houtman, *Exodus*, 2:397).

Of the above-mentioned views, Cassuto's account remains unconvincing because it runs into problems when יהוה is found on the lips of Jethro in 18:10-11. One would expect the name יהוה not to be found in the mouth of Jethro if it were true that Moses uses the name יהוה and that אלהים occurs as a reflex of the appearance of the non-Israelite Jethro. Moreover, Houtman's source-critical explanation seems a bit dismissive since he provides no warrant for dispensing with a literary account of the interchange. Instead, it seems that the longstanding tradition of reading the interchange as an indication of sources is his only basis for making this judgment. Furthermore, to assert that 18:1-27 is an E account with redactional touches left by J runs counter to the grain of source-critical discussions subsequent to the work of Volz and Rudolph, who were major voices in questioning that an independent E document ever existed (Volz and Rudolph, *Irrweg*; this tenor is also followed in Westermann's traditio-historical work on Genesis [*Genesis*, vols. 1-3]).

⁴³ The confession that YHWH is greater than all the gods is ironic preceding the golden calf incident, since Jethro recognizes this truth only from hearing the account from Moses, whereas the people saw the events and yet resort to making their own god.

moon, or stars), יהוה is greater than any of these members of the natural order because He created them. Therefore the recurrence of אלהים in 18:1-12 serves as the backdrop for viewing the reason why יהוה is greater than the gods. Thus in a continuation of themes from Genesis, אלהים is now re-creating by reversing the doubt in Gen 3:1-5 with the recognition that He is universally supreme (Gen 1:1-2:3; Exod 18:1-12), and this use of אלהים functions as polemic against the existence of other gods like יהוה.

Third, the temporal construction ויהי ממחרת in 18:13 signals a disjunction between 18:1-12 and 18:13-27, and moreover there is no interchange between יהוה and אלהים within the discrete unit of 18:13-27. These two factors suggest that the poetics of אלהים may be slightly different within 18:13-27 from those in 18:1-12 due to the narrative break, in addition to the absence of any reference to the exodus. What, then, are the textual indicators which may suggest why אלהים recurs within this unit? The most notable feature which appears is the lexical field for 'law': שפט (18:13,16,22[2x],26[2x]), חוק (18:16,20), תורה (18:16,20), דרך (18:20), and צוה (18:23). The recurrence of אלהים 7x in conjunction with this lexical field and the legal theme which is associated with the establishment of Israel's judicial system therefore seems to associate new information with אלהים in the reader's cumulative reading knowledge. Thus the reader may form the hypothesis that legal decisions in Israel are all rooted in אלהים, the Creator. This literary process is aided by such explicit statements as יהודעתי את־חקי האלהים ואת־תורתיו (18:15), יבא אלי העם לדרש אלהים (18:16), היה אתה לעם מול האלהים והבאת אתה את־הדברים אל־האלהים (18:19), as well as the requirement that the judges be יראי אלהים (18:21). Thus the legal system and the statutes are all rooted in אלהים, which suggests that they are authoritative and binding since God is the sovereign Creator (cf. §5.2). That this association is indeed the case must await confirmation from the following analysis of the Exodus narrative (see the discussion below). At any rate, this emergence of legal terminology accords with the emergence of legal concerns in 15:25-26, as well as in 16:4,23-26,28. The default name יהוה occurs in each of the preceding contexts, and therefore the use of אלהים in 18:13-27 is a further development of the theme of re-creation which prepares for the revelation of the Law at Sinai in Exodus 19-40. Moreover, although there is a break between 18:1-12 and 18:13-27, the placement of these materials next to one another seems to indicate that the association between אלהים the Creator and the תורה

suggests that the authority of the commands is rooted in the Lord's status as the Creator and in His greatness over all other gods. Therefore the statement that אלהים is the source of the commands grounds their authority in the nature of God, and one may view these commands as one element of the Lord's re-creation of the moral and ethical order (contra Gen 3:1-5).

11.3 At Sinai (19:1-40:38)

19:1-25. As the Lord gives the initial commands in order to prepare Moses and the people for the following revelation at the mountain, the default name יהוה occurs in 19:3,7, 8(2x),9(2x),10,11,18,20(2x),21(2x),22(2x),23,24(2x) and the arthrous form האלהים is found within the narrative text in 19:3,17,19. In building upon the preceding discussion, this usage suggests that יהוה, the God of the exodus, is now being associated with the covenant at Sinai as part of the cumulative reading knowledge (19:4-6). Moreover, there is the continuation of the theme that יהוה is the Creator אלהים, and an overt textual confirmation of this is the Lord's statement כִּי־לִי כָל־הָאָרֶץ (19:5). This statement indicates that יהוה reveals His ownership of the earth, which is presumably the possession of the Creator.

Conversely, אלהים is used in conjunction with the thunder, lightning, and thick cloud (19:16-17,19). The use of weather terminology (thunder, lightning, and cloud) resonates with the implicit claim that the Creator has authority over these phenomena, and that the Creator is יהוה who is establishing the covenant with Israel in conjunction with these acts of power. Therefore the text functions rhetorically as a polemic against the claim of any other god to speak through or control the weather, and it is a continuation of the theme that יהוה is incomparable among the gods. That Moses ascends the mountain to האלהים is a fulfillment of his original commission in 3:12.⁴⁴

⁴⁴ The present analysis agrees with Cassuto's conclusion that the interchange between אלהים and יהוה in this passage indicates that the Lord who chose Israel is at the same time the God of the entire world (Cassuto, *Exodus*, 235). That the interchange performs a literary function and does not indicate sources in chapter 19 is suggested by Childs' observation that "the divine names are not a reliable guide to sources in the chapter" (Childs, *Exodus*, 349). Although Houtman finds that the interchange between יהוה and אלהים is part of the cumulative evidence for literary strands, he fails to deal with Childs' argument that the interchange in conjunction with a source-critical view cannot account for all of the problems which critical scholars find as indicators of the various layers of the text (Houtman, *Exodus*, 2:427; cf. Childs, *Exodus*, 349). Therefore since the interchange seems to accord with a larger literary pattern, and since according to the preceding discussion there is text-internal confirmation of this poetic device, this investigation suggests that the interchange is here more likely a literary device with theological purpose than an indicator of sources.

20:1-21. The Decalogue (20:1-17) begins with וידבר אלהים את כליהדברים האלה וידבר אלהים את כליהדברים האלה in 20:1, which contrasts with the collocation יהוה ויאמר יהוה in Exod 20:22-Num 10:10.⁴⁵ Then either יהוה or יהוה אלהיך is used to refer to the Lord in the remaining verses. This initial use of אלהים in 20:1 follows on the heels of the association of אלהים the Creator with Israel's legal procedures in 18:13-27 (cf. §5.2). Therefore it seems that the Ten Commandments which follow are being uttered by the Creator. First, theologically, this points toward their authority since they are instituted by the One who spoke the heavens and the earth into existence (Gen 1:1-2:3). Second, this points toward the place of the Ten Commandments in relation to the laws which may be associated with the gods of other nations. Since the Ten Commandments are spoken by אלהים, they supercede the laws of all other gods or peoples because the Lord is incomparable. Third, in a continuation of the earlier theme from Genesis, the surfacing of אלהים at this point suggests that the following moral and ethical commands are part of God's re-creation of the moral and ethical order through Israel, contra Gen 3:1-5. Thus exact obedience to these commands is one step farther in the direction of creation as the Lord intended it from the beginning. Fourth, this use of אלהים may in another sense echo Gen 3:1-5. Just as the serpent and Eve questioned what the Lord said, it is always possible for Israel to doubt and disobey these commands. Within the book-structure of Exodus, this is significant since in chapter 32 Aaron and all of the people made a golden calf in violation of the prohibition against images. Therefore there are two lenses through which one may view the covenant commands: on the one hand, their authority derives from the Creator and therefore they are to be obeyed, whereas on the other hand, it is recognized from the beginning that the people may choose not to obey them.

Then in 20:2-17, default יהוה appears either alone (20:7,11[2x]) or in the collocation יהוה אלהיך (20:2,5,7,10,12) and the following cumulative reading knowledge accrues. First, that the exodus is the most salient information which is associated with the Tetragrammaton is established by its very first occurrence in v.2: אנכי יהוה אלהיך אשר הוצאתיך מארץ מצרים מבית עבדים. Second, the recurrent use of יהוה is a structural link between the Lord of the exodus and the covenant stipulations which are being given here (cf. 19:4-6). Third, the third commandment forbids taking the

⁴⁵ אלהים is used in reference to foreign gods in 20:3, which falls outside the scope of this investigation.

לא תשא את־שם־יהוה אלהיך לשוא כי לא ינקה יהוה את אשר־ישא את־שמו name יהוה in vain: (Exod 20:7). This prohibition indicates the sanctity of the Tetragrammaton in Israel. Fourth, the fourth commandment continues the identification of יהוה with אלהים the Creator when it states that יהוה created the heavens, the earth, the sea, and all that is in them in six days, and that He rested on, blessed, and sanctified the seventh day (Exod 20:11; cf. Gen 1:1-2:3). Fifth, in 20:5 an אֵל epithet appears in order to substantiate the prohibition against idolatry by noting the Lord's jealousy: כי אנכי יהוה אלהיך אל קנא פקד עון אבת על־בנים על־שלשים ועל־רבעים לשנאי ועשה חסד לאלפים לאהבי ולשמרי מצותי. According to the thesis of this investigation, the uncommon form אֵל is used in order to raise the prominence of the particular characteristic of God which is being highlighted.

Then within 20:18-21, אלהים occurs 3x in reference to the Lord (20:19,20,21). This unit records the people's response to hearing the voice of God from the mountain as the Lord spoke the Ten Commandments. The depiction of the thunder, lightning, trumpet, a smoking mountain, and a trembling people who are afraid to die because of the presence of the Lord suggests that it is in fact the Creator who is in focus in this unit. The presence of the One who spoke the heavens and the earth into existence leaves the people in fear and awe, and this awesome presence of אלהים the Creator is intended to elicit a fear of God which will result in the people refraining from sin (20:20). As Childs points out, "the end is not the emotion, rather the deed."⁴⁶

The interchange between יהוה and אלהים at the outset of the legal materials therefore serves a double function as cumulative reading knowledge builds. On the one hand, the use of יהוה within the body of the commandments suggests their relationship to the exodus (i.e., a response of moral obedience to what the Lord did

⁴⁶ Childs, *Exodus*, 373. Similarly, Cassuto maintained that the references to אלהים in 20:1,18-21 point to the God of the whole earth, however this analysis would differ from his by arguing that this refers to the God of creation rather than to the general god of international wisdom literature (Cassuto, *Exodus*, 240-41, 253). Although Cassuto does not mention wisdom literature in his commentary, this is to be understood from his discussions elsewhere. Houtman notes that the Decalogue was originally attributed to E (on account of the occurrence of אלהים in the narrative framework of 20:1,18-21), and then goes on to note Rashi and Cassuto's literary interpretations of אלהים in 20:1 without making any critical evaluation regarding sources or the worth of the literary interpretations (Houtman, *Exodus*, 3:8, 17; cf. Wellhausen, *Composition*, 87). If Houtman follows traditional source-critical conclusions (which is not clear from his discussion of this particular passage), one is still left with the need to explain why the Elohist used אלהים in the narrative framework and יהוה within the Decalogue itself. For this reason, the traditional source explanation seems inadequate here.

for Israel in the exodus), whereas the use of אלהים points toward the authority of the One who gives the commands and their role in re-creation.

20:22-23:33. The statutes and ordinances of the covenant (20:22-23:33) are prefaced by the quotative frame ויאמר יהוה אל־משה (20:22), and the default use of יהוה continues. Within the speech itself, יהוה appears alone in 22:10,19,17, and יהוה אלהיך occurs in 23:19,25.⁴⁷

On the other hand, אלהים occurs as a title for the Lord as part of the juridical language in 21:6,13; 22:7,8(2x),27. Usage throughout the ANE, as well as the common ANE practice of legal proceedings taking place before the ‘gods’ suggests that in the vernacular the occurrences in 21:6,13; 22:7,8 may have been variously understood as coming for a legal decision which was given in the presence of cast images. Through time this became an idiom for ‘before the court.’ However pentateuchal context allows for worshipping the Lord alone, and therefore this usage continues the theme of אלהים as the ground for legal decisions in Israel according to the text (cf. 18:13-27; 20:1).⁴⁸ Theologically, this grounds the legal decision in God’s revealed commands rather than in accordance with limited or fallen human wisdom. Moreover, this suggests the Lord’s perfect knowledge of the facts and the assurance of a just decision in light of His sovereignty. Nothing is hidden from the knowledge of the Creator.⁴⁹

24:1-18. Within the narrative of the covenant ceremony which follows the covenant stipulations (24:1-18), יהוה occurs 11x as the default way of referring to the Lord.⁵⁰ On the level of poetic interpretation, this frequent usage underscores the

⁴⁷ Cassuto maintained that “Since the theme is now one that pertains essentially to the Israelites, Scripture uses here the Tetragrammaton and not the name ‘*Elōhīm*’” (Cassuto, *Exodus*, 254). If one uses his rules, however, it remains hard to explain why אלהים was used rather than יהוה in 20:1 since the commandments were also addressed to Israelites in that passage. Rather, according to the present analysis the use of אלהים in 20:1 grounds the following commands of the covenant in the nature of the Creator and as an act of re-creation following Gen 1:1-2:3 and Exod 18:13-27. Then יהוה appears as a common reference to the Lord of the exodus who is now establishing the covenant (19:4-6; 20:2; 20:22). Therefore the interchange is based upon the salient encyclopedic knowledge which the author taps as part of the interpretive framework of the materials: אלהים and (re-)creation through the תורה, and then יהוה and the exodus.

⁴⁸ Against the traditional rabbinic understanding of אלהים as ‘judge’ in 21:6; 22:7,8 (as in BDB, 43-44) see C.H. Gordon, ‘Elohim in its Reputed Meaning of Rulers, Judges,’ *JBL* 54(1935):139-44; Anne E. Draffkorn, ‘Ilāni/Elohim’ *JBL* 76(1957):216-24; F. Charles Fensham, ‘New Light on Exodus 21:6 and 22:7 from the Laws of Eshnunna’ *JBL* 78(1959):160-61; Cassuto, *Exodus*, 267; M. Noth, *Exodus*, 178; Childs, *Exodus*, 475; N. Sarna, *Exodus*, 120; Houtman, *Exodus*, 3:116-17. See Appendix 3.

⁴⁹ The use of אלהים in reference to foreign gods in 20:23; 22:19; 23:13,24,32,33 falls outside the scope of this discussion.

⁵⁰ Exod 24:1,2,3(2x),4,5,7,8,12,16,17.

identity of יהוה as the God of the covenant at Sinai within the cumulative reading knowledge. יהוה is the source of all the words which are relayed through Moses (24:3[2x],4,7), and יהוה is the one who is establishing the covenant with Israel (24:8).

אלהים occurs 2x in 24:11,13. In the context of 24:11 (vv.9-11), the text states that Moses, Aaron, Nadab, Abihu, and 70 of the elders of Israel ascended the mountain, saw (ראה) the God of Israel, He did not stretch out His hand against them, they saw (חזה) האלהים, ate, and then they worshipped. This occurrence of אלהים seems to underscore the grandeur of the vision as the elders saw the Creator. Also, this suggests that the covenant is being established between Israel and the Creator, which then indicates that this covenant is part of the Lord's act of re-creation. Moreover, אלהים occurs in 24:13 in the phrase הר אלהים. In context (24:12), the Lord commanded Moses to ascend the mountain in order to receive the stone tablets of the covenant, the תורה, and the מצוה which He wrote in order to instruct the people. Therefore this use of אלהים seems to continue the theme of the sovereignty of אלהים in relation to the authority of the commands, as well as the commands as part of the Lord's re-creation.

Cassuto finds that אלהים is used in reference to what the elders saw in order to indicate that it was a divine phenomenon rather than a full vision of יהוה.⁵¹ Moreover, this may be part of the contextual complex which suggests that Aaron, his sons, and the elders did not attain to the spiritual level of Moses.⁵² However, Cassuto fails to relate this interpretation to his general rules, which suggests that his approach at this point lacks both universality and explanatory power. At the same time, it is not to be ruled out that the use of אלהים points on the one hand to the majesty of the Creator (Gen 1:1-2:3), and on the other hand to the spiritual deficiencies of Aaron, his sons, and the elders (Gen 3:1-5). For with respect to the latter point, Aaron, his sons, and the elders will soon take part in casting the golden calf in violation of the command against images (ch.32).

25:1-31:18. Within the instructions for constructing the Tabernacle, יהוה occurs 36x in 25:1; 27:21; 28:12,29,30(2x),35,36,38; 29:11,23,24,25(2x),26,28,41,42; 30:8,10,11,12,13,14,15,16,17,20,22,34,37; 31:1,12,13,15,17, and then the collocation יהוה אלהיהם occurs 2x in 29:46. In one of the key texts within this unit concerning the

⁵¹ Cassuto, *Exodus*, 314.

⁵² Cassuto, *Exodus*, 315.

tent of meeting, the Lord will meet with the people in order to dwell among them (29:42-43,45) וידעו כי אני יהוה אלהיהם אשר הוצאתי אתם מארץ מצרים לשכני בתוכם (29:46). This statement indicates explicitly that the Tabernacle is intended to function as part of the means by which the people know the Lord who brought them out of Egypt and who is dwelling among them. Therefore the salient encyclopedic information which is further entrenched with the name יהוה in cumulative reading knowledge is that this is the Lord of the exodus whom the people worship.

On the other hand, the title אלהים occurs 3x within 25:1-31:18.⁵³ It first occurs in the phrase והייתי להם לאלהים in 29:45, and this phrase defines the Lord's relationship to Israel.⁵⁴ Situated within the surrounding context, אלהים is used to define the Lord's relationship by indicating that He will be worshipped as the people's God. In line with the preceding discussion, the use of this word also evokes the understanding that the people will worship the Lord as the universally sovereign and omnipotent Creator (Gen 1:1-2:3) who revealed Himself to Israel through the lives of the patriarchs and the exodus (Exod 29:46). This knowledge is integral to the Lord's re-creation via the prescribed covenantal worship which is outlined in 25:1-31:18.

The second occurrence of אלהים is found in 31:3 where the Lord states that He has filled בצלאל בן-אורי בן-חור, who is one of the expert craftsmen for building the Tabernacle and its furnishings, with the רוח אלהים, which will give him wisdom, understanding, and knowledge. The phrase רוח אלהים is used elsewhere within the Pentateuch in Gen 1:2; 41:38; Exod 35:31; and Num 24:2, and the collocation רוח יהוה does not occur within the Pentateuch.⁵⁵ Although this construction may have been a grammaticalized superlative in the vernacular, the poetics of the Pentateuch's literary structure suggest that it is much more here. Bezalel is not merely filled with a 'mighty spirit' or 'great skill', but rather with the 'Spirit of אלהים'. In other words, Bezalel is filled with the Spirit of the Creator and therefore he is the Creator's instrument for crafting the various implements and articles of the Tabernacle as a re-creative act in the process of drawing Man back into relationship with the Lord. That

⁵³ Exod 29:45; 31:3,18.

⁵⁴ Cf. Gen 17:7,8; 28:20-21; Exod 6:7; 29:45; Lev 11:45; 22:33; 25:38; 26:12,45; Deut 26:17; 29:12; Jer 7:23; 31:1,33; Ezek 37:27.

⁵⁵ The collocation רוח יהוה is found 24x in Judg 6:34; 11:29; 13:25; 14:6,19; 15:14; 1 Sam 10:6; 16:14; 19:9; 2 Sam 23:2; 1 Kgs 18:12; 19:11; 2 Kgs 2:16; 2 Chr 20:14; Isa 11:2; 40:7,13; 59:19; 63:14; Ezek 11:5; 37:1; Hos 13:15; Mic 2:7; 3:8.

this was understood as more than a grammatical superlative is reflected in the literal LXX translation πνεῦμα θεῖον, as well as the understanding of Targum Onkelos that some ontological reality came from before the Lord (אשלמית עמה רוח מן קדם יי).⁵⁶ Rashi likewise understood Bezalel's knowledge in terms of divine inspiration (דעת. (רוח הקדוש).⁵⁷

The third occurrence of אלהים is found in 31:18, where the text states that when the Lord finished speaking to Moses He gave him two stone tablets on which the testimony was written באצבע אלהים (cf. 8:15; Dt 9:10). Whereas Pharaoh's magicians earlier recognized the אצבע אלהים behind the plagues (8:15), this collocation refers to the origin of the two stone tablets of the testimony given to Moses on Sinai (31:18). Although Cassuto maintained that אלהים is used here "in order to avoid attributing a material act of this nature to the Lord Himself," Houtman refers the reader to his earlier critique of Cassuto's similar interpretation in 8:15, where Houtman argued that this collocation positively points toward divine activity rather than negatively avoiding the use of יהוה.⁵⁸ The present writer finds Houtman's position more convincing as an interpretive foundation. However within larger pentateuchal context, the poetic function of thematized אלהים may indicate more than divine activity. Since the Creator inscribed the stone tablets, this lends authority to their content and the covenant with which they are associated. Moreover, the use of thematized אלהים suggests that these stone tablets are part of the Lord's act of re-creation through the covenant at Sinai.

32:1-34:35. Within 32:1-35, the narrative of the golden calf incident, the default name יהוה is used in order to refer to the Lord 13x either alone or in collocation with other elements.⁵⁹ אלהים is used in reference to the Lord 2x in 32:16, and then in reference to foreign gods 5x.⁶⁰ There is literary play between יהוה, אלהים 'God', and אלהים 'gods' within this chapter. The people begin by demanding that Aaron make אלהים (a true plural) for them because they do not *know* (ידע) what has become of *Moses* (as opposed to the Lord) who led them out of Egypt (32:16). Then

⁵⁶ Silberman, *Pentateuch*, 2:176.

⁵⁷ Silberman, *Pentateuch*, 2:176.

⁵⁸ Cassuto, *Exodus*, 405-6; Houtman, *Exodus*, 3:306.

⁵⁹ Exod 32:5,7,9,11(2x),14,26,27,29,30,31,33,35. On the unity of Exodus 32-34, see R.W.L. Moberly, *At the Mountain of God: Story and Theology in Exodus 32-34* (JSOTSup 22; Sheffield: JSOT Press, 1983).

⁶⁰ אלהים refers to foreign gods in Exod 32:1,4,8,23,31.

after Aaron made the golden calf, the people declared אלה אלהיך ישראל אשר העלוך (32:4). These statements stand in stark contrast to 29:45-46 where the Lord stated that He would dwell in Israel's midst והייתי להם לאלהים וידעו כי אני יהוה אלהיהם, as well as in contrast to non-Israelite Jethro's earlier confession of the incomparability of יהוה in 18:10-11. Therefore the crux of the problem is the knowledge of who brought the people out of Egypt. The people fail to recognize that the Lord brought them up out of Egypt and therefore they follow after אלהים 'gods' rather than אלהים 'God' the Creator from Gen 1:1-2:3 who has revealed Himself as יהוה through the events of the exodus. The two references to אלהים 'God' engraving the two stone tablets of the covenant in 32:16 sharpen the distinction between the people's knowledge (or lack thereof) and יהוה (אלהים the Creator) who established the covenant in chapters 20-24, and who then engraved the two stone tablets of the testimony (31:18). For יהוה is the God of Israel (32:27). This literary play between אלהים 'God' and אלהים 'gods' therefore echoes the distinction between the Creator in Gen 1:1-2:3 versus אלהים who was obscurely known to the serpent and Eve in Gen 3:1-5. Thus 32:1-35 functions as a polemic against idols and the worship of any unrevealed god other than יהוה of the exodus, who created the heavens and the earth.

Then in the account of Moses' intercession and the issue of the Lord's presence as Israel journeys (33:1-23), יהוה occurs 8x, and this is the only name used to refer to the Lord.⁶¹ Throughout this unit יהוה is the One who speaks to Moses (esp. 33:7-11), and He is the One who will be present with Israel. This usage strengthens these aspects of the Lord's identity within the reader's cumulative reading knowledge. Moreover, in 33:19 the Lord tells Moses that He will show Himself to Moses at the appointed place on the mountain, and that He will declare the שם יהוה before Moses. This promise is then fulfilled in chapter 34.

Within the account of the renewal of the covenant (34:1-35), יהוה occurs 16x either alone or in various collocations.⁶² There are no occurrences of אלהים as a title of the Lord, however אל with an epithet appears 2x in 34:6-7,14. As an unusual form, the אל epithet draws the reader's attention to the Lord's character when He declares יהוה יהוה אל רחום וחנון ארך אפים ורב־חסד ואמת נצר חסד לאלפים נשא עון ופשע וחטאה ונקה לא

⁶¹ Exod 33:1,5,7,11,12,17,19,21.

⁶² Exod 34:1,4,5(2x),6(3x),10,14,23,24,26,27,28,32,34.

יְהוָה יִנְקָה עֵוֹן אֲבוֹת אֱלֹהֵי-בָנִים וְעַל-בְּנֵי בָנִים אֱלֹהֵי-שְׁלֹשִׁים וְעַל-רַבְעִים (34:6-7) in fulfillment of the promise in 33:19. Then in 34:12-14 the Lord prohibits the people of Israel from committing idolatry לֹאֵל אֲחֵר. This prohibition is then substantiated by יְהוָה קָנָא שְׁמוֹ אֵל (34:14). These unusual epithets therefore raise the prominence of the gracious and merciful aspect of the character of יְהוָה, which is to be held in tension with His jealous nature in relation to idolatry. Moreover, these epithets reflect the same concepts as within the first and second commandment (Exod 20:3-6). Following Sternberg's remarks on epithets (see Chapter 9), the tension between these two central character traits of the Lord will determine the course of the narrative which follows within the canonical text not only of the Pentateuch, but also of the entire Old Testament. Furthermore, once the Lord brings Israel into the land, the people are to appear before יְהוָה אֱלֹהֵי יִשְׂרָאֵל three times per year with the appropriate sacrifices (34:23).⁶³

35:1-40:38. Within the narrative which describes the construction of the Tabernacle and other related concerns (35:1-40:38), יְהוָה appears 42x as the default way name of the Lord.⁶⁴ As is commonly noted by exegetes, this section is an execution of the instructions given earlier in chapters 25-31. Throughout this section צוֹה occurs as a *Leitwort* (35:1,4,10,29; 36:1,5; 38:22; 39:1,5,7,21,26,29,31,32,42,43; 40:16,19,21,23,25,27,29,32), and it accordingly begins with Moses declaring what יְהוָה commanded (35:1,4). Then as an example for the reader, the text states repeatedly that Moses and the people did everything which יְהוָה commanded (35:10,29; 38:22; 39:1,5,7,21,26,29,31,32,42,43; 40:16,19,21,23,25,27,29,32). This adds to the reader's cumulative reading knowledge the information that the Lord's covenant commands are to be obeyed (cf. Gen 18:19; 26:5). In accordance with 29:46, exact obedience to the Lord's instructions then results in the presence of the כְּבוֹד יְהוָה at the Tabernacle (40:34-38).

At the same time, the word רוּחַ אֱלֹהִים appears in the collocation רוח אלהים once within this unit (35:31). Once again, in accordance with the argument of this

⁶³ B. Jacob (*Exodus*, 725) is likely correct when he suggests that the use of הָאֵדוֹן both here and earlier in 23:17 points to the Lord as the complete master, and that Israel is His preferred vassal. However, Cassuto finds that this is polemic against Baal worship since the people of Canaan presented similar sacrifices associated with crops to Baal (Cassuto, *Exodus*, 303-4). Thus Israel should appear before יְהוָה three times per year in order to acknowledge their service, which echoes a general ANE understanding of lordship within ancient Israel's conceptual framework.

⁶⁴ Exod 35:1,2,4,5(2x),10,21,22,24,29(2x),30; 36:1(2x),2,5; 38:22; 39:1,5,7,21,26,29,30,31,32,42,43; 40:1,16,19,21,23(2x),25(2x),27,29,32,34,35,38.

investigation, this construction is a gentle reminder to the reader that the Spirit of the Creator fills the artisans who are guiding the construction of the Tabernacle. Thus the construction of the place where the people will properly worship the Lord and where יהוה will dwell in the midst of His people is yet one more step in the re-creation performed by אלהים. This is akin to that originally performed by יהוה as the details of creation were worked out over six days (Gen 1:2) in the culmination of rest on the Sabbath, which is קדש (35:1-3; //Gen 2:1-3).

11.4 A Summary of Interchange in Exodus

One may therefore summarize the significance of the interchange between יהוה and אלהים in reference to the God of Israel within the book of Exodus as follows. Foremost, יהוה occurs within the text of Exodus as the default way of referring to the Lord. In other words, most occurrences of יהוה do not significantly affect the interpretation of the unit within which they occur. However, the four following main points are added to the reader's cumulative reading knowledge of יהוה during the course of the narrative by means of epithets, attributive phrases, and context (cf. §4.2). First, יהוה is associated with the exodus events (cf. chapters 3-15 [esp. 6:7]; 20:2; 29:46). The Lord revealed the knowledge of יהוה through mighty acts of power in the plague narrative, and these acts demonstrated the Lord's judgment of and supremacy over the gods of Egypt, and especially over Pharaoh (12:12). Second, the association of judgment with יהוה continues from Genesis into Exodus since the ten plagues against Egypt were attributed to the Lord (7:8-10:11). Third, the identification of יהוה with אלהים the Creator continues in Exodus. For example, the fourth commandment attributes the six days of creation and the sanctification of the seventh day to יהוה (Exod 20:11; cf. Gen 1:1-2:3). Fourth, יהוה is the covenant God of Israel who is in relationship with Israel (24:3-8).⁶⁵ Fifth, יהוה brought Israel out of Egypt in order to dwell within their midst (29:46). Sixth, יהוה is Israel's healer (15:26), Israel's banner in battle (17:15), a merciful and gracious God, as well as a jealous God (33:19; 34:6-7,14). Of these main points, the most salient information

⁶⁵ Although the revelation of the legal system and the giving of the Ten Commandments is associated with אלהים (ch. 18; 20:1), the association of יהוה with the covenant is a much larger script which highlights the relation of the Lord with the people of Israel. In contrast, the association of אלהים with Israel's legal traditions grounds the giving of the Law in the identity of the Creator as part of the act of moral and ethical re-creation.

associated with the name יהוה is that He is the God of the exodus and of the covenant at Sinai.

On the other hand, all occurrences of אלהים are significant for interpreting the unit within which they occur. The use of אלהים continues the themes of (re-)creation and the Lord's universal sovereignty (Gen 1:1-2:3; cf. §5.2). First, as in the Joseph narrative (Genesis 40-50), the use of אלהים in reference to the Lord in Exod 1:1-3:15a suggests that the Lord is sovereign over Egypt. This title then surfaces in passages such as 6:2 as an indicator that the Lord is sovereign even when Pharaoh's response casts doubt upon the Lord's ability to accomplish Israel's release. Moreover, this use suggests that the exodus is part of the Lord's act of re-creation through Israel and that this knowledge is intended to be given to the whole earth (18:1-12). Second, אלהים occurs in relation to the commands of the covenant and Israel's legal system (18:13-27; 20:1; 21:6,13; 22:7,8), which indicates both that their authority is rooted in the Creator, as well as their function in restoring the moral order in God's act of re-creation. Third, the occasional use of אלהים in various collocations throughout the instructions for building the Tabernacle (29:45; 31:3,18), as well as their execution (35:31) suggests that the establishment of the sacrificial system and the presence of the Lord (40:34-38) is also part of the Lord's act of re-creation in reestablishing divine-human relations. Fourth, the use of אלהים occasionally evidences the secondary sense of either Moses or the people's inadequate knowledge of the Lord (3:1-4:17), and that their knowledge is not such as will elicit faithful obedience (20:1; 24:11,13; ch.32).

It now therefore remains to treat the interchange between יהוה and אלהים in Leviticus, Numbers, and Deuteronomy, to which we turn in the following chapter.

CHAPTER 12

A LITERARY READING OF THE INTERCHANGE BETWEEN יהוה AND אלהים IN LEVITICUS, NUMBERS, AND DEUTERONOMY

12.0 Introduction

In the last chapter we presented a proposed reading of the interchange between יהוה and אלהים in the book of Exodus by using the literary principles of characterization, narrative linearity, and cumulative reading knowledge as heuristic devices for performing a close reading of the MT. Accordingly, we observed that the name יהוה is mainly used referentially, although it is significantly associated with the exodus and the covenant at Sinai. In contrast, אלהים functions polemically as an assertion that the Lord, rather than Pharaoh or other gods, is sovereign over Egypt. Moreover, the use of אלהים at times functions as a tacit assertion that the authority of the covenant commands is rooted in the Creator, as well as that both the commands and the building of the Tabernacle are part of the Lord's act of re-creation. One may also detect resonances at certain points in the narrative with the use of אלהים in Gen 3:1-5 as an indicator of an obscure or inexact knowledge of God.

It now therefore remains to push analysis farther into the Pentateuch, and accordingly, we propose a reading of the use of יהוה and אלהים within the books of Leviticus, Numbers, and Deuteronomy in the present chapter. It must be emphasized at the beginning of this discussion that the interchange between יהוה and אלהים which plays such a prominent part in the book structure of Genesis and Exodus does not play a prominent part in the book structure of Leviticus, Numbers, and Deuteronomy. As was noted at the outset of the discussion in Chapter 10, the name יהוה is the default way of referring to the God of Israel within the Pentateuch, and then in Chapter 11 we noted that יהוה is the Lord of the Mosaic covenant. Therefore it should come as no surprise that the Tetragrammaton occurs almost exclusively from Leviticus through Deuteronomy in the materials which are associated with Sinai and the recitation of the covenant, with the exception of the occurrence of אלהים as a title both preceding and within the Balaam Cycle in Numbers 22-24. Within the following discussion, it will be assumed that the use of אלהים in reference to the Lord continues to profile against creation in Gen 1:1-2:3 due to the placement of materials

and due to the lack of semantic disruption or correction within the linear flow of the Pentateuch as a unit. We therefore now turn to an investigation of the interchange between יהוה and אלהים within Leviticus, Numbers, and Deuteronomy.

12.1 The Interchange Between יהוה and אלהים in Leviticus

Within the book of Leviticus, יהוה is the default way of referring to the Lord.¹ There are two exceptions to this. First, אלהים is used alone with a pronominal suffix in order to refer to the Lord,² or אלהים may occur with a pronominal suffix in collocation with יהוה.³ This lexical selection therefore seems to be a reflex of the syntactic constraint against using a pronominal suffix with a proper name. Second, the phrase להיות לכם לאלהים or a variant occurs 5x.⁴ As in Exodus, אלהים may be used as a simple appellative which denotes the relationship between the Lord and Israel, however it seems legitimate also to understand this use of appellative אלהים in terms of creation due to thematization (Gen 1:1-2:3). Thus יהוה is not merely one among a host of gods; rather, the Lord is Israel's אלהים, understood as the only Creator (cf. the discussion of Exod 6:7 and 29:45 in Chapter 11, as well as the cognitive analysis of אלהים in §5.2). The phrase להיות לכם לאלהים within Leviticus therefore indicates that the Lord demands to be recognized by Israel as the Creator.

With respect to the cumulative reading knowledge which accrues with יהוה, the incident of the stoning of the son of an Israelite woman and an Egyptian man who cursed the name of the Lord further emphasizes the degree to which the name is

¹ The name יהוה occurs 311x in various collocations in Lev 1:1,2,3,5,9,11,13,14,17; 2:1,2,3,8,9,10,11,11,12,14,16; 3:1,3,5,6,7,9,11,12,14,16; 4:1,2,3,4,4,6,7,13,15,15,17,18,22,24,27,31,35; 5:6,7,12,14,15,15,17,19,20,21,25,26; 6:1,7,8,11,12,13,14,15,17,18; 7:5,11,14,20,21,22,25,28,29,29,30,30,35,35,36,38,38; 8:1,4,5,9,13,17,21,21,26,27,28,29,29,34,35,36; 9:2,4,4,5,6,6,7,10,21,23,24; 10:1,2,2,3,6,7,8,11,12,13,15,15,17,19,19; 11:1,44,45; 12:1,7; 13:1; 14:1,11,12,16,18,23,24,27,29,31,33; 15:1,14,15,30; 16:1,1,2,7,8,9,10,12,13,18,30,34; 17:1,2,4,4,5,5,6,6,9; 18:1,2,4,5,6,21,30; 19:1,2,3,4,5,8,10,12,14,16,18,21,22,24,25,28,30,31,32,34,36,37; 20:1,7,8,24,26; 21:1,6,8,12,15,16,21,23; 22:1,2,3,3,8,9,15,16,17,18,21,22,22,24,26,27,29,30,31,32,33; 23:1,2,3,4,5,6,8,9,11,12,13,16,17,18,18,20,20,22,23,25,26,27,28,33,34,36,36,37,37,38,38,39,40,41,43,44; 24:1,3,4,6,7,8,9,12,13,16,22,23; 25:1,2,4,17,38,55; 26:1,2,13,44,45,46; 27:1,2,9,9,11,14,16,21,22,23,26,26,28,28,30,30,32,34.

² E.g., ברית אלהיך, 2:13; cf. 18:21; 19:12,14,32; 21:6[3x],8,12[2x],17,21,22,25; 23:14; 24:15; 25:17,36,43.

³ E.g., יהוה אלהיכם, 4:22; 11:44; 18:2,4,30; 19:2,3,4,10,25,31,34,36; 20:7,24; 23:22,28,40,43; 24:22; 25:17,38,55; 26:1,13,44.

⁴ Lev 11:45; 22:33; 25:38; 26:12,45. This phrase occurs elsewhere within the Pentateuch in Gen 17:7,8; 28:20-21; Exod 6:7; 29:45; Deut 26:17; 29:12.

to be revered (Lev 24:10-23). This incident underscores the import of the third commandment (Exod 20:7), and details the consequences for violating it.

The above description indicates that interchange between יהוה and אלהים does not figure prominently in the overall book structure of Leviticus. This is not unexpected since Leviticus is distinctive from Genesis, Exodus, and Numbers 10:11-36:13 on the grounds that its text-type at the book-level is predominantly juridical. In contrast, the interchange between יהוה and אלהים occurred most prominently in narrative text within Genesis and Exodus. Since the interchange between יהוה and אלהים does not play a major role in the literary structure of Leviticus, discussion now turns to the book of Numbers.

12.2 The Interchange Between יהוה and אלהים in Numbers

Although the interchange between יהוה and אלהים does not play a major role in the overall book structure of Numbers as in Genesis or Exodus, the use of אלהים both in contrast to and as a poetic complement of יהוה does surface in 15:41 and 21:5, and then it is especially prominent within the Balaam narrative (chapters 22-24). Accordingly, the following discussion will present a proposed reading of the literary artistry which is involved.⁵

12.2.1 The Use of יהוה in Numbers

The default use of the name יהוה is by far the most frequent means of referring to the Lord within the book of Numbers. It occurs 396x, both alone and in collocation with other elements such as יהוה אלהיכם (e.g., 10:9-10; 15:41) or יהוה אלהי הרוחח לכל־בשר (27:15).⁶ Within the Pentateuch, this affinity for using יהוה is similar to that found in Leviticus, where יהוה is used almost exclusively to refer to the Lord.⁷

⁵ It is acknowledged that other words for 'God' are used in an interesting manner within Numbers, such as the characteristic use of אֱל without an attributive across prose and poetic text types in 12:13; 16:22; 23:8,19,22,23; 24:4,8,16,23, however these issues will be left to the side for the present.

⁶ The name יהוה occurs in Num 1:1,19,48,54; 2:1,33,34;
3:1,4,4,5,11,13,14,16,39,40,41,42,44,45,51,51; 4:1,17,21,37,41,45,49,49;
5:1,4,5,6,8,11,16,18,21,21,25,30; 6:1,2,5,6,8,12,14,16,17,20,21,22,24,25,26; 7:3,4,11;
8:1,3,4,5,10,11,11,12,13,20,21,22,23; 9:1,5,7,8,9,10,13,14,18,18,19,20,20,23,23,23,23;
10:1,9,10,13,29,29,32,33,33,34,35,36; 11:1,1,1,2,3,10,11,16,18,18,20,23,23,24,25,29,29,31,33,33;
12:2,2,4,5,6,8,9,13,14; 13:1,3; 14:3,8,9,9,10,11,13,14,14,16,18,20,21,26,28,35,37,40,41,42,43,43,44;
15:1,3,3,4,7,8,10,13,14,15,17,19,21,22,23,23,24,25,25,28,30,31,35,36,37,39,41,41;
16:3,3,5,7,7,9,11,15,16,17,19,20,23,28,29,30,30,35; 17:1,3,5,5,6,7,9,11,16,22,24,25,26,28;
18:1,6,8,12,13,15,17,19,19,20,24,25,26,28,28,29; 19:1,2,13,20; 20:3,4,6,7,9,12,13,16,23,27;
21:2,3,6,7,7,8,14,16,34; 22:8,13,18,19,22,23,24,25,26,27,28,31,31,32,34,35; 23:3,5,8,12,16,17,21,26;
24:1,6,11,13,13; 25:3,4,4,4,10,16; 26:1,4,9,52,61,65; 27:3,5,6,11,12,15,16,17,18,21,22,23;
28:1,3,6,7,8,11,13,15,16,19,24,26,27; 29:2,6,8,12,13,36,39; 30:1,2,3,4,6,9,13,17;

We now turn to the use of אלהים in Num 15:37-41; 21:4-9; and 22-24.

12.2.2 Interchange in Numbers 15:37-41

As one of the passages which are part of the full Shema (cf. Deut 6:4-9; 11:13-21), the unit 15:37-41 follows directly on the heels of sacrificial laws (15:1-21), the laws which distinguish between intentional and unintentional sins (15:22-31), and the execution of a Sabbath-breaker (15:32-36). Then within the unit 15:37-41 itself Israel is required to make tassels on their garments in order to remind them to obey all of the Lord's commands. יהוה is identified as the speaker within the quotative frame at the outset in 15:37, 15:38a is a recursively embedded quotative frame in which the Lord directs Moses to give the following instructions to Israel, and then 15:38b-41 is recursively embedded direct discourse which Moses is to report. Within this unit, יהוה is found alone in 15:39, and in the collocation יהוה אני יהוה אלהיכם twice within 15:41. The word אלהים is then used in the phrase אני יהוה אלהיכם (15:41).⁸ This expression is used throughout the Pentateuch variously in conjunction with the covenant established with the patriarchs (Gen 17:7,8; Deut 29:12), in reference to the Lord's relationship to Israel as the result of the exodus (Exod 6:7; 29:45-46; Lev 11:45; 22:33; 25:38; 26:45; Num 15:41), in relation to the Lord's presence among His people (Exod 29:45; Lev 26:12), or in conjunction with the obligation of the people to obey the Lord's commands and live in holiness (Lev 11:45; Num 15:41; Deut 26:17). The intertextual connection between the themes of commandment (Num 15:39-40) and the exodus (Num 15:41) in conjunction with both the use of the phrase להיות לכם לאלהים and the traditional inclusion of the book of Numbers within the larger unit of the Pentateuch therefore suggests that אלהים as a title for the Lord retains a similar meaning within Numbers as within Genesis and Exodus. Therefore just as the use of אלהים earlier rooted the authority of the covenantal commands in the universal sovereignty and omnipotence of the Creator (Gen 1:1-2:3; Exod 18:13-27; 20:1), the use of אלהים in Num 15:41 grounds the authority of the commandments which Israel

31:1,3,7,16,16,21,25,28,29,30,31,37,38,39,40,41,41,47,47,50,50,52,54;
32:4,7,9,10,12,13,13,14,20,21,22,22,22,23,27,29,31,32; 33:2,4,4,38,50; 34:1,13,16,29; 35:1,9,34;
36:2,2,5,6,10,13.

⁷ Participant reference is almost identical in Leviticus and Numbers 1:1-10:10, since both largely consist of procedural and juridical materials. יהוה is the default means for referring to the Lord, and then אלהים is used with a pronominal suffix (6:7; 10:10).

⁸ Cf. Gen 17:7,8; 28:20-21; Exod 6:7; 29:45; Lev 11:45; 22:33; 25:38; 26:12,45; Deut 26:17; 29:12.

is to remember to obey in the Creator.⁹ Moreover, this is the Creator who demonstrated His universal sovereignty by working acts of power in order to lead Israel out of Egypt (15:41). In summary, the use of thematized אלהים in 15:41 may be a reference to the Creator within the literary and theological complex of the Pentateuch.¹⁰

12.2.3 Interchange in 21:4-9

Within the narrative of the copper serpent (21:4-9), the people set out from Hor by the way of the ים־סוף in order to go around the land of Edom. The people became impatient along the way and grumbled against both Moses and אלהים (21:5) about the lack of food and water. As a result יהוה (21:6) sent serpents to bite the people, who then died. The people then confessed that they sinned by speaking against יהוה (21:7), and so the Lord told Moses to make a serpent, put it on an ensign, and then anyone who had been bitten would look on it and live. First, this use of אלהים in 21:5 may echo the dialogue between the serpent and Eve in Gen 3:1-5: just as the serpent questioned God and led Eve to be dissatisfied with the food which the Lord provided in the garden, here the people are dissatisfied with the food which the Lord provided in the wilderness (21:5). The use of both נחש and אלהים in conjunction with the similar theme of dissatisfaction with the Lord's provision strengthens the plausibility of an intertextual link between these two passages. Second, there may also be a secondary echo of creation since אלהים is the Creator (Gen 1:1-2:3). If so, then the people are ironically grumbling against the Creator (21:5), and therefore the Lord has the power to punish the people for their grumbling (21:6) just as the first couple suffered consequences for their own rebellion (Gen 3:6-24).¹¹

⁹ Cf. the discussion of Exodus 18 and 20:1 in Chapter 11.

¹⁰ There is at this point no interaction with commentators because the commentators who were consulted did not treat this usage.

¹¹ J. Milgrom (*Numbers* [JPS; Philadelphia: JPS, 1990], 173) is one of the few commentators who notes the use of אלהים rather than יהוה in 21:5, and he finds that this occurrence emphasizes the severity of the offense. However, he equates the usage with the expressions 'the fear of God' (Gen 20:11; 42:18; Deut 25:18) and 'revile God' (Exod 22:27; Lev 24:15). According to the thesis of the present investigation, however, it seems more likely that this use is to be explained by appeal to the very first occurrences in the Pentateuch which associate the most salient encyclopedic knowledge with the word. At any rate, Milgrom's findings agree with the argument of the present investigation that some type of literary artistry is at work in 21:5.

12.2.4 Interchange within the Balaam Narrative (22:2-24:25)

The only other unit within which there is interchange between יהוה and אלהים in Numbers is found in the Balaam narrative, and this interchange occurs throughout the passage. Within the last century there have been two main approaches to this interchange: source-criticism on the one hand and a poetic analysis on the other.

First, source critics such as G.B. Gray continue the discussion of sources beyond Exodus 3 and 6 based upon the interchange between יהוה and אלהים.¹² Gray separated the occurrences of these two words between narrative and speech, and then remarked that “No conclusive and complete explanation of this usage can be given.”¹³ Similarly, Wellhausen remarked at the conclusion of his analysis of the Balaam narrative that “Man kommt über Fragen und Zweifel nicht hinaus.”¹⁴ W.F. Albright noted that the Greek text differs from the MT (as did Gray before him), and concluded that no attempt to determine sources within this unit has succeeded “without a suspiciously large amount of emendation of divine names.”¹⁵ Thus although source-critics attempt to use the divine names as one criterion for separating the supposed underlying sources, none in the end seem to be fully convinced of the reliability of their division. This uncertainty at least suggests the plausibility of the argument that the interchange between יהוה and אלהים is unrelated to underlying literary sources within chapters 22-24.

A second group of scholars posits that the interchange between יהוה and אלהים serves a theological or literary purpose. R. Knierim and G. Coats note in their traditio-historical investigation of Numbers that the variation between these two lexical items “reflects a distinctive theology for the legendary patterns of the pericope,” even though they fail to specify what this distinctive theology is.¹⁶ They later remark, “The shift between divine names relates to the patterns of the leitmotif,

¹² G.B. Gray, *Numbers* (ICC; Edinburgh: T&T Clark, 1903; repr. 1986), 309-13; cf. M. Noth, *Numbers* (London: SCM, 1968), 171-94.

¹³ Gray, *Numbers*, 311. However he then proceeded to assign the parts of 22:22-35 which use יהוה to J and the parts of 22:2-21 which use אלהים to E (Gray, *Numbers*, 312). M. Noth later assigned 22:21-35 to the J-narrative, and then concluded that the rest of the chapter “can no longer be divided up with any certainty” (Noth, *Numbers*, 171-72). Budd, on the other hand, concluded that the Balaam cycle was originally an Elohist document (which did not belong to a larger Elohist document) to be dated to the united monarchy, and that these materials underwent a later Yahwistic redaction (Philip J. Budd, *Numbers* [WBC; Waco: Word, 1984], 261-62).

¹⁴ Wellhausen, *Composition*, 352.

¹⁵ W.F. Albright, ‘The Oracles of Balaam,’ *JBL* 63(1944):207.

¹⁶ Rolf P. Knierim and George W. Coats, *Numbers* (The Forms of Old Testament Literature 4; Grand Rapids: Eerdmans, 2005), 256.

not to diction patterns in the sources.”¹⁷ Other scholars look to purely literary motives for the interchange. A. Noordtzij held that “Balaam must give the impression ... that he knows Jahweh, while the author wants to make it clear that he does *not*,” since אלהים, like *ilani*, may mean ‘gods’ rather than ‘God’.¹⁸ Thus Balaam has met an אלהים (=one among a number of good or evil spiritual beings) rather than יהוה.¹⁹ Ashley, however, contends that Noordtzij has mistakenly read אלהים as a reference to pagan gods within chapter 22 since אלהים refers to יהוה in 22:18, and Cole follows this view as well.²⁰ Both Ashley and Cole, however, stop short of providing a precise interpretation of this interchange, and they fail to acknowledge the literary worth of Noordtzij’s proposal. They therefore fail to improve upon Noordtzij, who at least put forth an explanation for the interchange which may actually touch upon the literary artistry of the passage. Notwithstanding, all three scholars are on the right track when they recognize that the interchange is significant.

Following the intuition of Noordtzij (as well as Knierim and Coats, Ashley, and Cole) that the interchange is a literary device, the present investigation aims to explore the possibility that the interchange between יהוה and אלהים is a continuation of the interchange pattern which was prominent in Genesis and Exodus. The claim that there is a literary relationship between Genesis and the Balaam narrative is supported by several pieces of evidence. First, there is interchange between יהוה and אלהים within the Balaam narrative as in Genesis-Exodus. Second, “that Numbers 22 and Genesis 3 are the only narratives in the entire Bible in which an animal communicates in human speech invites a closer look at the intertextual relationship between the two stories.”²¹ Third, blessing and curse are prominent both in Genesis and in the Balaam narrative.²² There are echoes between the statements in Genesis that those who bless the patriarchs will be blessed while those who curse them will be cursed (Gen 12:3; 27:29), and the similar statement in the third oracle of Balaam

¹⁷ Knierim and Coats, *Numbers*, 260.

¹⁸ A. Noordtzij, *Numbers* (trans. Ed van der Maas; Bible Student’s Commentary; Grand Rapids: Zondervan, 1983), 203. Noordtzij’s interpretation may in some ways resonate with that proposed below, in which one of the secondary senses of the Balaam Narrative has to do with Gen 3:1-5 and an obscure or inexact knowledge of God.

¹⁹ Noordtzij, *Numbers*, 204.

²⁰ Timothy R. Ashley, *Numbers* (NICOT; Grand Rapids: Eerdmans, 1993), 448; R. Dennis Cole, *Numbers* (NAC; Nashville: Broadman and Holman, 2000), 386.

²¹ G. Savran, ‘Beastly Speech: Intertextuality, Balaam’s Ass and the Garden of Eden,’ *JSOT* 64(1994):36.

²² Cf. Savran, ‘Beastly Speech,’ 41-45.

(Num 24:9). Accordingly, discussion now turns to a literary reading of the interchange in Numbers 22-24.

One first notes that in 22:2-23:6 the narrator carefully remarks that אלהים or האלהים speaks to Balaam (22:9,10,12,20,22), and it is not until 23:5 that the narrator finally states that יהוה put a word in Balaam's mouth. At first it is only Balaam himself who claims to hear from the Lord (direct discourse in 22:8,13,18,19). After יהוה ironically opens the eyes of the seer in the encounter with the מלאך יהוה (22:22-35), Balaam then realizes that הדבר אשר ישם אלהים בפי אתו אדבר (22:38).²³

What is the meaning of this interchange? If this interchange is indeed a continuation from Genesis-Exodus, it would suggest that the narrator is using thematized אלהים in order to tap the most salient encyclopedic knowledge associated with this word as one element for interpreting the literary structure of the Balaam narrative. The most salient information associated with אלהים is that God is the Creator from Gen 1:1-2:3, and this is the most salient information which surfaces throughout all of the variations on the theme of God's re-creation (e.g., through the patriarchs in Gen 12-50, the exodus in Exodus 1-15, and the covenant commands in Exodus 20-40).

This then leads to the question of why it is significant that the Creator is involved in the Balaam affair. Accordingly, one notes that the use of אלהים here occurs in conjunction with events outside the promised land when a non-Israelite king seeks a non-Israelite prophet to curse Israel. The setting therefore strikes a resonant chord with Abraham's dealings with Abimelech (Gen 20:1-18; 21:22-33), Jacob's flight to and from Haran (Gen 28:1-22; 31:1-33:20), the Joseph narrative which was set in Egypt (Gen 38-50), as well as the opening scene of Exodus where the Israelites were enslaved in Egypt (Exodus 1-2; cf. Chapters 10 and 11 above). In each of these instances, God's elect faced threat in a foreign place from an oppressor. Moreover, the preceding discussion noted that in each of these passages there was either a marked use of אלהים or interchange between יהוה and אלהים. Furthermore, the hypothesis that this literary device is a tacit claim that the Creator of all the earth is

²³ Although one could make the claim that this interchange is merely a tracking device which indicates point of view (i.e., the narrator vs. Balaam), the use of אלהים in Balaam's mouth in 22:38 when he formerly claimed to hear from יהוה, and the switch from אלהים in the narrator's materials to יהוה (22:28; 23:5) suggests that this is in fact an intentional literary device rather than a pragmatically neutral tracking device in higher discourse grammar.

sovereign over non-elect kings and lands, and that God is omnipotent to safeguard His elect seems to work in each instance. Therefore the hypothesis that the interchange between יהוה and אלהים in Numbers 22-24 is an implicit assertion that יהוה is אלהים the Creator from Gen 1:1-2:3 who is sovereign over Moab, Midian, and the foreign prophet Balaam accords thematically with the use of this device elsewhere, and it resonates well with the Balaam narrative's basic assertion that the Lord is sovereign over the nations.²⁴ Having provided reasonable grounds for this hypothesis, it now remains to see whether or not it actually works in a more detailed reading of the unit.

In 22:2-21, Balak, king of Moab, sent representatives to the prophet Balaam in order to pay him to curse Israel so that Balak could defeat them and drive them from the land (22:2-6). The elders of Moab petitioned Balaam (22:7-14), and אלהים spoke with Balaam and told him neither to go with the men nor to curse Israel (22:9,10,12). Thereupon, Balaam returned word to the men that יהוה refused to allow him to go with them (22:13). Balak then sent a second entourage (22:15-21) to petition Balaam, who returned word that he could not transgress the word of יהוה, while at the same time requesting that the officials remain overnight while he sought the word of יהוה (22:18-19). That night אלהים appeared to Balaam and told him to go, but to do only what God told him to do (22:20).

To this point in the narrative, the interchange between יהוה and אלהים suggests first that יהוה is אלהים, the Creator who is sovereign over the whole earth (e.g., //Gen 2:4-3:24). Second, it is אלהים the sovereign Creator who speaks to Balaam and prevents him from cursing Israel at Balak's behest, which implies that God is sovereign to prevent both foreign prophets and the kings who hire them from harming Israel. Third, that יהוה is אלהים, and that He is sovereign over Balaam and the king of Moab indicates that the Lord is not only sovereign in the promised land, Haran, and Egypt, but also that He is sovereign over Midian and Moab. This is a further particularization of the general assertion that the Lord is universally sovereign (cf. Gen 14:18-22; Exodus 1-15). Fourth, Balaam's use of יהוה (22:13,18,19) raises his status in the eyes of Balak since it is Balak's hope that Balaam will turn Israel's own God against them for their defeat. Moreover, it seems to imply that Balaam actually is hearing the voice of the Lord, the God of Israel.

²⁴ Cf. Cole, *Numbers*, 375-76.

Then 22:22-40 begins with the comment that אלהים was wroth with Balaam because he went (22:22), and therefore Balaam at first unwittingly encounters the מלאך יהוה (22:22,23,24,25,26,27) on the way, who tried to destroy him (22:22-30). Ironically, Balaam's donkey saw the danger to which the seer was oblivious. Then יהוה opened both the mouth of the donkey (22:28) and the seer's eyes (22:31). The angel of the Lord then told Balaam to speak only what he told him (22:35), and so Balaam proceeded to tell Balak that he may speak only the word which אלהים puts in his mouth (22:38). Thus the use of אלהים brackets the section (22:22,38) and יהוה is used either alone or in the phrase מלאך יהוה in the intervening materials. First, the interchange between יהוה and אלהים continues to affirm that the Lord is the Creator who is sovereign over both non-Israelite prophets and kings. Second, the מלאך יהוה was ready to destroy Balaam (which is another link between יהוה and judgment, as in Genesis and Exodus). This suggests that the Lord retains power to destroy foreign prophets at any time, although the foreign prophet may not be aware of this. Third, יהוה is the one who opened the eyes of the foreign seer (22:31). This suggests that the Lord of Israel may sovereignly open the eyes of non-Israelite prophets in order to speak through them in accordance with His will. Regardless of the prophet's motives, beliefs, or loyalties, the Lord possesses the power to use that prophet. Above all, foreign prophets fall under the sovereignty of God. Fourth, Balaam's first utterance of the title אלהים in 22:38 in conjunction with the affinities between 22:22-40 and Genesis 3, suggest that he, like Eve, possesses an obscure knowledge of God.²⁵

Then in 22:41-23:6 Balaam told Balak to prepare seven bulls and seven rams on במות בעל. Balak did accordingly, and so Balaam told him that if יהוה came to him he would tell Balak what the Lord said (23:3). אלהים then met Balaam (23:4), and יהוה put a word in Balaam's mouth (23:5). In this first oracle (23:7-10) Balaam blessed Israel, and so Balak chastised him (23:11). To this Balaam responded that he must speak only what יהוה puts in his mouth (23:12). Next Balak enjoined Balaam a second time to curse Israel from the top of Pisgah (23:13-14). Then יהוה met Balaam and gave him a word (23:16), after which Balak inquired after יהוה (23:17). After the second oracle in which Balaam again blessed Israel (23:18-24), Balaam declared that everything which יהוה speaks he must do (23:26). To this Balak suggests that they ascend yet another mountain in case it would please אלהים that Balaam curse Israel

²⁵ Cf. Savran, 'Beastly Speech.'

from there (23:27). They accordingly ascended to the top of Peor (23:28), where Balaam saw that it was good in the eyes of יהוה to bless Israel (24:1). The רוח אלהים was upon Balaam (24:2), who then proceeded to deliver the third oracle of blessing (24:3-9).²⁶ Thereupon, Balak declared that יהוה held Balaam back from honor (24:11), to which Balaam once again responds that he is not able to transgress the word of יהוה since what יהוה speaks He must speak (24:13).

This interchange between the standard name יהוה and the less common title אלהים in 22:41-24:25 accords with that described in chapter 22 by once again affirming that יהוה, Israel's God, is אלהים, the Creator who is universally sovereign. The Lord's sovereignty therefore extends to Moab and Midian, and includes non-Israelite prophets. That this interchange functions as a tacit assertion that יהוה is אלהים, the sovereign Creator, is supported explicitly by the use of the epithet עליון in reference to the Lord within the fourth oracle in 24:16.²⁷ Along a similar line, both Melchizedek and Abraham earlier declared that אל עליון is the Creator of the heavens and the earth (Gen 14:19,22). Therefore one of the main points of this narrative is that the Lord is the Most High God who created the heavens and the earth, and this functions as polemic against the claims to supremacy of all other gods and their prophets. The interchange between יהוה and אלהים throughout 22:2-24:25 is therefore one structural device which is used to make this point.

12.2.5 A Summary of Interchange in Numbers

In summary, one may therefore conclude that the name יהוה is the default word used to refer to the Lord in Numbers. On the other hand, אלהים is used in 15:41 to identify the Lord as the Creator, and this is related to the theme of covenantal commandment within its literary context (cf. §§5.2 and 10.1.1). In 21:5, אלהים primarily resonates with the notion of an obscure God in order to compare Israel's dissatisfaction with the Lord's provision to Eve's dissatisfaction in Gen 3:1-5 (cf. §§5.2 and 10.1.1). Then the interchange between יהוה and אלהים in Numbers 22-24 plays a large part in the literary structure of the unit, and it shares certain affinities with the interchange in Genesis-Exodus. First, this usage continues the theme of the Lord's absolute supremacy over all the earth since He is the Creator of the heavens

²⁶ The collocation רוח אלהים occurs 5x within the Pentateuch in Gen 1:2; 41:38; Exod 31:3; 35:31; Num 24:2.

²⁷ The epithet עליון occurs 9x within the Pentateuch in Gen 14:18,19,20,22; 40:17; Num 24:16; Deut 26:19; 28:1; 32:8.

and the earth. Second, as in the experience of Abraham with Abimelech and Israel against Pharaoh, the Lord is sovereign to protect and safeguard His elect who are threatened by foreign rulers such as Balak. Third, there are vague echoes of Gen 3:1-5 in Balaam and Balak's use of אלהים which suggest their obscure knowledge of God which leads them to act in opposition against the Lord (22:38; 23:27). For Balaam was oblivious that the angel of the Lord was about to slay him (22:22-40), and Balak led the prophet from mountain to mountain in order to try and manipulate an oracle from Balaam which suited his purposes (Num 22:41; 23:13-14,27-28).

Although there are certain continuities between the interchange in Genesis-Exodus, the Balaam narrative at the same time develops and particularizes this interchange in what is peculiar to this unit. The interchange within Numbers 22-24 functions within the narrative complex to make the point that the Lord is sovereign over foreign prophets such as Balaam, who in reality perceives less than the donkey on which he rides (22:22-40). Thus prophets such as Balaam fail to perceive their own imminent destruction from the Lord. Moreover, just as the Lord worked His own sovereign purposes through what was intended for evil within the Joseph Narrative, the Balaam Narrative makes the point that the Lord sovereignly works the evil intents of foreign rulers and prophets for His own ends in order to bless His elect in the act of re-creation, wherever they may be.

It now therefore remains to describe overt participant reference for 'God' within Deuteronomy.

12.3 The Interchange Between יהוה and אלהים in Deuteronomy

Within the book of Deuteronomy, יהוה is the default way of referring to the Lord, and the Tetragrammaton occurs in various collocations such as יהוה אלהיך (e.g., 6:2).²⁸ As was noted above, the interchange between יהוה and אלהים is for the most

²⁸ The name יהוה occurs 550x in various collocations in Deut

1:3,6,8,10,11,19,20,21,21,25,26,27,30,31,32,34,36,37,41,41,42,43,45,45;

2:1,2,7,7,9,12,14,15,17,21,29,30,31,33,36,37; 3:2,3,18,20,20,21,21,22,23,24,26,26;

4:1,2,3,3,4,5,7,10,10,12,14,15,19,20,21,21,23,23,24,25,27,27,29,30,31,34,35,39,40;

5:2,3,4,5,5,6,9,11,11,12,14,15,15,16,16,22,24,25,27,27,28,28,32,33;

6:1,2,3,4,4,5,10,12,13,15,15,16,17,18,18,19,20,21,22,24,24,25;

7:1,2,4,6,6,7,8,8,9,12,15,16,18,19,19,20,21,22,23,25; 8:1,2,3,5,6,7,10,11,14,18,19,20,20;

9:3,3,4,4,4,5,5,6,7,7,8,8,9,10,10,11,12,13,16,16,18,18,19,19,20,22,23,23,24,25,25,26,26,28;

10:1,4,4,5,8,8,8,9,9,10,10,11,12,12,12,13,14,15,17,20,22;

11:1,2,4,7,9,12,12,13,17,17,21,22,23,25,27,28,29,31;

12:1,4,5,7,7,9,10,11,11,12,14,15,18,18,18,20,21,21,25,26,27,27,28,29,31,31;

13:4,4,5,6,6,11,13,17,18,19,19; 14:1,2,2,21,23,23,24,24,25,26,29;

part associated with narrative materials, and therefore the default use of יהוה and the absence of interchange is not unexpected within Deuteronomy, which is for the most part Moses' direct discourse. As in Leviticus and Numbers (with the exception of Numbers 22-24), when אלהים occurs in reference to the Lord in Deuteronomy, it tends to occur with a pronominal suffix as a grammatical routine (e.g., in the collocation יהוה אלהיכם, 6:1).²⁹

As a means for explicitly characterizing יהוה in cumulative reading knowledge, אֵל epithets are used recurrently within Deuteronomy (cf. §§6.2 and 9.1). These epithets add to the reader's encyclopedic knowledge, and the recurrence of particular epithets (e.g., אל קנא) reinforces these aspects of the Lord's nature. The epithet אל קנא 'a jealous God' is found in Deut 4:24; 5:9; 6:15, and then אל רחום 'a compassionate God' is found in Deut 4:31. האל הנאמן 'the faithful God' is found in Deut 7:9, and אל אמונה in 32:4. אל (ה) גדול (הגבר) ו(ה) גורא is found in 7:21; 10:17, and then אל מחללך occurs in 32:18. אל ישרון is found in 33:26.³⁰

At the same time, it is worth noting that אלהים does occur several times within Deuteronomy without a pronominal suffix, and due to the placement of materials within the Pentateuch this usage is placed within the linear flow of thematized אלהים which begins in Gen 1:1-2:3. First, God's majesty and power is in focus when אלהים occurs in 4:32,33,34. Appeal to creation (Gen 1:1-2:3) is made explicit by the phrase ברא אלהים אדם על-הארץ in 4:32.³¹ The occurrences in 4:35,39 are likewise contextually related to the mention of creation in 4:32.

15:2,4,4,5,6,7,9,10,14,15,18,19,20,20,21;

16:1,1,2,2,5,6,7,8,10,10,11,11,15,15,15,16,16,17,18,20,21,22; 17:1,1,2,2,8,10,12,14,15,16,19;

18:1,2,5,5,6,7,7,9,12,12,13,14,15,16,16,17,21,22,22; 19:1,1,2,3,8,9,10,14,17; 20:1,4,13,14,16,17,18;

21:1,5,5,8,9,10,23; 22:5; 23:2,3,3,4,4,6,6,6,9,15,19,19,21,22,22,24; 24:4,4,9,13,15,18,19;

25:15,16,19,19; 26:1,2,2,3,3,4,5,7,7,8,10,10,10,11,13,14,16,17,18,19; 27:2,3,3,5,6,6,7,9,10,15;

28:1,1,2,7,8,8,9,9,10,11,11,12,13,13,15,20,21,22,24,25,27,28,35,36,37,45,47,48,49,52,53,58,59,61,62

,63,63,64,65,68,69; 29:1,3,5,9,11,11,14,17,19,19,19,20,21,22,23,24,26,27,28;

30:1,2,3,3,4,5,6,6,7,8,9,9,10,10,16,16,20,20; 31:2,3,3,4,5,6,7,8,9,11,12,13,14,15,16,25,26,27,29;

32:3,6,9,12,19,27,30,36,48; 33:2,7,11,12,13,21,23,29; 34:1,4,5,5,9,10,11.

²⁹ Since the author of Deuteronomy wanted to use a pronominal suffix, the selection of אלהים either alone or in collocation with יהוה was grammatically necessary.

³⁰ For a discussion of each of these occurrences see §6.2.

³¹ N. Lohfink ('Gott im Buch Deuteronomium,' in *Studien zum Deuteronomium und zur deuteronomistischen Literatur II* [SBAB 12; Stuttgart: Katholisches Bibelwerk, 1991], 27 n10) posits that 4:33,34 refer to 'eine, irgendeine Gottheit, irgendwelche Gottheiten', even though he finds that the reference to creation in 4:32 'könnte eine Anspielung auf Gen, 1 vorliegen' ('Gott,' 27). It seems more likely, however, that these refer to the Creator since these occurrences follow 4:32, where the appeal to creation is explicit. Thus in his discourse Moses is asking what nation other than Israel has ever heard the voice of the Creator and lived. Lohfink's interpretation likely stems from his

Second, the anarthrous linguistic form **האלהים** is found 3x in Deuteronomy. **האלהים** is found in three confessions that the Lord is 'the God', that is, the only God (4:35,39; 7:9):

יהוה הוא האלהים אין עוד מלבדו
יהוה הוא האלהים בשמים ממעל ועל-הארץ מתחת אין עוד
יהוה אלהיך הוא האלהים

In 4:35,39, the use of the article with **אלהים** suggests that these statements are confessions that the Lord is 'the God', who is understood as the Creator. Therefore there are no other gods who rival the Lord in status. The similar statement in 7:9 closely resembles this occurrence, and the confession that the Lord is 'the God' substantiates the reason why Israel should obey His commands. Moreover, **אלהים** is found in a superlative construction which substantiates the command for the people of Israel to circumcise their heart (**אלהי האלהים**, 10:17). Another closely related use (anarthrous) is found within the Song of Moses in 32:39, which states **ראו עתה כי אני** **אני הוא ואין אלהים עמדי אני אמית ואחיה מחצתי ואני ארפא ואין מידי מציל**. Then in 33:1, Moses is described as **איש האלהים** 'the man of God', which may also be a play on earlier confessions of the Lord's status as the sole Creator.³²

Third, Deuteronomy continues the use of **אלהים** in reference to the Creator who is sovereign over all nations and kings.³³ The statement that Amalek **לא ירא אלהים** in 25:18 seems to invoke creation imagery in relation to God's power since the point of this passage is that Amalek did not recognize God's authority and respond properly toward Israel. Rhetorically, this underscores Amalek's foolish opposition to the One who spoke and brought the heavens and the earth into existence, with the implication that He is sovereign over the nations around Israel.

Fourth, there are several occurrences of **אלהים** in connection with legal materials in Deuteronomy (cf. Exod 18:1-27; 20:1; 21:6; 22:7-8; Num 15:41; the

different methodology since he is concerned with meaning in relation to redaction history rather than the text itself in canonical context as the locus of meaning (cf. 'Gott,' 27 n11).

³² Lohfink ('Gott,' 27) posits that the occurrences of **אלהים** in 9:10; 21:23; and 33:1 are superlatives, and he cites Thomas ('Superlative'). However, these occurrences are nowhere mentioned by Thomas as reliable examples of the superlative construction in Biblical Hebrew. For this reason, the present investigator finds that they are more likely explained in the literary stream of Gen 1:1-2:3.

³³ Cf. the discussion of Abraham's dealings with Abimelech (Gen 20:1-18; 21:22-33), Jacob's flight to and from Haran (Gen 28:1-22; 31:1-33:20), and the Joseph narrative which was set in Egypt (Gen 38-50) within Chapter 10, as well as the opening scene of Exodus where the Israelites were enslaved in Egypt (Exod 1-2) in Chapter 11. See also the discussion of the Balaam Cycle above in §12.2.4.

discussion in Chapter 11). The anarthrous form אלהים is found in 1:17 within the substantiating phrase כי המשפט לאלהים הוא, which substantiates the prohibition against favoritism in legal situations. Here, appeal is made to the Creator (Gen 1:1-2:3) since He is omniscient regarding unjust favoritism, and since He possesses the power to hold the unjust accountable. The use of באצבע אלהים in 9:10 is parallel to the same construction in Exod 31:18, which evoked a sense of the Lord's power, authority, and majesty when He wrote the commands on the two tablets.³⁴ The construction באצבע אלהים therefore indicates the authority of the commands over Israel (cf. the preceding discussion in Chapter 11). In 21:23 anyone who is hanged is regarded as קללת אלהים, which points to the futility of escaping the Creator's scrutiny. Therefore the use of אלהים within legal contexts seems to function as a rhetorical device which underscores both the authority of the Lord's commands since they flow from the sovereign Creator, as well as the inescapable judgment which follows the violation of His commands. Just as the Lord is universally sovereign, His commands are universally applicable.

Fifth, אלהים is used in 26:17 and 29:12 in the construction להיות לך לאלהים (cf. the discussion in §12.1 and §12.2).

Sixth, אלהים occurs in 5:24,26, where the awesome and fearful power of God's presence is brought into focus when recounting Israel's response at the foot of Sinai (cf. the discussion in Chapter 11).³⁵ These occurrences in Deuteronomy reflect the similar usage in the text of Exod 19:3,17,19; 24:11,13 (although 5:24,26 are anarthrous).

Finally, the use of אלהים in 4:7 is found preceding the reference to אלהים creating in 4:32, however it seems ambiguous whether this occurrence refers to the Creator or to another god. Moreover, there is one use of אלהים in construct followed by an attributive (אלהי קדם 'Everlasting/Ancient God', Deut 33:27).

³⁴ Cf. n28 above.

³⁵ Lohfink ('Gott,' 27 n10) asserts that אלהים in 5:24,26 refers to 'eine, irgendeine Gottheit, irgendwelche Gottheiten'. Context seems to suggest, however, that it is Israel's God who is in focus since in both vv.24 and 26 Israel's experience at the foot of Sinai is recalled. Seen in this light, it is interesting that אלהים/האלהים was used to refer to the Lord within the Sinai Narrative itself (e.g., Exod 19:3,17,19; 20:1,19). This complex of references seems to draw upon Creation as the encyclopedic knowledge which conveys the power and authority of Israel's God, יהוה. Lohfink does not address the contextual theme of Sinai in 5:24,26.

12.4 Conclusion

The preceding discussion within this chapter therefore indicates that the interchange between יהוה and אלהים is not significant at the level of book-structure within Leviticus, Numbers, and Deuteronomy. At the same time, interchange does emerge as a significant structural feature within the Balaam Cycle (Numbers 22-24). The use of interchange within Numbers 22-24 underscores the point that the Lord is universally sovereign, and that He works sovereignly through and above foreign kings and prophets who may intend evil against Israel. Nevertheless, the occurrences of the absolute form of אלהים fall within the narrative flow following the thematization of this linguistic form as a title of the Lord in Gen 1:1-2:3. Thus the use of אלהים as a title of the Lord in Leviticus, Numbers, and Deuteronomy likely appeals to creation and the various literary senses which are entrenched within the reader's encyclopedic knowledge as the result of reading the Pentateuch, and this encyclopedic knowledge affects the interpretation of the units within which אלהים occurs as a title.

Throughout Leviticus through Deuteronomy, יהוה occurs as the default means for referring to the Lord. In terms of cumulative reading knowledge, the stoning of one who violated the third commandment in Leviticus 24:10-23 underscored the importance of the prohibition against profaning the name יהוה, as well as the penalty for violating it.

We now turn in Chapter 13 to a summary of the discussion of the interchange between יהוה and אלהים from Chapters 8 through 12.

CHAPTER 13

A SUMMARY OF THE INTERCHANGE BETWEEN יהוה AND אלהים IN THE PENTATEUCH

What conclusions may one draw from this investigation into the interchange between יהוה and אלהים? First, the discussion of past work on words for 'God' noted that J. Astruc set the stage for modern pentateuchal criticism with his hypothesis that the use of יהוה and אלהים corresponds to the two documents which Moses used in the composition of Genesis, and that this source-critical theory is without parallel in the ANE. In conjunction with J. Tigay's conclusion that the author and redactors of the Gilgamesh Epic composed and edited the text in a way which reflected their theologico-political motivations, the lack of an ANE parallel to Astruc's theory at least establishes the plausibility that the interchange between יהוה and אלהים is a literary device with theological intent within the Pentateuch. It was next observed that the work of Cassuto evidences methodological flaws, and that he imported meaning into the text rather than beginning by examining the poetic features of the text itself. When formulating his rules, Cassuto crossed genre categories and posited that similar pragmatic concerns were at work within the interchange between יהוה and אלהים in the Old Testament as within the supposed ANE parallels of Genesis. The result was that Cassuto's formulation does not account for all of the evidence within the text of the Pentateuch. In contrast, the present study refined Cassuto's rules by restricting the analysis to the Pentateuch as a literary composition in its own right, as opposed to making appeal to prophetic or wisdom literature, reading usage from comparative data into the text, or retrojecting later rabbinic thought back into the text.

Second, the present quest based its approach on the concepts of narrative linearity and cumulative reading knowledge from the work of M. Perry and S. Rimmon-Kenan, as well as M. Sternberg's work on characterization through epithets. The application of these poetic concepts to the proposed reading of the text suggests that the following salient information is associated with words for 'God' in Genesis, Exodus, and Numbers.

On the one hand, in Genesis אלהים is the Creator who is sovereign over the heavens and the earth, omnipotent, and purposeful to work that which is good (Gen 1:1-2:3). He possesses a complete knowledge of all that is hidden, and this omniscience includes future events. This view of God contrasts with the tendency of men to question His sovereignty, to question God's sincerity in desiring the best for everyone, as well as to question the goodness of God's commands (Gen 3:1-5). Moreover, God is at work re-creating after the Fall (Gen 5:1-2). God is able to reverse both the curse of death and the curse of separation. At the same time, it is striking that God re-creates through destroying un-creation (Gen 6-9). As the text progresses, אלהים is associated with and becomes the guarantor of the Abrahamic covenant of circumcision, which includes the promises of land and descendants (Gen 17). This connection suggests that the fulfillment of the promises is assured since they are given by the universally sovereign Creator. Next, אלהים not only protects the patriarchal line from non-elect potentates and antagonistic relations in hostile lands (Gen 20:1-18; 21:8-21; chs.40-50), but also as the sovereign and omnipotent (re-)Creator who brings the patriarchs (e.g., Jacob) back to the promised land (chs.32-34). This is then particularized in the Joseph narrative through the recurrent use of אלהים as an indicator that God is also sovereign in Egypt, and in order to indicate that He is sovereign over evil as a means for working ultimate good (Gen 40-50; cf. 29:31-30:24). At the same time, there are occasions when members of the patriarchal clan exhibit an obscure knowledge of the Lord which works its way out in disobedience (Gen 29:31-30:24).

Then in Exodus, the recurrent use of אלהים at the outset of the narrative underscores the point that God the (re-)Creator is sovereign in Egypt (chs.1-2), which in a sense foreshadows and determines the outcome of the following events in the Lord's confrontation of pharaoh and the other gods of Egypt (chs.3-15). At the same time, the use of אלהים as a title for the Lord may be polemic against these other gods (12:12; 18:10-11). Then after the exodus, the narrative relates Israel's legal system and the giving of law to אלהים (18:13-27; 20:1), which both underscores its authority and suggests that it is part of God's re-creation of the moral and ethical order. At the same time, אלהים may be used in a secondary literary sense in order to suggest that Moses (3:1-15a) and the leaders of Israel (24:11; ch.32) possess an obscure knowledge of God (cf. Gen 3:1-5).

Within Leviticus, **אלהים** is used only in the phrase **להיות לכם לאלהים**, and interchange with **יהוה** is not prominent in the overall book-structure. At the same time, the occurrence of **אלהים** in 11:45; 22:33; 25:38; 26:12,45 is thematized from Gen 1:1-2:3.

Within Numbers, all of the abovementioned uses are at work. **אלהים** occurs in 15:41, and assumes the Lord's status as (re-)Creator. Then in 21:5 **אלהים** points toward Israel's obscure knowledge of the Lord which results in her unfaithful response to the Lord's provision. Within the Balaam narrative, the use of **אלהים** in relation to creation both points toward the Lord's sovereignty over Moab and Midian, and it points toward the Lord's sovereignty over the non-Israelite prophet Balaam in order to cause him to bless Israel. At the same time, the appearance of a talking animal creates an intertextual resonance with Gen 3:1-5 in order to suggest that Balaam's knowledge or recognition of **אלהים** is imperfect or obscure. One may represent these various interpretive senses of **אלהים** in relation to creation within Genesis, Exodus, and Numbers as below in Figure 13.1.

Within Deuteronomy, the interchange between **יהוה** and **אלהים** is not prominent at the book-level, however the occurrences of **אלהים** which are found continue the literary senses which are developed in Genesis through Numbers. First, the explicit link between **אלהים** and creation is found in 4:32,33,34. Second, a related use is found with the occurrence of **האלהים** 'the God' in reference to His incomparable status in 4:35,39; 7:9, as well as similar contextual uses in 10:17; 32:39; 33:1. Third, the use of **אלהים** as an assertion that the Lord is sovereign over foreign nations is found in 25:18. Fourth, the grounding of Israel's commands and legal system in the authority of **אלהים** the Creator emerges in 1:17; 9:10; 21:23. Fifth, the use of the phrase **להיות לך לאלהים** is found in 26:17; 29:12. Sixth, the use of **אלהים** in order to point toward the majesty and power of God as Israel encountered Him at Sinai occurs in 5:24,26, and this reflects the similar usage in Exod 19:3,17,19; 24:11,13.¹

¹ As Segal earlier noted, there are two types of interchange between **יהוה** and **אלהים** within the Pentateuch (Segal, 'El, Elohim, and YHWH,' 112). First, **יהוה** and **אלהים** interchange within the same context (e.g., Gen 7-8; Exod 3:1-15; Num 22-23). Second, **אלהים** is used exclusively in some passages (e.g., Gen 1:1-2:3; 17; Exod 18:13-27). The present study observed no clear rationale for these patterns.

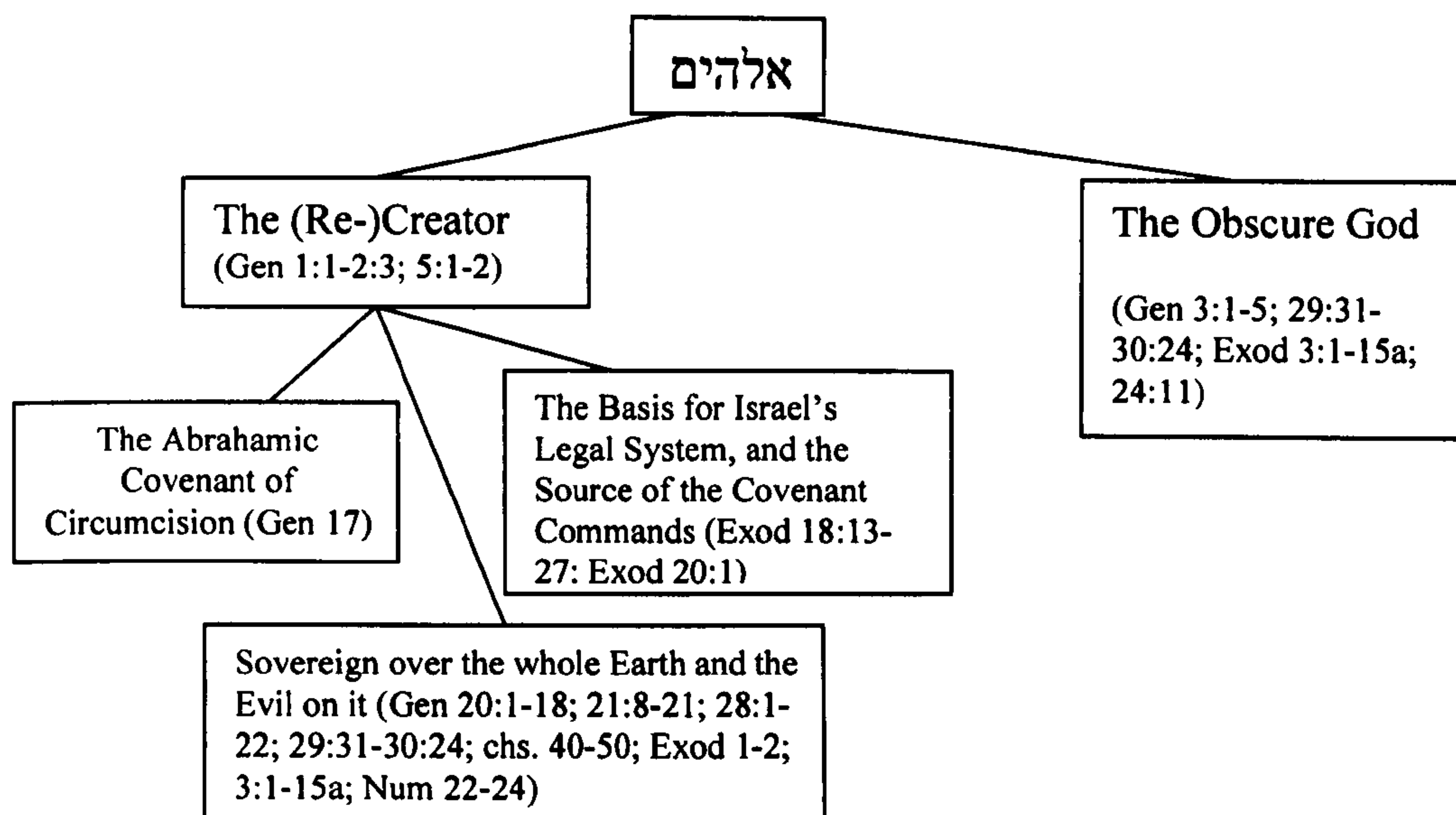


Figure 13.1. A representation of the various literary senses and most salient thematic complexes which are associated with the word אלהים as it relates to creation within Genesis, Exodus, and Numbers.

On the other hand, in Genesis יהוה is for the most part used in a straightforward referential sense, and this name is the default means for referring to the Lord. In cumulative reading knowledge (i.e., encyclopedic knowledge), the Lord is identified with the Creator in the collocation יהוה אלהים (Gen 2:4-3:24), as well as with the epithet אל עליון קנה שמים וארץ (14:19,22), in order to make the point that these names share the same referent. At the same time, [CREATOR] is not the most salient information which is associated with the name יהוה within its semantic frame. Then as one progresses linearly through the text of Genesis one learns that the Lord has been universally involved in the lives of men from the inception of history (Gen 1-11), as well as particularly involved in the election of the patriarchal clan (Gen 12-50). Moreover, the Lord sovereignly, omnipotently, and justly judges the universal world for unrighteousness (Gen 6-9; 11:1-9; 18-19), while at the same time exhibiting mercy on the righteous and those for whom His elect intercede. As Creator, the Lord's sovereignty extends over even the most powerful kings and dominions (Genesis 14; 40-50), and therefore He is able to protect His elect from harm. The Lord's epithets indicate that He is אל עליון 'God Most High' who protects the patriarchal clan (Gen 14:18,19,20,22), אל ראי 'God who sees me' who sees those

who are afflicted in servitude (Gen 16:13), אל שדי who blesses the patriarchal line while fulfilling the promise of children (Gen 17:1, etc.), אל עולם 'Everlasting God' who is faithful over a long duration of time rather than fickle (Gen 21:33), and יהוה who sees and responds when there is a need (Gen 22). The Lord is concerned about marriage within the covenant community, and is therefore involved in providing a wife in the context of prayer and trust (Gen 24).

From Exodus 3:15 through the end of Deuteronomy, יהוה is for the most part used in a straightforward referential sense, with the exception of its occurrence in epithets or sentence formulas. In Exodus, the most salient information which is associated with the name יהוה within the reader's cumulative reading knowledge is that the Lord is the God of the exodus (Exod 3-15; 18:1,8-9; 20:2; 29:46), as well as the Lord of the covenant at Sinai (Exod 24:3-8). The name יהוה itself means [HE IS/WILL BE], with the implication that the gods of Egypt are unable to prevail (Exodus 3-4), and the name יהוה itself is to be revered (Exod 20:7). Also, יהוה is Israel's healer (15:26), Israel's banner in battle (17:15), a merciful and gracious God, as well as a jealous God (33:19; 34:6-7,14). Moreover, יהוה continues as the judge of the nations (Exodus 7:8-11:10).

In Leviticus, Numbers, and Deuteronomy, יהוה is the default name of Israel's covenant God, and this use of the Tetragrammaton is probably referential rather than interpretively significant for literary units within which it is found. At the same time, אל epithets occur throughout the text of Numbers and Deuteronomy as an explicit means for identifying the character of יהוה within the reader's cumulative reading knowledge. Moreover, the consequences for misusing the Tetragrammaton indicate the sanctity of the name in Israel (Lev 24:10-23).

One may represent these various interpretive senses of יהוה within Genesis, through Deuteronomy as below in Figure 13.2.

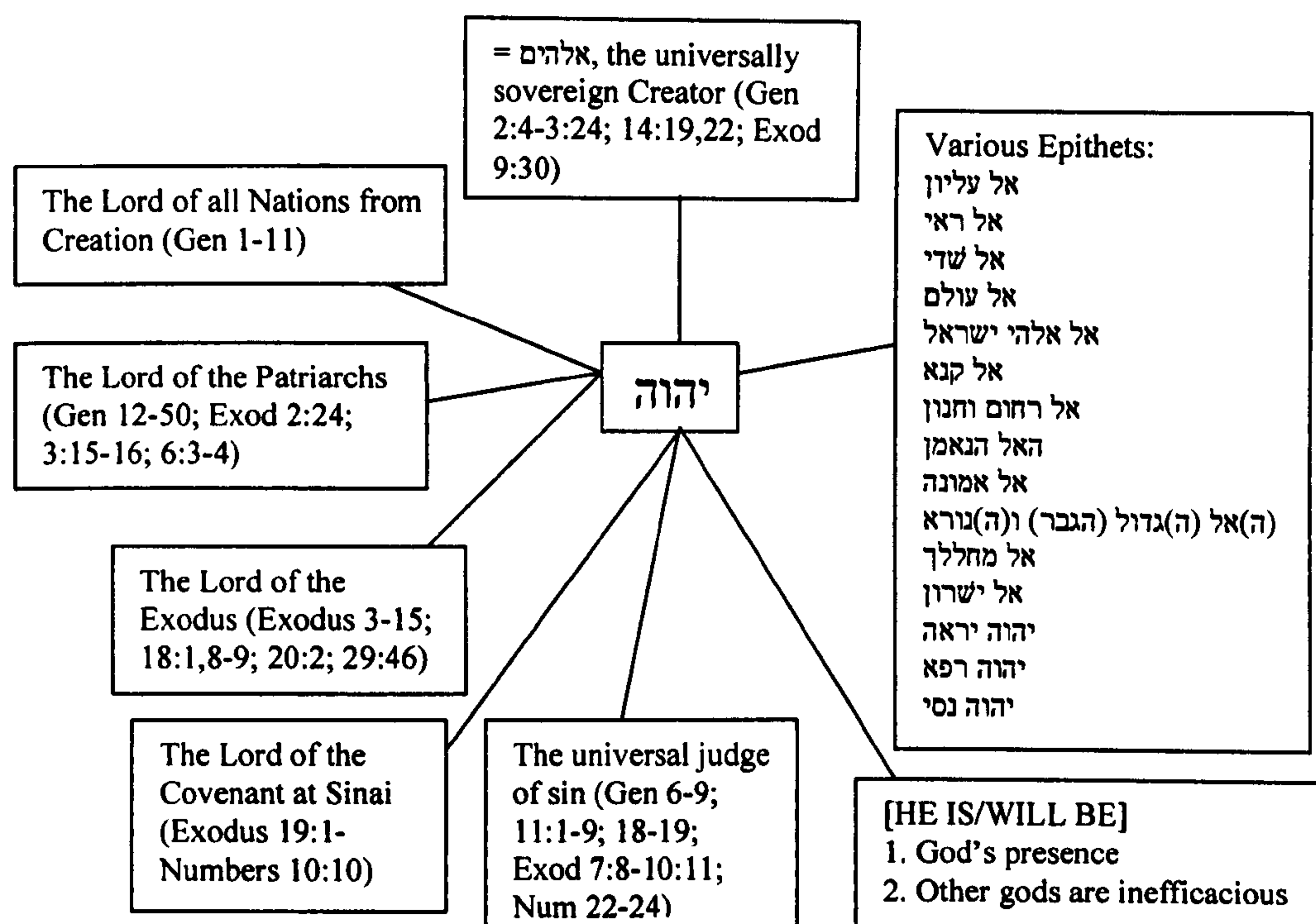


Figure 13.2. A representation of the various literary senses, the most salient thematic complexes, and the characterizing epithets which are associated with the name יהוה in its usage within Genesis, Exodus, and Numbers. This cumulative reading knowledge is encyclopedic.

One may at this point wonder how the findings of this study are similar to and differ from Cassuto's position.² First, Cassuto held that the interchange between יהוה and אלהים was a literary device rather than an indicator of sources. This study agrees with Cassuto on this point and finds that this interchange probably is a literary device. Second, Cassuto appealed to the original use of divine names within the literary traditions of the ANE, as well as to use within post-Biblical Talmudic and Midrashic literature.³ In contrast, this study examines usage only within the text of the Pentateuch itself. Third, Cassuto maintained that the interchange between יהוה and אלהים within the Pentateuch falls somewhere between the exclusive use of יהוה in Israel's national literature (i.e., the prophets and legal materials), and the use of אלהים in reference to general notions of deity within wisdom literature.⁴ In contrast, this investigation looks only to the Pentateuch as a discrete unit in order to discover clues

² For comparison, the following discussion will interact with Cassuto's extended presentation in *Documentary Hypothesis*, 30-32, rather than the abbreviated form of his rules within his Genesis commentary.

³ Cassuto, *Documentary Hypothesis*, 27-29.

⁴ Cassuto, *Documentary Hypothesis*, 27.

and possible motivations for the interchange within the structure of the text. Fourth, Cassuto posited that the name יהוה was used when the text reflects the Israelite conception of God, when the text reflects the Lord's ethical character, when expression is given to the direct and intuitive notion of God, when the divine attributes are depicted in lucid terms, when the Torah seeks to arouse the soul of the reader or listener to feel the sublimity of the Divine Presence in all its majesty and glory, when God is presented in His personal character and in direct relationship to people or nature, when the reference is to the God of Israel in relation to His people or their ancestors, and when the theme concerns Israel's tradition.⁵ In contrast, this investigation found that יהוה is the default name for the Lord throughout the Pentateuch. Theologically, its use suggests that the Lord was universally involved in history from creation (Genesis 1-11), that the Lord was the God of the patriarchs (Gen 12-50), that the Lord is the God of the exodus (Exodus 1-15; 20:2; 29:46), that the Lord is the God of the covenant at Sinai (Exod 19:1-Num 10:10), and that the Lord is the universal judge (Gen 6-9; 11:1-9; 18-19; Exod 7:8-10:11; Num 22-24).

Fifth, Cassuto argued that אלהים was used when the passage implies the idea of deity prevalent in the international circles of 'wise men', when the concept of thinkers who meditate on the lofty problems connected with the existence of the world and humanity is to be conveyed, when the portrayal is hazy and leaves an impression of obscurity, when the expression or thought may not out of reverence be associated directly with the Tetragrammaton, when there is allusion to a Transcendental Being who exists completely outside and above the physical universe, when God is spoken of in relation to one who is not a member of the chosen people, and when the subject-matter pertains to the universal tradition.⁶ The present study at this point refines Cassuto's position by grounding the use of אלהים in creation (Gen 1:1-2:3) and in the contrasting sense of the Fall (Gen 3:1-5). Therefore God is presented as the sovereign and omnipotent Creator rather than a deity as understood by an international circle of wise men. Although אלהים does at times convey a sense of obscurity, this notion is grounded in intertextual connections with Gen 3:1-5 in order to indicate an inadequate knowledge of God which results in disobedience flowing from a lack of faith in Him or regard for His commands. Above all, אלהים

⁵ Cassuto, *Documentary Hypothesis*, 31-32; cf. *Genesis*, 1:87-88.

⁶ Cassuto, *Documentary Hypothesis*, 31-32; cf. *Genesis*, 1:87-88.

appears in the majority of occurrences as a structural link to the concept of creation as an assurance of promises given (Gen 17), in order to point toward the universal sovereignty of יהוה (Gen 40-50; Exod 1-2), in order to establish the authority and the re-creative function of the covenant commands (Exod 20:1), or to indicate the sovereignty of יהוה over foreign prophets such as Balaam (Num 22-24). In the overwhelming majority of cases, אלהים indicates the Lord's continuing act of re-creation.

Therefore whereas the methodology by which Cassuto formulated his rules resulted in partial resonance with the text of the Pentateuch, the methodology of the present investigation seems to account for much more of the evidence. Whereas Cassuto's rules were arbitrary, nebulous, and numerous, the findings of the present investigation are simpler, more elegant, and comprehensive: יהוה is the default name for the Lord which refers to the universally judging God of the exodus and the covenant at Sinai, whereas אלהים refers either to the Creator or to the obscure God of the Fall. The present investigation may therefore be seen as a refinement of Cassuto.

In the end, the present study arrives at the same general position of Cassuto, albeit, we hope, on much firmer methodological and textual grounds:

The great innovation on the part of the Israelites consists in the fact that, while the writings of the pagans give expression, on the one hand, to the abstract and general notion of Divinity, and on the other, make mention of some particular god, in Hebrew literature the concept of the specific God of Israel is completely identified with that of the God of the whole earth. YHWH, whom the children of Israel recognize and before whom they prostrate themselves, is none other than 'Elōhīm, of whose dominion over them all men are more or less clearly conscious, and whom they are destined to acknowledge fully in time to come. This is the sublime thought to which the Biblical poets give expression through the variation of the Names.⁷

Implications

(1) *Exegesis*. Foremost, this analysis provides a means for evaluating the interpretive significance of participant reference for 'God' within Genesis, Exodus, and Numbers. Following M. Buber's development of the concept of *Leitwort* in conjunction with the notion of thematization, the use of or interchange between יהוה,

⁷ Cassuto, *Documentary Hypothesis*, 25.

אלהים, or an epithet may be one indicator of an intertextual connection which is significant for a more precise or fuller interpretation of a given Biblical passage.

(2) *Translation*. This analysis identified the salient information which is associated with the words יהוה and אלהים within the literary structure of the Pentateuch. This analysis therefore indicates that by preserving the interchange as it is in the source text, the translator will be able to communicate the salient information which is associated with each word.⁸ Moreover, the identification of the salient information which is associated with each word for God provided more accurate semantic information for identifying an appropriate translation equivalent when translating the meaning of either יהוה or אלהים. Conversely, this suggests that if Bible translators fail in some way to retain the distinction and interchange between words for 'God', then they tamper with the rhetorical and theological structure of Genesis, Exodus, and Numbers. This was the effect within the pentateuchal Targums, as well as in some unauthorized revisions of Indonesian translations in Malaysia.⁹

(3) *Pentateuchal Criticism*. This analysis suggests that words for 'God' are more than indicators of interwoven sources. Rather, the interchange of words for 'God' within Genesis, Exodus, and Numbers seems to be a literary device which helps to make key theological points.¹⁰ Moreover, this interchange may be the result of a single author or a later redactor. It may also be the case that the use of one name or another results from separate redactions. The answer to these types of questions, however, depends more on one's methodological presuppositions since the evidence itself is capable of being interpreted in many different ways on the plane of compositional and redactional history. At the same time, the integrated nature of

⁸ At the same time, if the translator should consider whether or not the rhetorical device of interchange works differently within the target language (cf. Basil Hatim and Ian Mason, *The Translator as Communicator* (London: Routledge, 1997), 34. In other words, does interchange miscommunicate in translation?

⁹ Kenneth J. Thomas, 'Allah in Translations of the Bible,' *BT* 52(2001):304. The Scripture Union of Malaysia changed *Allah* to *Tuhan* without the consent of the Indonesian Bible Society when quoting the Indonesian translation of the Bible. The result is that no distinction is preserved between the translation equivalents for יהוה and אלהים. In an earlier version, William Girdlestone Shellabear's Malay translation (1912) reversed the usual rendering of יהוה and אלהים, which seems to be a sacrifice of the rhetorical structure (and theology) of the Pentateuch for the sake of naturalness in the vernacular of the time (Soesilo, 'Translating the Names of God,' 415, 420). This practice was also partially adopted as reported by Steele ('Translating the Tetragrammaton,' 28-31) and Howard Hatton ('Translating *yhwh*: Experience In Thailand And Micronesia,' *BT* 43[1992]:446-48).

¹⁰ A. Berlin (*Poetics*, 112) comments that "Synchronic poetics of biblical narrative can have a bearing on the historical-criticism of biblical narrative; at the very least it can prevent historical-criticism from mistaking as proof of earlier sources those features which can be better explained as compositional or rhetorical features of the present text."

creation theology and salvation history at the level of lexical distribution and in conjunction with the interchange of words for 'God' suggests that these two oft-separated strands may have originally coexisted, rather than JE's salvation history preceding the addition of P's creation theology and the notion of a universal God at a later date.

(4) *Relation to Historical Concerns.* Since this analysis has not provided a comprehensive treatment of the interchange between יהוה and אלהים throughout the entire Old Testament, one must be careful not to make too sweeping a statement regarding the historical implications of this study. However, this investigation is suggestive for avenues of future research regarding the interchange of words for 'God' within the Former Prophets, Jonah, the Psalter, and Chronicles. If further study should demonstrate that similar literary concerns are present within these materials, then this may in the future call into question the use of אלהים in relation to the existence of an Elohist community in northern Israel during the time of the divided monarchy, or at the very least radically revise this traditional position. Rather, it may prove to be the case that the use of אלהים as a literary or rhetorical device is related to a Yahwist or to a circle of Yahwists who believed that the God of Israel was the Creator and universal Lord. The polemical and universalist dimensions of this usage of אלהים within the Pentateuch would then allow for a rhetorical situation at any point in Israelite history and in any location or area (i.e., not just the North) when Israel faced danger or threat outside the promised land, from foreign powers, or from non-Yahwistic religious beliefs or practices. Depending on one's views of the history of Israel and Israelite religion, this could be anywhere from the 13th century BC to the exile.

CHAPTER 14

EPILOGUE

We began this investigation by asking “What do the key terms יהוה, אלהים, and אל mean within the Masoretic Text of the Pentateuch in the context of translating the Christian canon into minority languages?” We summarized the discussion of this question in Chapters 7 and 13. It now remains, however, to point out the global observations which may be drawn from the preceding investigation, as well as to make explicit the new proposals of this thesis.

In Chapter 2 of Part I we presented the scope and the purpose of comparative philology, and suggested that this method is best-suited for infrequently occurring words within the Biblical text. The presentation of past work on יהוה, אלהים, and אל within Chapters 4 through 7 then indicated the degree to which reputable philological scholarship instead has used the comparative method in order to read the proposed etymological or historical meaning of frequently occurring words for ‘God’ into the Biblical text to the degree which the hypothesized prior documents and their corresponding historical situations have been substituted for the contextual meaning within the Pentateuch itself. Moreover, the use of comparative data in order to hypothesize the etymological meaning of Biblical Hebrew words tends to level the conceptual system within which words function in the text, and the use of comparative data for the semantic analysis of Biblical Hebrew raised significant problems in terms of linguistic methodology. From this investigation, one may therefore conclude that readers of the Biblical text who are concerned with the meaning of Hebrew words as they are used within their present literary context should not only be aware of the methodological issues involved, but also the degree to which there is semantic skewing between a textual analysis and an etymological analysis. Presumably, those who would be most concerned about this distinction would be translators who desire to capture the precise semantics of the canonical text, pastors who are concerned with the meaning of the received text of the canon, as opposed to the etymological meaning of key words, and scholars who seek to interpret the canon in its literary context. Although discussion was limited to past

work on יהוה, אלהים, and אל, the implications for other key terms and Biblical Hebrew lexica merits further investigation.

Although David J.A. Clines' *Dictionary of Classical Hebrew* breaks with traditional philological work and performs a synchronic analysis of Hebrew up to 200 AD, the entries for words for 'God' focus mainly on syntagmatic and paradigmatic information, but fail to provide a detailed semantic description of conceptualization. In order to make up for this lack, the use of cognitive linguistics as outlined in Chapter 3 and applied in Chapters 4 through 6 attempted to identify the manner in which יהוה, אלהים, and אל are conceptualized within the Pentateuch as a foundation for the process of finding a translation equivalent. The cognitive analysis of יהוה, אלהים, and אל described the various domains against which these words profile within the text in order to aid the translator in better identifying the way in which the meaning of equivalent terms is skewed between conceptual and linguistic systems. To the writer's knowledge, the present investigation is the first cognitive semantic analysis of יהוה, אלהים, and אל to date.

Then in Part II we addressed the literary processes in which יהוה, אלהים, and אל are involved. Past accounts for the interchange between יהוה and אלהים were chronicled and evaluated in Chapter 8, and then relevant principles for a literary reading were proposed in Chapter 9. The analysis in Chapters 10 through 12 refined the literary proposals of Cassuto, and then demonstrated that it is plausible that the interchange between the Tetragrammaton and אלהים is motivated by literary and theological concerns, whatever the relationship of this interchange to source or redaction history. The present investigation is therefore the first since Wellhausen's synthesis to attempt to account for the interchange between יהוה and אלהים based on a close reading of the literary structure of the pentateuchal text itself. If this analysis is correct, then the implications of this research suggest that past work on documents which are characterized by the use of either יהוה or אלהים is in need of radical revision.

Above all, the reader should not forget, as was emphasized in Chapter 1, that both lexical description and usage are part of a word's meaning. Although the present investigation differentiated between the two components of meaning, this was merely an aid for analytical precision and descriptive accuracy. Accordingly, Part I identified the most salient domains against which יהוה, אלהים, and אל profile

within the Pentateuch (Chapters 4 through 6), and then Part II proposed the contexts in which these domains are activated and the interpretive significance of this usage (Chapters 10 through 12). Therefore both discussions were necessary in order to provide a theoretically satisfying account of the meaning of יהוה, אלהים, and אֱל for translation within a cognitive approach.

Finally, the present investigator did not set out to attack past philological investigations or source-critical views. However, wrestling both with the methodological issues and with the philosophical and the theological underpinnings of various methodologies during the course of this analysis provided insight into the proper use of comparative philology and the type of information which scholars have worked so hard to provide in lexicons, theological dictionaries, and Hebrew *Handwörterbücher*. The present analysis has therefore enabled the present researcher to determine the type of methodologies and results from past scholarship which resonate most and prove to be most helpful for the translation of the Christian canon in the context of Bible translation into minority languages. Above all, the present investigation led to a deeper and more profound respect for the text as it stands, and has been a reminder to the present researcher that critical theories are just that— theories which may be proven, disproven, or modified in the light of new evidence or new ways of looking at the text as historical, theological, and methodological perspectives change.

APPENDIX 1

F. BAUMGÄRTEL (1914)

The work of Friedrich Baumgärtel examines the extra-Pentateuchal use of **אלהים** in order to try and shed light on source-critical issues within the Pentateuch.¹ He states his three-fold aim as follows: (1) to establish a history of the divine names; (2) to look to usage outside of the Pentateuch in order to establish usage within; and (3) to examine the early translations of the divine names within the Pentateuch which shed light on this issue.²

For Baumgärtel, the main preliminary question before embarking on his investigation is how one determines when Elohim is an appellative and when it is used as a proper name; over this issue there is much disagreement.³ This distinction is important because appellative Elohim must be excluded from the text-critical discussion.⁴ Furthermore, he finds that Elohim within an idiomatic phrase is of different worth from freestanding Elohim.⁵

What is the nature of appellative Elohim? Baumgärtel makes the following observations:

1. In certain syntactic constructions, such as with the definite article, Elohim can be only an appellative.⁶
2. Elohim signifies a general relationship to God.⁷
3. Elohim indicates the divine, as opposed to the human.⁸
4. Elohim expresses *Gewaltigen* ('great, huge, mighty'). This is an adjectival usage, equivalent to that of Zimmermann's or Thomas' superlative categorization.⁹
5. Elohim may be used without reference to Yahweh. It may be used in reference to other gods (Judg 9:7), an angel (Judg 13:22), or it may function adjectivally meaning 'holy' (1 Sam 10:5) or 'divine' (1 Sam 16:14).¹⁰

¹ Friederich Baumgärtel, *Elohim ausserhalb des Pentateuch: Grundlegung zu einer Untersuchung über die Gottesnamen im Pentateuch* (Leipzig: J.C. Hinrichs, 1914).

² Baumgärtel, *Elohim*, 14.

³ Baumgärtel, *Elohim*, 15-22.

⁴ Baumgärtel, *Elohim*, 21. It is only the use of Elohim as a title for God which is characteristic of the E source within the Pentateuch.

⁵ Baumgärtel, *Elohim*, 20.

⁶ Baumgärtel, *Elohim*, 23. Baumgärtel (*Elohim*, 82) later indicates that his study did not consider usage with or without the article because the article does not indicate whether Elohim is a proper name.

⁷ Baumgärtel, *Elohim*, 23-27.

⁸ Baumgärtel, *Elohim*, 27-28.

⁹ Zimmermann, *Religionsphilosophie*, 16; Thomas, 'Superlative,' 209-24.

¹⁰ Baumgärtel, *Elohim*, 32-39.

6. Elohim may be used where non-Israelites appear (Judg 3:20; 1 Sam 22:3).¹¹
7. Elohim may hint at a reference to the holy place (1 Sam 14:36).¹²
8. Elohim may be used in conjunction with an oracle (1 Sam 14:36-37; Judg 18:5).¹³ Here it is an abstract word rather than a proper name.

Several of these classifications are semantically unhelpful (arbitrary; e.g., #8) and do not seem to truly distinguish between sense groups or grammatical usage.

Baumgärtel notes that Elohim cannot be a proper name in the following three circumstances: when (1) a definite word is bound to אלהים, (2) Elohim is bound to יהוה, or (3) Elohim occurs in a Yahwistic passage bound to a definite word.

Moreover, he finds that Elohim has an appellative meaning in the following collocations: אִישׁ־הָאֱלֹהִים, נוֹזֵר־אֱלֹהִים, מֵרְאוֹת אֱלֹהִים, גֵּן אֱלֹהִים, אַרְוֹן הָאֱלֹהִים, and רוּחַ אֱלֹהִים.¹⁴

Baumgärtel finds that usage of Elohim within Chronicles, as well as Ezra and Nehemiah, is different from usage in other books since this is an Elohist work, and for this reason these materials must be treated differently.¹⁵ Chronicles often uses Elohim rather than Yahweh, which is explained as the Chronicler avoiding the use of Yahweh (as is found within the Elohist Psalter).¹⁶ Baumgärtel, however, raises two

¹¹ Baumgärtel, *Elohim*, 39-40.

¹² Baumgärtel, *Elohim*, 40-42.

¹³ Baumgärtel, *Elohim*, 42-46.

¹⁴ Baumgärtel, *Elohim*, 47-51. Baumgärtel's discussion becomes more speculative in his treatment of the following idioms: כַּמְהַפְכַּח אֱלֹהִים אֶת סֹדֵם וְאֶת עַמְרָה (Isa 13:19; Jer 50:40; Amos 4:11=Deut 29:22), כֹּה יַעֲשֶׂה־לִּי אֱלֹהִים וְכֹה יוֹסִיף (1 Sam 3:17), בְּרֶךְ/קַלֵּל אֱלֹהִים וּמִלֶּךְ (1 Kgs 21:10, 13; Isa 8:21[+suff=appellative]), עֲשֵׂה חֶסֶד אֱלֹהִים עִם (2 Sam 9:3; Baumgärtel, *Elohim*, 52-54). In his opinion, none of these latter expressions arose in relationship to Yahweh (Baumgärtel, *Elohim*, 54). These expressions instead either arose within a polytheistic environment, refer to divinity in general, or some occurrences could conceivably have arisen among monotheists (Baumgärtel, *Elohim*, 55). For example, references to כַּמְהַפְכַּח אֱלֹהִים אֶת סֹדֵם וְאֶת עַמְרָה (Amos 4:11; Isa 13:19; Jer 50:40) were originally not Yahwistic, however they were taken up within the Historical Books and Prophets. This phrase was later used in Deut 29:22 and Ezek 16:48, and the god of this story (Gen 18:1-19:28) was originally a Canaanite god who was taken over by Yahweh (Baumgärtel, *Elohim*, 55-56). Furthermore, אֱלֹהִים in Amos 4:11 is to be explained as an awareness of a pre-Yahwistic version of Gen 18-19, and this complex was originally polytheistic in its Canaanite provenance. Amos therefore continues to connect his usage with polytheistic ideas (Baumgärtel, *Elohim*, 60). Baumgärtel concludes from his discussion that אֱלֹהִים was originally used in a polytheistic, popular context, and through time it was overtaken by Yahwism (Baumgärtel, *Elohim*, 61). These phrases therefore evidence usage and a conceptual framework from a time subsequent to Amos 4:11 (Baumgärtel, *Elohim*, 61). However, one finds this entire discussion lacking in linguistic credibility since it is quite normal to find several senses of a word functioning synchronically within a speech community. Moreover, one would expect hypotheses about a word's textual or vernacular pre-history to be substantiated by explicit evidence rather than by assertion. Although the word אֱלֹהִים probably was used in polytheistic settings since it is attested at Ugarit, Baumgärtel's discussion of these idiomatic phrases does seem to move beyond the evidence.

¹⁵ Baumgärtel, *Elohim*, 67.

¹⁶ Baumgärtel, *Elohim*, 68.

key issues. First, why does the Chronicler use Elohim for Yahweh only part of the time? Second, the editor uses Yahweh not only when it is in his source, but also when he abandons his source.¹⁷ Furthermore, Yahweh is preferred over Elohim in a 6:1 ratio. This leads to the question of whether Elohim really is a proper name in Chronicles, Ezra, and Nehemiah.¹⁸

Moreover, Chronicles prefers appellative Elohim to its use as a proper name.¹⁹ This stands in comparison with the 440 occurrences of Yahweh, which the Chronicler strongly preferred.²⁰ Ezra likewise uses Elohim 12 times appellatively, and Yahweh 23 times.²¹ Nehemiah uses Elohim 25 times (17 occurrences are appellative), and Yahweh 8 times.²² From this Baumgärtel concludes that in Chr-Ezra-Neh Yahweh is overwhelmingly preferred, and that when Elohim occurs in these books, it has an appellative meaning the majority of the time.²³ For these reasons one may not draw an analogy between the usage and preference for Elohim between Chr-Ezra-Neh and the Elohist Psalter.²⁴ In the former corpus Elohim is used as an abstraction, whereas in the latter corpus it is a proper name.²⁵

Baumgärtel concludes by emphasizing that the results of his study are only tentative because in many places it is hard to discern whether an occurrence of Elohim is appellative or a proper name.²⁶ His analysis identified the occurrences of Elohim as a proper name in order to identify occurrences that may be used for an investigation within the Pentateuch based on evidence from without.²⁷ He found that the evidence indicates that Elohim is seldom preferred over Yahweh within the

¹⁷ Baumgärtel, *Elohim*, 68.

¹⁸ Baumgärtel, *Elohim*, 69. As the discussion of poetics in Part II attempted to demonstrate within the Pentateuch, this at least raises the question of whether or not the use of אלהים within these compositions has to do with the theme or rhetoric of these writings. Perhaps the theological problem of God's sovereignty, which is raised by the exile, comes to the fore in Chr-Ezra-Neh. It is therefore at least possible that this pronounced use of אלהים within Chr-Ezra-Neh is a poetic device which makes the theological assertion that the God of Israel is the sovereign Creator who is orchestrating not only the history of Israel, but also that of the world. This possibility merits a more detailed investigation. Cf. the proposed meaning of אלהים within the Pentateuch in Chapter 10, and the summary in Chapter 13.

¹⁹ Baumgärtel, *Elohim*, 72.

²⁰ Baumgärtel, *Elohim*, 73.

²¹ Baumgärtel, *Elohim*, 73.

²² Baumgärtel, *Elohim*, 73.

²³ Baumgärtel, *Elohim*, 74.

²⁴ Baumgärtel, *Elohim*, 74.

²⁵ Baumgärtel, *Elohim*, 74.

²⁶ Baumgärtel, *Elohim*, 75.

²⁷ Baumgärtel, *Elohim*, 77.

Historical Books.²⁸ Moreover, the Prophets, Proverbs, Job, Ruth, and Ecclesiastes avoid Elohim altogether.²⁹ Although Chronicles uses Elohim a few times, this cannot compare with the preference for Yahweh.³⁰

Although there are many helpful observations within Baumgärtel's discussion, one may want to qualify his treatment of arthrous and anarthrous forms. It is perhaps more accurate to say that the article is a definite indicator of an appellative usage, whereas anarthrous Elohim must be analyzed in context in order to decide whether or not it is an appellative. In many cases this is not clear, and perhaps it is therefore safer to allow the meaning of non-controversial occurrences to illumine the meaning of those which are controversial. Given this interpretation, אלהים would not be a proper name, but rather an appellative which is often used as a title in order to refer to the Lord.

²⁸ Baumgärtel, *Elohim*, 78.

²⁹ Baumgärtel, *Elohim*, 78.

³⁰ Baumgärtel, *Elohim*, 78-79. For a critique of Baumgärtel's analysis of the use of אלהים within intensifying constructions, as well as source-critical issues, see W. Caspari, 'Elohim als Elativ?' *ZDMG* 69(1915):558. M.H. Segal ('El, Elohim, and YHWH,' 89-115) provides another critique of Baumgärtel's source-critical discussion.

APPENDIX 2

THE INTERPRETATION OF רוח אלהים IN GENESIS 1:2

What is the meaning of אלהים in Gen 1:2? This is a potentially ambiguous phrase since רוח may be translated as 'breath', 'wind', or 'S/spirit', depending on context. Likewise, אלהים may be interpreted as 'God', or as a superlative adjective meaning 'great, mighty'. Among early church fathers, Ambrose, Jerome, and Ephrem the Syrian interpreted the construction רוח אלהים as a reference to the Holy Spirit, 'Spirit of God.'¹ Hengstenberg,² however, found that although Tertullian, Augustine, and Chrysostom elsewhere commented on the meaning of Elohim, they were not acquainted with Hebrew and he therefore concludes that their views are of little philological worth. Jerome, however, was well versed in Hebrew, and for this reason his interpretation should not be dismissed out of hand. This therefore suggests that the traditional Christian interpretation 'Spirit of God' for Gen 1:2 both has firm roots in ancient tradition, and one early proponent of this view possessed a depth in understanding of the Hebrew language. This traditional and early interpretation allows for understanding the grammar to be either a true possessive ('the Spirit of God'), or to be an adjectival construction in which אלהים refers to God ('the Divine Spirit' = 'the Holy Spirit'). John Calvin acknowledged that some interpreted רוח as 'wind', however he dismissed it out of hand and adopted the traditional rendering 'Spirit of God'.³

Within Jewish tradition, Targum Onkelos is understood to mean 'a wind from before God', whereas Targum Jonathan has 'spirit of mercies from before God'.⁴ Moreover, Onkelos agrees with the Talmudic interpretation (*Chagigah* 12a), which explains that רוח was an actual wind.⁵ Both Rambam and Rav Saadiah Gaon followed this understanding.⁶ Rashbam, on the other hand, interpreted אלהים to mean 'might', as in עיר־גדולה לאלהים 'a great city unto God' (Jonah 3:3; see הררי, ארזי אל

¹ Louth, *Genesis 1-11*, 5-6.

² Hengstenberg, *Authenticity*, 213-15; *Beiträge*, 181-83.

³ Calvin, *Genesis*, 73.

⁴ Zlotowitz, בראשית, 1:38.

⁵ Zlotowitz, בראשית, 1:38.

⁶ Zlotowitz, בראשית, 1:38.

אל).⁷ Rashi, however, believed that רוח אלהים referred to God's breath, which held the throne of glory suspended over the waters.⁸ Jewish tradition from the early Targums through Medieval Rabbinic thought therefore allows for a wide range of interpretations, ranging from 'wind' to 'spirit' to 'might' to 'breath'. Targum Jonathan seems close to the Christian interpretation, whereas Onkelos, the Talmud, and later Rabbis avoided reference to רוח as 'spirit.'

Among modern Jewish commentators, Cassuto understands this passage to mean 'Spirit of God'.⁹ He acknowledges the traditional Talmudic interpretation of 'actual wind, moving air', however he argues that this meaning (followed by most modern commentators) does not accord with the real meaning of the verse because (1) the task of separation occurred on the second and third day and was solely the work of the voice of God, (2) neither the verb מרחפת nor the phrase 'over the face of the waters' fits this explanation, and (3) the meaning 'Spirit of God' in Gen 1:2 is the same as that of רוח אל in Job 33:4.¹⁰ Sarna, however, notes the various interpretive options, and then seems to combine them all together in order to attain to a fuller meaning.¹¹ He therefore understands רוח אלהים to mean an actual wind by which waters are separated or blown back (Gen 8:1; Exod 14:21; cf. Num 11:31; Isa 40:7; Ezek 8:3; Hos 13:15; Jonah 1:4; Ps 147:18), a life-giving force or energy (Isa 42:5; Ezek 37:5, 6, 9; Ps 33:6; 104:30; Job 27:3; 32:8; 33:4), and a term heralding the presence of God (Ezek 1:4; Ps 18:11=2 Sam 22:11; Ps 104:3; 139:7; Job 4:13).¹²

Modern Christian commentators such as Keil and Delitzsch find that the verb מרחפת does not suit the meaning of a literal 'wind', and therefore they conclude that this is the 'Spirit of God', contra Theodoret (Ps 33:6; 104:30).¹³ S.R. Driver likewise rendered this 'spirit of God' since the רוח אלהים is the divine force or agency attributed to extraordinary powers and activities of men (Gen 41:38; Exod 31:3; Num 11:17; 1 Sam 11:6; 16:13; Mic 3:8; Isa 11:2; 42:1; 49:21; 61:1; Ezek 36:27), as well as the power which creates and sustains life (Ezek 37:14; Isa 64:3f.; Job 33:4; Ps 104:30; John 6:63; 1 Cor 15:45; 2 Cor 3:6; and the Nicene Creed

⁷ Zlotowitz, בראשית, 1:38.

⁸ Silberman, בראשית, 2-3; Zlotowitz, בראשית, 1:38.

⁹ Cassuto, *Genesis*, 1:24

¹⁰ Cassuto, *Genesis*, 1:24.

¹¹ Sarna, *Genesis*, 6.

¹² Sarna, *Genesis*, 353 n9.

¹³ Keil and Delitzsch, *Pentateuch*, 30.

τὸ Κύριον καὶ ζῶσσοῦς).¹⁴ Gunkel discusses cosmogonies from other cultures, including the notion of a cosmic egg in conjunction with the verb מרחפת, however he then points out that within the present context a new understanding is at work in which רוּחַ אֱלֹהִים is understood as “Geist Gottes”, the Spirit of the God of Israel.¹⁵

G. von Rad, on the other hand, opts for a superlative understanding for רוּחַ אֱלֹהִים, ‘storm of God, terrible storm’, following J.M.P. Smith.¹⁶ Interestingly enough, Von Rad, contra Driver and evidence from the text itself, states that the ‘spirit of God’ “takes no more active part in creation,” and that “The Old Testament nowhere knows of such a cosmological significance for the concept of the spirit of God.”¹⁷ Westermann translates רוּחַ אֱלֹהִים as ‘God’s wind’ and follows scholars who have accepted the usage of אֱלֹהִים as a superlative.¹⁸ He dismisses B.S. Childs’ argument that this phrase occurs nowhere else in the OT meaning ‘wind of God’ on the grounds that ‘the spirit of God’ is found nowhere else in the OT with רָחַף or any similar verb.¹⁹ Westermann therefore concludes that this phrase is a traditional description, and thus one must be ready to accept ideas which do not occur elsewhere in the OT.²⁰ However, Westermann’s objection to Childs’ interpretation seems to miss the mark since רָחַף occurs only 3x within the Old Testament (Gen 1:2; Deut 32:11; Jer 23:9), and it is not necessarily the case that ‘Spirit of God’ must occur with this or similar verbs in order to retain this meaning.

Wenham translates רוּחַ אֱלֹהִים as ‘Wind of God’, and he then argues that this phrase always refers to the Spirit or Wind of God rather than to ‘a great wind’.²¹ He finds it impossible to decide between translating רוּחַ as ‘wind’, ‘breath’, or ‘spirit’, but then follows Beauchamp,²² who earlier argued that רָחַף describes the action of the wind, against Rashi and Cassuto. Thus he finds that the phrase רוּחַ אֱלֹהִים is “a concrete and vivid image of the Spirit of God,” and therefore this “phrase does really

¹⁴ S.R. Driver, *The Book of Genesis* (Westminster Commentaries; London: Methuen, 1909), 4.

¹⁵ Gunkel, *Genesis*, 104.

¹⁶ Von Rad, *Genesis*, 49; J.M.P. Smith, *Old Testament Essays* (1927), 166-67.

¹⁷ Von Rad, *Genesis*, 49-50.

¹⁸ Westermann, *Genesis*, 1:76, 1:107-8.

¹⁹ Westermann, *Genesis*, 1:107.

²⁰ Westermann, *Genesis*, 1:107.

²¹ Wenham, *Genesis*, 1:2.

²² Beauchamp, *Création et separation* (Paris: Desclée, 1969), 172-86.

express the powerful presence of God moving mysteriously over the face of the waters”, “whether as wind, spirit, or breath.”²³

HALOT finds that אלהים is a superlative in Gen 1:2; 23:6 and elsewhere, translates the phrase רוח אלהים ‘a mighty wind’, and then seems to misappropriate Thomas, who actually argued against a straightforward superlative interpretation of this construction.²⁴ Thomas concluded from his study that a weakening in the force of the divine name is not to be ruled out, however it is difficult to identify any usage of the divine name as an intensifying epithet and nothing more.²⁵ Wenham makes the point that a purely superlative interpretation of אלהים in Gen 1:2 is unlikely because it is used throughout this chapter to mean ‘God’.²⁶

One may therefore conclude that the Christian tradition rightly holds that this phrase means ‘Spirit of God’ and signifies God’s active presence in creation on the following two grounds. First, the exact collocation רוח אלהים is used in Gen 41:38; Exod 31:3; 35:31; and Num 24:2 with the meaning ‘Spirit of God’. The ‘Spirit of God’ was upon Joseph in order to give him wisdom and understanding for the interpretation of dreams, the ‘Spirit of God’ was upon the artisans who fashioned the Tabernacle and its implements, and the ‘Spirit of God’ was upon Balaam to prophesy. It is interesting that no commentator of which the present author is aware considers the usage and collocational meaning of these passages within the Pentateuch in their treatments. If the author or editor of the text used this phrase with a standard meaning, it is exceptional that so many other proposals have been put forth which violate the meaning of this collocation within the Pentateuch. If רוח אלהים merely means ‘wind’, then this occurrence in Gen 1:2 stands in stark contrast to the other four occurrences within this unit. Second, although Westermann and Schmidt rightly note that the first two clauses describe the black chaos of creation, the argument does not follow that the Spirit of God would be inappropriate for this context. The point of this passage is that God brings order from chaos in the act of creation. If not in Gen 1:2c, then at what point would it be objectively appropriate for God to be introduced into the narrative in order to bring order to chaos and light to darkness? Above all, רוח אלהים in Gen 1:2 seems to convey that basic aspect of God’s character in which

²³ Wenham, *Genesis*, 1:17.

²⁴ HALOT, 1:53; cf. Thomas, ‘Superlative,’ 209-24.

²⁵ Thomas, ‘Superlative,’ 218.

²⁶ Wenham, *Genesis*, 1:17

He brings divine order to material disorder, and divine light to material darkness. Gen 1:2 is therefore the defining moment in which God is revealed as the sovereign and omnipotent Creator who is present in dark chaos, and this is then echoed by the phrase רוח אלהים when Joseph is elevated from prison to the vice-regency and the salvation of the patriarchal family is secured preceding a famine. This is also echoed in Num 24:2 when Israel is on the brink of destruction at the hands of a foreign potentate and God overrules the chaos and darkness by commanding the foreign prophet to bless rather than curse Israel. Furthermore, the רוח אלהים aids the artisans in formation of implements for aid in worshipping Yahweh rather than forming implements for the dark and chaotic worship of foreign idolatry. Given a literary reading, רוח אלהים 'Spirit of God' thus does not appear to be ill-placed in Gen 1:2, and there are solid grounds for following the traditional Christian interpretation.

Renderings of רוח אלהים, Gen 1:2	
Translation	Rendering
Onkelos	ורוחא מן־קדם יי
LXX	πνεῦμα θεοῦ
Vulgate	spiritus Dei
Nova Vulgata	spiritus Dei
Luther Bibel	der Geist Gottes
Gute Nachricht Bibel	Gottes Geist
Nouvelle Bible de Jérusalem	un souffle de Dieu
La Bible en français courant	le soufflé de Dieu
NIV	the Spirit of God
RSV	the Spirit of God
ESV	the Spirit of God
NLT	the Spirit of God
NRSV	a wind from God
和合本 (Union Version)	神的灵 ²⁷

Table A. A comparison of translations for רוח אלהים in Gen 1:2.

²⁷ Shen2 de5 ling2 'God's Spirit'.

APPENDIX 3

THE INTERPRETATION OF אלהים IN EXODUS 21:6; 22:7,8,27

What is the meaning of אלהים in certain passages within the legal corpus? Is this word a reference to God, who is the legal witness in all cases and who revealed legal materials within the Torah? Or does this usage evidence a sense or nuance of the word which means 'prince, ruler, judge'? Among the early translations, Targum Onkelos understood אלהים in Exod 21:6; 22:7, 8, 27 to mean 'judges' (דיניא), and Rashi held that the phrase אל האלהים means לבית דין.¹ LXX translates אל האלהים as πρὸς τὸ κριτήριον τοῦ θεοῦ in Exod 21:6, ἐνώπιον τοῦ θεοῦ in 22:7, 8, and θεοῦς in 22:27. In each of these occurrences, the LXX translators therefore understood אלהים to be a reference to 'God'. The LXX translation in 21:6; 22:7, 8; 22:27 therefore suggests that an original textual sense 'God' was retained within the understanding of the 3rd century BC Alexandrian Jewish community, whereas it was no longer recognized by Palestinian Jews who concretely went to judges at the gate.

Among more recent commentators, Jacob held that Exod 21:6 refers to 'judges', who are here called אלהים because the character of the declaration possessed the character of a religious oath.² In his remarks on 22:7, Jacob states that this usage elucidates the meaning of אלהים, who knows everything and stands invisibly before the court when claims could not be substantiated through investigation or witnesses.³ Regarding 22:27, he concludes that a reference to God would be out of context in this chapter, and therefore it must also mean 'judges' in this passage.⁴ Cassuto points out that the word אלהים within the legal tradition of the ANE originally referred to the idols standing in the court of justice, and that within Israel this expression signified the place of the court (Cassuto's observation suggests that Yahweh replaced the idols of other nations, and therefore judgment was rendered before Elohim [=Yahweh]).⁵ Therefore although judgment took place at the gate or court in the presence of judges, it was understood that everything occurred

¹ Silberman, *Pentateuch*, 1:108.

² Jacob, *Exodus*, 617.

³ Jacob, *Exodus*, 691.

⁴ Jacob, *Exodus*, 708.

⁵ Cassuto, *Exodus*, 267.

before God [Deut 1:17]). In like fashion, C.H. Gordon argued that אלהים in Exod 21:6 originally referred to the household gods (=תרפים) which were set upon the door, and that it should be interpreted as a true plural based upon parallels from Nuzi.⁶ He posited that the meaning 'rulers, judges' arose based upon the parallel of אלהים with נשיא in Exod 22:27, which was used to explain away the offensive rite which included idols.⁷ This view was challenged by Fensham, who argued that a parallel from the Laws of Eshnunna suggests that האלהים refers to the god of a given sanctuary rather than to a household god, and in the case of Exod 21:6 and 22:7 this points to "Yahweh, God of Israel."⁸ Z.W. Falk likewise challenged the position of Gordon and Draffkorn by arguing that parallels from Babylonia and Greece suggest that God was concerned with the manumission of slaves since He liberated His people from slavery in Egypt.⁹ Thus a slave forfeited his right to freedom in the presence of God.¹⁰ N. Sarna, however, does not think that this word is likely to have the literal meaning 'God' since the accompanying verb is plural in 22:8, although he translates it literally.¹¹ He points out that the court records from Nuzi frequently mention oaths taken before the gods, and therefore this is probably an echo of pre-Israelite legal terminology in which the Torah divests this phrase of its original meaning.¹² Instead, it here means simply 'in the sanctuary'. In his remarks on 22:27, Sarna notes that the subject of reviling God occurs in Lev 24:10-23; 1 Kgs 21:1-16; and Isa 8:21.¹³ He then translates אלהים 'God', while noting the vein of rabbinic thought following Rabbi Ishmael and the Targums which interprets this as 'judges'. M. Noth likewise held that this phrase harks to a very old regulation which references a domestic deity who had his place at the door.¹⁴ Noth remarks on 22:7-8 that a decision which cannot be determined by human means is handed over to God for a decision.¹⁵ This takes place in the local sanctuary, and an oath is taken which

⁶ Gordon, 'Elohim,' 139-44.

⁷ Gordon, 'Elohim,' 143-44; cf. Draffkorn, 'Ilāni/Elohim,' 216-24.

⁸ F.C. Fensham, 'New Light on Exodus 21:6 and 22:7 from the Laws of Eshnunna,' *JBL* 78(1959):160-61.

⁹ Z.W. Falk, 'Exodus xxi 6,' *VT* 9(1959):86-88.

¹⁰ Falk, 'Exodus xxi 6,' 88.

¹¹ Sarna, *Exodus*, 120.

¹² Sarna, *Exodus*, 120.

¹³ Sarna, *Exodus*, 140.

¹⁴ Noth, *Exodus*, 178.

¹⁵ Noth, *Exodus*, 184.

will take effect if the person is guilty since the work of the curse is in God's hands.¹⁶ Childs translates this phrase 'before God'.¹⁷ He holds that this phrase 'before God' is older language which means 'at the sanctuary.'¹⁸

Among lexicographers, BDB glosses אלהים in Exod 21:6; 22:7,8,27 as 'rulers, judges'.¹⁹ In contrast, A. Murtonen echoes Gordon when he states that the interpretation 'judges' has been proven to be incorrect.²⁰ HALOT glosses this phrase 'before God', notes the traditional rendering 'judges' in the Targums and Peshitta, and then notes the occurrence of *mahar ilim* 'before god' (CH vii:36) and *ilāni* 'household gods' (Nuzi).²¹

Needless to say, sifting and weighing the evidence in relation to the occurrences of אלהים in Exod 21:6; 22:7,8,27 is tricky. First, although the evidence from Onkelos renders this phrase 'judges', the LXX, which is much older, evidences a more literal understanding of this term in which אלהים retains its appellative meaning (including 21:6). Second, commentators agree that ANE legal proceedings took place 'before the gods (=idols)', and it is also recognized that in premonarchic Israel legal proceedings occurred 'before God' at the Tabernacle. Although אלהים occurs with a plural verb in 22:8, it is not unheard of for the plural of majesty to occur with a plural verb in the Old Testament due to grammatical concord (i.e., a reflex of morphology rather than semantics; cf. Josh 24:19; Jer 10:10; 23:36). Moreover, although the 1ps is not used in God's speech within 22:27 and it is used in 22:28-30, this may be an instance of prominence or foregrounding signalled by a change in person. Third, literary context within the Pentateuch, suggests that אלהים does in fact mean 'God' in Exodus 21-22. The title אלהים is recurrently associated with the Israelite legal system and commands in Exodus 18, as well as in Exod 20:1. God is both a witness of any act which transgresses His commands, as well as the legal proceedings. Any legal proceeding was concretely made by judges (hence the traditional Jewish understanding), and at the same time God is the source of the standards by which judgment is made. This interpretation seems to be confirmed by Deut 1:17, when then declares that judgment is with God. That God is a witness of

¹⁶ Noth, *Exodus*, 184.

¹⁷ Childs, *Exodus*, 442-46.

¹⁸ Childs, *Exodus*, 475.

¹⁹ BDB, 43-44.

²⁰ Murtonen, *A Philological and Literary Treatise*, 42.

²¹ HALOT, 1:53.

the legal decision is supported by ANE comparative data, and it has been suggested that both the LXX and Jewish interpreters render אלהים ‘judges’ because they are His representatives or because they sit in His sanctuary.²² Fourth, in looking at the semantic domain for ‘judgment’, it strikes one as odd that Hebrew possesses a term for ‘judge’, שפט, and yet אלהים here takes on a peculiar meaning which is not evidenced anywhere else outside of Exodus 21-22. Therefore these occurrences seem to be a reminder that judgment is conducted before ‘God’. Moreover, this may imply that judgment is to be conducted based solely on God’s standards within the Pentateuch.

אלהים in Exodus 21:6	
Translation	Rendering
Onkelos	דִּינִיָּא
LXX	τὸ κριτήριον τοῦ θεοῦ
Vulgate	diis
Nova Vulgata	ad Deum
Luther Bibel	vor Gott
Gute Nachricht Bible	Gegenwart Gottes
Nouvelle Bible de Jérusalem	Dieu
La Bible en français courant	Dieu
NIV	the judges
RSV	God
NRSV	God
NLT	God
ESV	God
和合本 (Union Version)	审判官 ²³

Table B. Various interpretations and translations of אלהים in Exod 21:6.

²² Falk, ‘Exodus xxi 6,’ 86-88.

²³ shen3 pan4 guan1 ‘judicial official’. The Heheben text also includes the note “审判官” 或作“神”。下同 “judicial official” or it is “God”, the same below.’

APPENDIX 4

THE UNDERSTANDING OF יהוה IN ISAIAH 40-55

B. Childs advocates tracing the history of development from the early Hebrew meaning of God's name through to the point where there was an infiltration of Greek elements.¹ This suggests that if the canonical text possesses interpretations of יהוה which predate ca. 350 BC, then these passages would reflect the older Hebrew notion of God's being as it was passed down through Israel's religious traditions. In addition to Hos 1:9, mentioned in §4.2, just such an interpretation of יהוה seems to emerge in Isaiah 40-55.² Therefore in line with Childs' suggestion, this study examines what is possibly an Isaianic interpretation of or play upon the name יהוה.

First, the idea of 'beginning and end' in conjunction with the Lord's existence emerges in several places within Isaiah 40-55. The phrase אני יהוה ראשון ואת־אחרנים in Isa 40:4 seems to touch upon the notion of God's faithful existence or activity throughout a long duration of time (מי־פעל ועשה), and v.10 then exhorts Israel not to fear since עמך־אני (the emergence of the theme of the Lord's presence; cf. Exod 3:12). In other words, God's character, as revealed through His acts, are the same at the end as they were at the beginning. Moreover, when Yahweh works release for captives, הִרְאִשְׁנוֹת have come (42:9), which seems to be an echo of the exodus from Egypt. In the passage 44:6 the Lord declares אני ראשון ואני אחרון, and apart from Him there is no god (אין אלהים; cf. 48:12). The question of the existence of other gods in relation to the Lord seems to be the issue at stake, and the situation at the time in which this passage arose was in some ways similar to the initial historical situation in which the Lord constituted Israel as a people. He is just as powerful now

¹ Childs, *Exodus*, 87. For a more recent example of the long line of scholars who believe that the notion of God's eternal existence was retrojected back upon the Biblical text, see Croatto, 'Die relecture,' 39-49. Croatto argues that both the Jewish and Christian traditions followed the Septuagint's ontological interpretation, and thus they obscured the true kerygma of Ex 3:14-15 in its literary context. Likewise, Irsigler ('Namensfrage', 74) believes that through the LXX, Greek ideas of being influenced both the Jewish and the Christian interpretations of this passage, although the original Greek notions were adapted in their LXX context.

² Hehn (*Gottesidee*, 215-17) finds that there is literary play on the meaning of the name יהוה in Isa 41:4; 43:10; 44:6; 48:12. Hehn is critiqued by O. Grether, *Name und Wort Gottes im Alten Testament* (Giessen: Alfred Töpelmann, 1934), 9-17. Childs' ideas, however, may be grounds for continuing Hehn's avenue of research on a canonical basis (cf. Childs' thoughts on Isaiah in *Isaiah* [OTL; Louisville: Westminster John Knox Press, 2001]).

as He demonstrated Himself to be in the past. Finally, it is the Lord who declares מראשית אחרית (46:10). This statement once again declares that God's saving nature and power has not changed through the course of history. These passages do not exude the Greek notion of eternal or immutable existence, but rather they emphasize God's enduring faithfulness in demonstrating His sovereign power. Just as He acted to save Israel in the past, He both acts now and will act in the future. Regardless of the illusory power of the nations around Israel in the present moment, their gods cannot save them from the Lord, who was and still is sovereign over the whole earth.

Second, throughout Isaiah 40-55 there is a play on the word אין, which may refer either to those who oppress Israel or to idols who do not exist, and this is in opposition to יהוה 'He Is'. In the passage 41:11-12 it is those who contend with Israel who will be כאין since Yahweh is Israel's God (v.13). Presumably this is because God is actively present, and Israel's oppressors have no power to effectively oppose Yahweh. In 41:24 idols are מאין ופעלכם מאפע 'nothing, and your work is less than nothing', which in context implies that to be nothing is to be incapable of effecting salvation for those who worship them (cf. vv.28-29). In the passage 42:6,8, the phrase יהוה אני occurs in the context of God's act of creation (v.5), watching over Israel (v.6), opening the eyes of the blind (v.7), releasing captives from prison (v.7), and then refusing to give His glory to פסילים (who presumably cannot act in this manner, v.8). Apart from Yahweh there is no savior (אין, 43:11-13), and there is no god (אין אלהים, 44:6). Is there indeed any god other than Yahweh (היש אלוה מבלעדי, 44:8)? The answer is that there is no rock (צור אין), which refers to God's firm protection. Most notably, there is direct play between יהוה and אין in 45:5-6, where Yahweh states יהוה אני and then declares אין זולתי אין אלהים (cf. 45:18). Moreover, from the rising to the setting of the sun all are to know יהוה ואין עוד כִּי־אפס בלעדי אני יהוה ואין עוד know יהוה ואין עוד. Yahweh's existence, in contrast to the non-existence of other gods, entails bringing nations to ruin before Cyrus (45:1), shattering bronze gates (v.2), creating light and darkness (v.7), and acting as described in 45:1-7 (אני יהוה עשה כל־אלה, v.7). Furthermore, other nations will recognize the true existence of Yahweh in Israel, to the exclusion of all other gods: אך בך אל ואין עוד אפס אלהים (45:14). Yahweh will be recognized as the One who saves (מושיע, 45:15), whereas idols will be shamed. In fact, those who lift up wooden idols pray to a god (אל) who does not save (לא יושע, 45:20). Yahweh is the only One who saves, and there is no other (אין, 45:21-22). This

point is repeated again in 46:9, and then it is emphasized that Yahweh accomplishes and performs His will through mighty acts (עצתי תקום וכל־חפצי אעשה, v.10; cf. v.11). This development of the notion of God's existence versus the non-existence of other gods therefore seems to hinge upon the issue of who is able to work effective salvation or deliverance for those who worship them. Seen in this light, the emphasis on the God who acts which has been advocated by Biblical theologians and existentialists may not be far from the mark. Prior to the influence of Greek culture upon Israel's religious traditions, Isaiah does indeed seem to have understood the meaning of יהוה in terms of 'being'. His understanding of existence, however, is directly linked to the notion of manifest deliverance and power over those who oppose the Lord's people. This resonates well with the connection between the Lord's existence in Exod 3:12,14-15 as defined by His acts of salvific power over foreign gods in Exod 7-14.

Third, the Lord's presence also emerges in Isaiah 40-55, which echoes both Exod 3:12 and the larger theme of God's presence. Whenever Yahweh speaks of His presence, as in אתך־אני (43:2, 5), it is understood that He is the one who performed the act of creation (43:1,7), has redeemed (v.1), delivers from physical harm (v.2), saves (v.3), subdues nations (v.3-4), and acts (v.7). Moreover, at the center of 43:1-7, the phrase כי אני יהוה אלהיך makes the divine name the focal point of this litany. Therefore God's presence is associated with His mighty acts of salvation on Israel's behalf (or more correctly with those who are called by Yahweh's שם, v.7), and both presence and effectual acts of salvation are part and parcel of Isaiah's understanding of the divine name. Although one cannot limit the reference only to Exod 3:12, within the larger echoic matrix there seems to be a notable resonance between the two passages.

Fourth, there is play between the verb היה and the name יהוה. As in Exod 3:14-15, the passage Isa 43:10-11 presents a play on the verb היה and the name יהוה. Before Yahweh, ואחרי לא יהיה was formed אל no. He is יהוה, and there is no deliverer apart from Him (ואין מבלעדי מושיע). Whether this is an appellative use of אל, or whether it is a proper name, foreign gods do not exist, and neither can they act to save. In stark contrast, Yahweh exists and acts to deliver His people.

Fifth, Isaiah 40-55 understands the salvific events of Exodus 1-15 to be directly linked with the name יהוה (Isa 43:2,16-17). This also includes God's provision in the Wilderness (Exodus 17; Numbers 20; Isa 43:19-20).

Sixth, once God has worked salvation in Zion by a mighty act of deliverance, His people will then know (ידע) His name (שמי; 52:6). Thus the name יהוה is to be associated with acts of salvation on behalf of Israel, and experience of God's deliverance brings knowledge of the meaning of His name. This echoes similar passages in Exodus (6:3,7; 7:5,17; 10:2; 14:4,18).

This brief presentation of possible plays on the name יהוה, as well as the complexes which are associated with it in Isaiah 40-55 resonates with the exegesis of Exodus 3-14 as a comment on the nature of the Lord's being in §4.2. First, there seems to be an entire complex of allusions to the exodus and the events associated with it within Isaiah 40-55. Second, this complex seems to hinge upon the notion of the Lord's existence in salvific terms. In other words, the Lord saves and is powerful over the nations and their gods, therefore He 'is'. Thus there is warrant to conclude that the notion of the Lord's being was present in Israel's religious traditions since this notion emerges suggestively within the canon outside of Exodus 1-15. This understanding of the Lord's being did not derive from Greek ideas of ontology, but rather is an understanding that Yahweh truly existed because he worked salvation for Israel, whereas foreign gods were ineffectual. Therefore Isaiah understood God's existence in terms of His ability to act in history.³ Moreover, this ability and covenant to act remains the same through time since Yahweh is the beginning and the end. Thus one may conclude with Hehn that Isaiah 40-55 smooths the way for understanding the LXX translation ὁ ὢν, which does not necessarily refer to Greek notions of the eternally existent One.⁴ Although Hehn contends that Rev 1:4 later brings to expression the dimension of 'eternal' inherent within the meaning of יהוה, it may well be the case that John understood God's being in terms of Hebrew religious tradition rather than in Greek ontological categories.⁵ If this is correct, then it was only through the mediating influence of later Jewish thought, or with the direct

³ This emphasis on God's presence as savior is also supported by usage in Job, where God's salvific presence is absent until the end, and thus the name יהוה is, with the exception of one occurrence, notably missing within the body of the book.

⁴ Hehn, *Gottesidee*, 217. Cf. Mettinger, *In Search*, 42; Irsigler, 'Namensfrage', 68-69.

⁵ Hehn, *Gottesidee*, 217-18.

influence of Greek philosophy on Jewish and Christian interpretations of Biblical thought that Greek categories colored thinking about יהוה and ὁ θεός.

On these grounds one may therefore posit that the concept of the Lord's being in terms of faithful and sovereign acts of salvation consistently at various points in history was present in Israel's religious traditions prior to the contact of Greek philosophy with Hebrew religion. Moreover, this notion of efficacious being contrasts with the inefficacious being of other gods, who 'are not.'

APPENDIX 5

ESTABLISHING THE TEXT

Before one may legitimately analyze the interchange in words for 'God' within the MT, one must deal with the question of the reliability of the occurrences as they are found. This is a fundamental question in light of the arguments of J. Dahse, who found that in some manuscripts and groups of manuscripts of the LXX (50 or 60 passages out of 320), as well as in a small number of Hebrew manuscripts, words for 'God' varied from the MT.¹ Moreover, the translator(s) of Targum Onkelos regularly use יהוה (יי) for אלהים (e.g., Gen 1; 9:6). This gives rise to the question of whether or not words for 'God' were originally a stable feature of the text since these other texts and versions reflect traditions which antedate the MT by several centuries. If words for 'God' varied in texts other than the MT, then one may not legitimately speak of the author or editor's intent in forming 'the text' since this stabilization may have been a fairly late phenomenon.

However, scholars subsequently demonstrated the stability of words for 'God' within the pentateuchal text. P. Vetter presented a rather lengthy treatment of the text-critical issues in relation to this question, and concluded that the words for 'God' are reliable within the MT.² Moreover, J. Skinner demonstrated that the use of יהוה and אלהים agree more than 97% of the time in the Samaritan Pentateuch, and he was followed by W.F. Albright.³ As S.R. Driver argued regarding the superiority of the MT to the LXX on this point, "The chances of change in *translation* into another language are materially greater than the chances of change in *transcription* in the same language; hence, when the two readings differ, the Mass. Text has the presumption of being superior to the text apparently presupposed by a Version until good reasons have been produced for its being regarded as inferior."⁴ Therefore this study follows the consensus of this old debate in positing that the words for 'God' as they are found within the MT are in fact reliable from a text-critical standpoint.

¹ S.R. Driver, *An Introduction to the Literature of the Old Testament* (9th ed.; International Theological Library; Edinburgh: T & T Clark, 1913), xxviii.

² Paul Vetter, 'Die litterarkritische Bedeutung der alttestamentlichen Gottesnamen,' *TQ* 85(1903):12-47, 202-35, 520-47, esp. p.520.

³ J. Skinner, *The Divine Names in Genesis* (London: Hodder and Stoughton, 1914); Albright, *YGC*, 30.

⁴ Driver, *Introduction*, xxix.

APPENDIX 6

ESTABLISHING GRAMMATICAL ROUTINES

ABBREVIATIONS

NT	narrative text
QF	quotative frame
DD	direct discourse
ED	expository discourse
HD	hortatory discourse
ND	narrative discourse
PD	predictive discourse
PNS	pronominal suffix

1.0 Introduction

1.1 Discourse Analysis Precedes Poetic Analysis

E. Talstra has stated that the analysis of linguistic routines precedes the analysis of literary techniques or rhetorical analysis.¹ This was essentially the method followed by L.J. de Regt in his work on participant reference in Old Testament texts, where he first analyzed typical reference patterns and then proceeded to analyze the rhetorical significance of atypical patterns.² Therefore in keeping with sound methodology, this investigation began with a text-linguistic analysis of words for ‘God’ in the Pentateuch in order to consider linguistic routines before proceeding to a poetic analysis of significant references to ‘God.’

1.2 Text-Typology

Discourse grammarians warn that analysts ignore text-typology at their own peril, and therefore it is wise to examine how words for ‘Deity’ are distributed within various text types in Exodus.³ For the purposes of this study, a distinction will be made between Poetic Text, Narrative Text, and Direct Discourse (DD). Quotative Frames (QF) typically introduce DD, and these introductory formulas will be considered separately in order to note whether or not references to ‘Deity’ exhibit any distinctive tendencies within this slot. At the same time, it is recognized that

¹ Eep Talstra, ‘Deuteronomy 9 and 10: Synchronic and Diachronic Observations’, in *Synchronic or Diachronic? A Debate on Method in Old Testament Exegesis* (ed. Johannes C. de Moor; Leiden: Brill, 1995), 187-210, 207.

² De Regt, *Participants in Old Testament Texts*. Chapter two examines linguistic routines, and then chapter three examines rhetorically significant patterns of reference.

³ Cf. Robert E. Longacre, *The Grammar of Discourse* (2d ed.; New York: Plenum, 1996), 7-31.

Narrative Text and QF are both vehicles for the narrator's own viewpoint. In a recent Yale dissertation, R. Heller differentiates between Narrative Discourse, Predictive Discourse, Expository Discourse, Interrogative Discourse, and Hortatory Discourse as distinctive types of DD in Biblical Hebrew.⁴ Although these types may influence verb constellations, they do not factor prominently in participant reference within Exodus. For this reason, this study looks at the broader category of DD rather than distinguishing between its various sub-types. With these considerations in mind, this presentation will begin with a consideration of the distribution of words for 'Deity' in prose texts.

2.0 A Discourse Analysis of Words for 'God' in the Pentateuch

2.1 The Data

The following discussion presents the number of occurrences of words for 'God' in each of the five books of the Pentateuch, and then it presents their distribution by text-type. The significance of patterns will be discussed and interpreted after presenting the data. The word אלהים is counted in the following statistics only when it is used to refer to the God of Israel.

This investigation classifies distribution within prose and poetic texts. Prose text types are then divided into Narrative Text (NT), Quotative Frames (QF), and Direct Discourse (DD). One may then divide DD into Expository Discourse (ED), Hortatory Discourse (HD), Narrative Discourse (ND), and Predictive Discourse (PD), although the four types of DD will not figure prominently in the following presentation since no clear patterns emerged from earlier text-samples.

2.1.1 Genesis

אל occurs 219x.⁶ אלהים occurs a total of 165x within the MT of Genesis.⁵ יהוה occurs 18x, always with an adjunct.⁷ In addition to these standard words for 'Deity',

⁴ Roy L. Heller, *Narrative Structure and Discourse Constellations: An Analysis of Clause Function in Biblical Hebrew Prose* (HSS 55; Winona Lake, Ind.: Eisenbrauns, 2004), 24-27.

⁵ GEN 2:4,5,7,8,9,15,16,18,19,21,22; 3:1,8,8,9,13,14,21,22,23; 4:1,3,4,6,9,13,15,15,16,26; 5:29; 6:3,5,6,7,8; 7:1,5,16; 8:20,21,21; 9:26; 10:9,9; 11:5,6,8,9,9; 12:1,4,7,7,8,8,17; 13:4,10,10,13,14,18; 14:22; 15:1,2,4,6,7,8,18; 16:2,5,7,9,10,11,11,13; 17:1; 18:1,13,14,17,19,19,20,22,26,33; 19:13,13,14,16,24,24,27; 20:18; 21:1,1,33; 22:11,14,14,15,16; 24:1,3,7,12,21,26,27,27,31,35,40,42,44,48,48,50,51,52,56; 25:21,21,22,23; 26:2,12,22,24,25,28,29; 27:7,20,27; 28:13,13,16,21; 29:31,32,33,35; 30:24,27,30; 31:3,49; 32:10; 38:7,7,10; 39:2,3,3,5,5,21,23,23; 49:18.

פחד is used 2x in reference to the Lord,⁸ אביר יעקב is found 1x,⁹ and שדי alone occurs 1x.¹⁰

How does this data pattern by text-type? Within NT in Genesis, יהוה is the most frequently occurring word for 'God' (67x).¹¹ Anarthrous אלהים is a close second with 55 occurrences,¹² and arthrous האלהים is found 11x.¹³ If one does not distinguish between arthrous and anarthrous אלהים, then this word is found a total of 66x (42.6%), which is roughly equal to the occurrences of יהוה. The collocation יהוה אלהים is found 14x, and is restricted to Gen 2:4-3:24.¹⁴ The following collocations occur once each: אלהי אביו יצחק (46:1), אלהי הנכר (35:4), יהוה יראה (22:14), אל עליון (14:18), אל עולם (יהוה) (21:33), אל אלהי ישראל (33:20), אל בית-אל (35:7), and פחד אביו יצחק (31:53).

⁶ GEN 1:1,2,3,4,4,5,6,7,8,9,10,10,11,12,14,16,17,18,20,21,21,22,24,25,25,26,27,27,28,28,29,31; 2:2,3,3,4,5,7,8,9,15,16,18,19,21,22; 3:1,1,3,5,5,8,8,9,13,14,21,22,23; 4:25; 5:1,1,22,24,24; 6:2,4,9,11,12,13,22; 7:9,16; 8:1,1,15; 9:1,6,8,12,16,17,26,27; 17:3,7,8,9,15,18,19,22,23; 19:29,29; 20:3,6,11,13,17,17; 21:2,4,6,12,17,17,17,19,20,22,23; 22:1,3,8,9,12; 23:6; 24:3,3,7,12,27,42,48; 25:11; 26:24; 27:20,28; 28:4,12,13,13,17,20,21,22; 30:2,6,8,17,18,20,22,22,23; 31:5,7,9,11,16,16,24,29,30,32,42,42,42,50,53,53,53; 32:2,3,10,10,29,31; 33:5,10,11,20; 35:1,2,4,5,7,9,10,11,13,15; 39:9; 40:8; 41:16,25,28,32,32,38,39,51,52; 42:18,28; 43:23,23,29; 44:16; 45:5,7,8,9; 46:1,2,3; 48:9,11,15,15,20,21; 50:17,19,20,24,25. According to Even-Shoshan, whose count does not match HALOT, אלהים is found 165x in absolute form without the article, 24x in absolute form with the article, 25x in construct, and 4x with a PNS (1x with a 1cs PNS [31:30], 2x with a 2ms PNS [27:20; 31:32], and 1x with a 2mp PNS [43:23]). In Genesis, the occurrences of PNS + אלהי are always found in DD.

⁷ GEN 14:18,19,20,22; 16:13; 17:1; 21:33; 28:3; 31:13,29; 33:20; 35:1,3,7,11; 43:14; 46:3; 49:25.

⁸ GEN 31:42,53.

⁹ GEN 49:24.

¹⁰ GEN 49:25.

¹¹ GEN 4:3,4,15,16,26; 6:5,6,8; 8:20,21; 10:9; 11:5,8,9(2x); 12:4,7(2x),8(2x),17; 13:4,10(2x),13,18; 15:6; 16:7; 17:1; 18:1,22,33; 19:16,24(2x),27; 20:18; 21:1(2x),33; 24:1,21,26,52; 25:21(2x),22; 26:2,12,24,25; 28:13; 29:31; 30:24,27,30; 38:7(2x),10; 39:2,3(2x),5(2x),21,23(2x).

¹² GEN 1:1,2,4(2x),5,7,8,10(2x),16,17(2x),21(2x),22,25(2x),27(2x),28,31; 2:2,3(2x); 3:2,3; 5:1(2x),24; 6:12,22; 9:1; 17:22,23; 19:29(2x); 20:3,17; 21:2,4,17,19,20; 25:11; 28:12; 30:17,22(2x),23; 31:24; 32:2; 35:5,9,13,15.

¹³ GEN 5:22,24; 6:1,4,9,11; 20:17; 22:1,3,9; 35:7.

¹⁴ GEN 2:4,5,7,8,9,15,19,21,22; 3:1,8(2x),21,23.

Words for 'God' within Narrative Text in Genesis

Linguistic Form	Occurrences	% of Occurrences
יהוה	67	43.2
אלהים	55	35.5
האלהים	11	7.1
יהוה אלהים	14	9.0
אלהי אביו יצחק	1	0.6
אלהי הנכר	1	0.6
יהוה יראה	1	0.6
אל עליון	1	0.6
(יהוה) אל עולם	1	0.6
פחד אביו יצחק	1	0.6
אל אלהי ישראל	1	0.6
אל בית-אל	1	0.6
TOTAL	155	--

Table C. The number of occurrences of words for 'Deity' within the Narrative Text of the MT of Genesis.

Within QF, יהוה occurs 27x.¹⁵ Anarthrous אלהים is found 29x,¹⁶ and arthrous האלהים is found 3x.¹⁷ There are a total of 31 occurrences of both arthrous and anarthrous אלהים (49.2%). The collocation יהוה אלהים is found 6x.¹⁸ אלהים occurs more often than יהוה within this text-type.

Words for 'God' within Quotative Frames in Genesis

Linguistic Form	Occurrences	% of Occurrences
יהוה	27	41.5
אלהים	29	44.6
האלהים	3	4.6
יהוה אלהים	6	9.2
TOTAL	65	--

Table D. The number of occurrences of words for 'Deity' within the Quotative Frame material of the MT of Genesis.

Within DD, יהוה is found 38x.¹⁹ Anarthrous אלהים is found 56x,²⁰ and arthrous האלהים is found 7x.²¹ The collocation יהוה אלהי השמים ואלהי הארץ occurs 1x,²² יהוה אלהי השמים 1x,²³ and יהוה אלהי אדני אברהם 4x.²⁴ The God of the Fathers is referred

¹⁵ GEN 4:6,9,13,15; 6:3,7; 7:1,5,16; 8:21;11:6; 12:1; 13:14; 15:1,4,18; 16:9,10,11,13; 18:13,17,20,26; 22:15; 25:23; 31:3.

¹⁶ GEN 1:3,6,9,11,14,20,24,26,28,29; 6:13; 7:9,16; 8:1(2x),15; 9:8,12,17; 17:3,8,15,19; 21:12,17; 35:1,10,11; 46:2.

¹⁷ GEN 17:18; 20:6; 31:11.

¹⁸ GEN 2:16,18; 3:9,13,14,22.

¹⁹ GEN 4:1; 5:29; 10:9; 14:22; 15:2,7,8; 16:2,5; 18:14,19(2x); 19:13(2x),14; 22:11,14,16; 24:27,31,35,40,44,48,50,51,56; 26:22,28,29; 27:7; 28:16,21; 29:32,33,35; 31:50; 32:10.

1x,²³ and 4x.²⁴ The God of the Fathers is referred to as אלהי אביכם²⁷ 1x, אלהי אבי²⁶ 1x, יהוה אלהי אברהם אביך ואלהי יצחק²⁵ 1x, אלהי אברהם אביך²⁸ 2x, אלהי³⁰ 1x, אלהי אברהם ואלהי נחור...אלהי אביהם²⁹ 1x, אלהי אבי אלהי אברהם ופחד יצחק²⁸ 2x, אלהיכם³³ 1x, יהוה אלהיך³² 1x, אלהי אביך³¹ and אלהי אברהם ואלהי אבי יצחק³⁴ and then both אלהי (31:30) and אלהיך (31:32) refer to foreign gods. אלהי הנכר is found in 35:2. Various appellations occur relatively frequently in Genesis in comparison with the other four books of the Pentateuch: אל (יהוה) occurs 1x,³⁵ אל ראי³⁶ 1x, לאל הענה אתי ביום³⁹ 1x, לאל הנראה אליך בברחך מפני עשו אחיך³⁸ 1x, האל בית-אל³⁷ 4x, אדני⁴² 1x, יש-לאל ידי⁴⁰ 1x, האל אלהי אביך⁴¹ 1x, and then the idiomatic construction אל הנכר refers to the Lord 7x, and all of these occurrences are restricted to HD.⁴³

²⁰ GEN 3:5(2x); 4:25; 9:16; 17:7,8; 20:11,13; 21:6,17,22,23; 22:8,12; 23:6; 28:4,17,20,21,22; 30:2,6,8,18,20; 31:7,9,16(2x),42,50; 32:3,29,31; 33:5,10,11; 39:9; 40:8; 41:16,38,39,51,52; 42:28; 43:29; 45:5,7,9; 48:9,11,21; 50:19,20,24,25.

²¹ GEN 41:25,28,32(2x); 42:18; 44:16; 45:8.

²² GEN 24:3.

²³ GEN 24:7.

²⁴ GEN 24:12,27,42,48.

²⁵ GEN 26:24. The Lord is the speaker.

²⁶ GEN 28:13.

²⁷ GEN 31:5.

²⁸ GEN 31:29; 43:23.

²⁹ GEN 31:42.

³⁰ GEN 31:53.

³¹ GEN 32:10.

³² GEN 50:17.

³³ GEN 27:20.

³⁴ GEN 43:23.

³⁵ GEN 14:22.

³⁶ GEN 16:13.

³⁷ GEN 17:1; 28:3; 35:11; 43:14.

³⁸ GEN 31:13.

³⁹ GEN 35:1.

⁴⁰ GEN 35:3.

⁴¹ GEN 46:3.

⁴² GEN 31:29.

⁴³ GEN 15:2,8; 18:27,30,31,32; 20:4.

Words for 'God' within Direct Discourse in Genesis

Linguistic Form	Occurrences	% of Occurrences
יהוה	38	27.3
אלהים	56	40.3
האלהים	7	5.0
יהוה אלהי השמים ואלהי הארץ	1	0.7
יהוה אלהי השמים	1	0.7
יהוה אלהי אדני אברהם	4	2.9
אלהי אברהם אביך	1	0.7
יהוה אלהי אברהם אביך ואלהי יצחק	1	0.7
אלהי אבי	1	0.7
אלהי אביך	1	0.7
אלהי אביכם	2	1.4
אלהי אבי אלהי אברהם ופחד יצחק	1	0.7
אלהי אברהם ואלהי נחור...אלהי אביהם	1	0.7
אלהי אבי אברהם ואלהי אבי יצחק (יהוה)	1	0.7
יהוה אלהיך	1	0.7
אלהי הנכר	1	0.7
אלהי	1	0.7
אלהיך	1	0.7
אלהיכם	1	0.7
(יהוה) אל עליון	1	0.7
אל ראי	1	0.7
אל שדי	4	2.9
האל בית־אל	1	0.7
לאל הנראה אליך בברחך מפני עשו אחיך	1	0.7
לאל הענה אתי ביום צרתי	1	0.7
האל אלהי אביך	1	0.7
יש־לאל ידי	1	0.7
אדני	7	5.1
TOTAL	139	--

Table E. The number of occurrences of words for 'Deity' within the Direct Discourse material of the MT of Genesis.

In Poetic Text, יהוה is found 3x.⁴⁴ Anarthrous אלהים occurs 3x,⁴⁵ and arthrous אלהים 3x.⁴⁶ Arthrous and anarthrous אלהים is found a total of 6x (40.0%). The following collocations and words are found once each in reference to the Lord: יהוה

⁴⁴ GEN 16:11; 27:27; 49:18.

⁴⁵ GEN 9:6,27; 48:20.

⁴⁶ GEN 27:28; 48:15(2x).

אל עליון (9:26), אביר יעקב (49:24), אל אביר (49:25), and שדי (49:25). אל עליון is found 2x in 14:19,20.

Words for 'God' within Poetry in Genesis

Linguistic Form	Occurrences	% of Occurrences
יהוה	3	20.0
אלהים	3	20.0
האלהים	3	20.0
יהוה אלהי שם	1	6.7
אל עליון	2	13.3
אביר יעקב	1	6.7
אל אביר	1	6.7
שדי	1	6.7
TOTAL	15	--

Table F. The number of occurrences of words for 'Deity' within the poetic material of the MT of Genesis.

First, one may conclude from this analysis that יהוה and אלהים occur across all text-types in Genesis, and therefore the selection of the word for 'God' is not a reflex of typology. Second, there seem to be no clear morpho-syntactic patterns related to the use of אלהים in reference to the Lord. These first two points suggest that the interchange between יהוה and אלהים is grammatically arbitrary. Therefore interchange is likely a literary or rhetorical feature, and this phenomenon in Genesis is a candidate for literary or rhetorical analysis. Third, אל 'God' occurs only with an adjunct in Genesis. Fourth, יהוה and אלהים predominate in the Narrator's domain (NT and QF), whereas synonymy increases in DD.

2.1.2 Exodus

יהוה occurs 398x within Exodus⁴⁷ (358x by itself, excluding the collocations with אלהים), and אלהים occurs 119x⁴⁸ in reference to the Lord (78x excluding the

⁴⁷ The 398 occurrences of יהוה: EXO 3:2,4,7,15,16,18,18;
4:1,2,4,5,6,10,11,11,14,19,21,22,24,27,28,30,31; 5:1,2,2,3,17,21,22;
6:1,2,3,6,7,8,10,12,13,26,28,29,29,30; 7:1,5,6,8,10,13,14,16,17,17,19,20,22,25,26,26;
8:1,4,4,6,8,9,11,12,15,16,16,18,20,22,23,24,25,25,26,27;
9:1,1,3,4,5,5,6,8,12,12,13,13,20,21,22,23,23,27,28,29,29,30,33,35;
10:1,2,3,7,8,9,10,11,12,13,16,17,18,19,20,21,24,25,26,26,27; 11:1,3,4,7,9,10;
12:1,11,12,14,23,23,25,27,28,29,31,36,41,42,42,43,48,50,51;
13:1,3,5,6,8,9,9,11,12,12,14,15,15,16,21; 14:1,4,8,10,13,14,15,18,21,24,25,26,27,30,31,31,31;
15:1,1,3,3,6,6,11,16,17,18,19,21,25,25,26,26;
16:3,4,6,7,7,8,8,8,9,10,11,12,15,16,23,23,25,28,29,32,33,34; 17:1,2,4,5,7,7,14,15,16; 18:1,8,8,9,10,11;
19:3,7,8,8,9,9,10,11,18,20,20,21,21,22,22,23,24,24; 20:2,5,7,7,10,11,11,12,22; 22:10,19; 23:17,19,25;
24:1,2,3,3,4,5,7,8,12,16,17; 25:1; 27:21; 28:12,29,30,30,35,36,38;
29:11,18,18,23,24,25,25,26,28,41,42,46,46; 30:8,10,11,12,13,14,15,16,17,20,22,34,37;

collocations with יהוה). יהוה אלהים occurs 27x with the article⁴⁹, and 92x without⁵⁰. Of the anarthrous forms, אלהים occurs 8x in construct⁵¹, and 20x with a pronominal suffix⁵². Of occurrences with a pronominal suffix, אלהים occurs 8x with a 1pp suffix⁵³, 9x with a 1ps suffix⁵⁴, 8x with a 2mp suffix⁵⁵, 9x with a 2ms suffix⁵⁶, 3x with a 3mp suffix⁵⁷, and 1x with a 3ms suffix⁵⁸. The collocation יהוה אלהים occurs 40x⁵⁹, with אלהים in the absolute state (1x), in the construct state, or with a pronominal suffix. This analysis excludes the 19 explicit references to foreign gods using אלהים.⁶⁰

How do these forms pattern by text-type? There are a total of 157 occurrences of words for 'God' within NT. The most notable pattern within NT is that the most frequently occurring word for 'God' is יהוה, with a total of 126 occurrences (just over 80% of the total occurrences).⁶¹ The second most frequently occurring word for 'God' is אלהים in its absolute form, which occurs 28x (just under

31:1,12,13,15,17; 32:5,7,9,11,11,14,26,27,29,30,31,33,35; 33:1,5,7,11,12,17,19,21;
34:1,4,5,5,6,6,6,10,14,23,24,26,27,28,32,34; 35:1,2,4,5,5,10,21,22,24,29,29,30; 36:1,1,2,5; 38:22;
39:1,5,7,21,26,29,30,31,32,42,43; 40:1,16,19,21,23,23,25,25,27,29,32,34,35,38. Forty of these
occurrences are in collocation with אלהים.

⁴⁸ The 120 occurrences of אלהים: EXO 1:17,20,21; 2:23,24,24,25,25;
3:1,4,6,6,6,6,11,12,13,13,14,15,15,15,15,16,16,18,18; 4:5,5,5,5,16,20,27; 5:1,3,3,8; 6:2,7,7;
7:1,16; 8:6,15,21,22,23,24; 9:1,13,28,30; 10:3,7,8,16,17,25,26; 13:17,17,18,19; 14:19; 15:2,26; 16:12;
17:9; 18:1,4,5,12,12,15,16,19,19,19,21,23; 19:3,17,19; 20:1,2,5,7,10,12,19,20,21; 21:6,13;
22:7,8,8,27; 23:13,19, 25; 24:10,11,13; 29:45,46,46; 31:3,18; 32: 11,16,16, 27; 34:23,24,26; 35:31.
Forty of these occurrences are in the construction יהוה אלהים.

⁴⁹ Arthrous occurrences of אלהים: EXO 3:6,6,6,6,13,15,15,15,15,16,16,18; 4:5,5,5,5; 5:1,3; 7:16;
9:1,13; 10:3; 15:2; 18:4; 24:10; 32:27; 34:23.

⁵⁰ Anarthrous occurrences of אלהים: EXO 1:17,20,21; 2:23,24,24,25,25; 3:1,4,6,11,12,13,14,15,18;
4:16,20,27; 5:3,8; 6:2,7,7; 7:1; 8:6,15,21,22,23,24; 9:28,30; 10:7,8,16,17,25,26; 13:17,17,18,19; 14:19;
15:26; 16:12; 17:9; 18:1,5,12,12,15,16,19,19,19,21,23; 19:3,17,19; 20:1,2,5,7,10,12,19,20,21; 21:6,13;
22:7,8,8,27; 23:13,19,25; 24:11,13; 29:45,46,46; 31:3,18; 32:11,16,16; 34:24,26; 35:31.

⁵¹ Occurrences of אלהים in construct: EXO 3:18; 5:3,8; 8:6,22,23; 10:25,26.

⁵² Occurrences of אלהים with a pronominal suffix: EXO 6:7; 8:21,24; 10:7,8,16,17; 15:26; 16:12;
20:2,5,7,10,12; 23:19,25; 29:46,46; 32:11; 34:24,26.

⁵³ EXO 6:7; 8:21,24; 10:8,16,17; 16:12; 23:25.

⁵⁴ 1ps PNS: EXO 15:26; 20:2,5,7,10,12; 23:19; 34:24,26.

⁵⁵ 2mp PNS: EXO 6:7; 8:21,24; 10:8,16,17; 16:12; 23:25.

⁵⁶ 2ms PNS: EXO 15:26; 20:2,5,7,10,12; 23:19; 34:24,26.

⁵⁷ 3mp PNS: EXO 10:7; 29:46,46.

⁵⁸ 3ms PNS: EXO 32:11.

⁵⁹ The 40 occurrences of יהוה אלהים: EXO 3:15,16,18,18; 4:5; 5:1,3; 6:7; 7:16; 8:6,22,23,24; 9:1,13,30;
10:3,7,8,16,17,25,26; 15:26; 16:12; 18:11; 20:2,5,7,10,12; 23:19,25; 29:46,46; 32:11,27; 34:23,24,26.

⁶⁰ The 19 references to foreign gods in Exodus: EXO 12:12; 18:11; 20:3,23,23; 22:19; 23:24,32,33;
32:1,4,8,23,31; 34:15,15,16,16,17.

⁶¹ Occurrences of יהוה in NT: EXO 3:2,4; 4:14,24,28,30,31; 5:22; 6:13,28; 7:6,10,13,20,22,25;
8:8,9,11,15,20,26,27; 9:7,12(2x),20,21,23(2x),33,35; 10:13,18,19,20,27; 11:10;
12:1,28,29,36,41,42(2x),50,51; 13:21; 14:8,10,15,21,24,27,30,31(3x); 15:19,25(2x); 16:10,34; 17:1;
18:1,8(2x),9; 19:7,8,9,18,20(2x); 24:2,3,4,5,16,17; 31:18; 32:14,31,35; 33:7,11,17;
34:4,5(2x),6,28,32,34; 35:21,22,24,29(2x); 36:2; 38:22; 39:1,5,7,21,26,29,30,31,32,42,43;
40:16,19,21,23(2x),25(2x),27,29,32,34,35,38.

18% of the total occurrences).⁶² Of these occurrences, אלהים is found 16x arthrous⁶³ and 12x anarthrous.⁶⁴ אלהי ישראל (24:10), PNS + יהוה אלהי (32:11), and יהוה נסי (17:15) occur once each.

Words for 'God' within Narrative Text in Exodus

Linguistic Form	Occurrences	% of Occurrences
יהוה	126	80.3
האלהים	16	10.2
אלהים (absolute)	12	7.6
אלהי ישראל	1	0.6
PNS + יהוה אלהי	1	0.6
יהוה נסי	1	0.6
TOTAL	157	--

Table G. The occurrences of words for deity within narrative texts in Exodus.

One finds similar results in the distribution of words for 'God' within QF material. Out of 90 total occurrences of words for 'God', יהוה is found 77x⁶⁵ and אלהים 7x.⁶⁶ Anarthrous אלהים occurs 5x,⁶⁷ and arthrous האלהים occurs 2x.⁶⁸ The phrase יהוה אלהי העברים/ישראל occurs 6x, however this is only within recursively embedded DD (5:1; 7:16; 9:1,13; 10:3; 32:27). With the exception of 7:16, all of these occurrences are in the formula כה אמר יהוה אלהי העברים/ישראל. This latter construction is therefore a characteristic feature of the prophetic message formula.

Therefore within both NT and QF, יהוה and אלהים are the most frequently selected terms for referring to 'Deity'. Within NT more complex constructions may be used, however their use is negligible (less than 2% of the total number of tokens). The use of other constructions within QF is limited to recursively embedded QF.

⁶² Occurrences of absolute אלהים: EXO 1:17,20,21; 2:23,24(2x),25(2x); 3:1,6; 4:20,27; 13:17(2x),18; 14:19; 18:1,5,12(2x); 19:3,17,19; 20:21; 24:11,13; 32:16(2x).

⁶³ Arthrous אלהים: EXO 1:17,21; 2:23; 3:1,6; 4:20,27; 14:19; 18:5,12; 19:3,17,19; 20:21; 24:11,13.

⁶⁴ Anarthrous אלהים: EXO 1:20; 2:24(2x),25(2x); 13:17(2x),18; 18:1,12; 32:16(2x).

⁶⁵ The occurrences of יהוה in QF: EXO 3:7; 4:2,4,6,10,11,19,21,22,27; 6:1,10,12,29,30; 7:1,8,14,17,19,26(2x); 8:1,12,16(2x); 9:1,5,8,13,22; 10:1,12,21; 11:1,3,4,9; 12:43; 13:1; 14:1,26; 15:1; 16:4,11,23,28,32; 17:4,5,7,14; 19:3,9,10,21,23,24; 20:22; 24:12; 25:1; 30:11,17,22,34; 31:1,12; 32:7,33; 33:1,5,12,21; 34:1,27; 35:4; 40:1.

⁶⁶ The occurrences of unbound אלהים in QF: EXO 3:4,11,13,14,15; 6:2; 20:1.

⁶⁷ Anarthrous אלהים: EXO 3:4,14,15; 6:2; 20:1.

⁶⁸ Arthrous אלהים: EXO 3:11,13.

Words for 'God' within Quotative Frames in Exodus

Linguistic Form	Occurrences	% of Occurrences
יהוה	77	85.6
אלהים (absolute)	5	5.6
האלהים	2	2.2
יהוה אלהי העברים/ישראל	6	6.7
TOTAL	90	--

Table H. The occurrences of words for deity within quotative frames in Exodus.

In moving to DD, there is a noticeable increase in the number of surface forms used to refer to the Lord. Out of 223 total occurrences, unbound יהוה is found 140x (62.8% of the total number of occurrences),⁶⁹ and absolute (unbound) forms of אלהים occur 27x (12.1%). Anarthrous אלהים occurs 17x,⁷⁰ while arthrous האלהים is found 10x.⁷¹ The third most frequently selected means of referring to 'God' is PNS + יהוה אלהי (25x).⁷² Reference is made to the God of the Fathers as PNS + אלהי אב (4x)⁷³ or (...) יהוה אלהי אב (2x),⁷⁴ and PNS + אלהי is found 3x.⁷⁵ אלהי העברים (3:18), יהוה אלהי העברים (5:3), and יהוה אלהים (9:30) occur once each. The Lord is addressed as אדני 5x in HD,⁷⁶ and האדן יהוה (23:17) or האדן יהוה אלהי ישראל (34:23) once each in DD. The constructions אל שדי (6:3) and אל... (34:6-7) occur once each, and אל קנא occurs 2x (20:5; 34:14). Within the Call of Moses (Ex 3-4), the divine name is alluded to or echoed once each as אהיה עמך, אהיה אשר אהיה, and אהיה, and then twice with אהיה עם פוך. The collocations יהוה רפאך (15:26) and יהוה קנא (34:14) occur once each in order to define the Lord's nature, and then the short form יה is also found once (17:16). This multiplication of ways to refer to 'God' may be seen as a reflex of the rhetorical situation or purpose of the speaker.

⁶⁹ Occurrences of יהוה in DD: EXO 4:1,11; 5:2(2x),17,21; 6:3(2x),6,8,29; 7:5,17; 8:4(2x),18,25(2x); 9:3,4,5,27,28,29(2x); 10:2,9,10,11,24,26; 11:7,11; 12:12,14,23(2x),25,27,31,48; 13:3,5,6,8,9(2x),11,12(2x),14,15(2x),16; 14:4,13,14,18,25; 16:3,6,7(2x),8(3x),9,15,16,23,25,29,33; 17:2,7,16; 18:10,11; 19:8,11,21,22(2x),24; 20:7,11(2x); 22:10,19; 24:1,3,7,8; 27:21; 28:12,29,30(2x),35,36,38; 29:11,23,24,25(2x),26,28,41,42; 30:8,10,12,13,14,15,16,20,37; 31:13,15,17; 32:5,11,26,29,30; 33:19; 34:6(2x),10; 35:1,2,5(2x),10,30; 36:1(2x),5.

⁷⁰ Anarthrous אלהים: EXO 4:16; 6:6; 7:1; 8:15; 9:28; 13:19; 18:15,19,21,23; 20:19; 22:8,27; 23:13; 29:45; 31:3.

⁷¹ Arthrous האלהים: EXO 3:12; 17:9; 18:16,19(2x); 20:20; 21:6,13; 22:7,8.

⁷² PNS+יהוה אלהי: EXO 5:3; 6:7; 8:6,22,23,24; 10:7,8,16,17,25,26; 15:26; 16:12; 20:2,5,7,10,12; 23:19,25; 29:46(2x); 34:24,26.

⁷³ EXO 3:6,13; 4:5; 18:4.

⁷⁴ EXO 3:15,16.

⁷⁵ EXO 3:18; 5:8; 8:21.

⁷⁶ EXO 4:10,13; 5:22; 34:9(2x).

Words for 'God' within Direct Discourse in Exodus

Linguistic Form	Occurrences	% of Occurrences
יהוה	140	62.8
אלהים (absolute)	17	7.6
האלהים	10	4.5
אלהי אב(+) (PNS +) (אלהי אברהם אלהי יצחק ואלהי יעקב/אלהי אברהם יצחק ויעקב)	4	1.8
יהוה אלהי אב(...)	2	0.9
אלהי + PNS	3	1.3
יהוה אלהי + PNS	25	11.2
אלהי העברים	1	0.4
יהוה אלהי העברים	1	0.4
יהוה אלהים	1	0.4
אדני	5	2.2
האדן יהוה	1	0.4
האדן יהוה אלהי ישראל	1	0.4
אל שדי	1	0.4
אל...	1	0.4
אל קנא	2	0.9
אהיה עמך	1	0.4
אהיה אשר אהיה	1	0.4
אהיה	1	0.4
אהיה עם פוך	2	0.9
יהוה רפאך	1	0.4
יה	1	0.4
יהוה קנא	1	0.4
TOTAL	223	--

Table I. The occurrences of words for deity within units of direct discourse in Exodus.

There are at least two distinctively poetic texts within Exodus in which words for deity occur. These are the Song of Moses in Ex 15:1b-18, and the Song of Miriam in Ex 15:21b. As one would expect within poetic texts, there is a multiplication of referential terms. Out of a total of 14 overt references to 'God', יהוה occurs 10x.⁷⁷ It is noticeable that the absolute form אלהים (either arthrous or anarthrous) does not occur within poetic text in Exodus (although this is a rather limited corpus). The short form יה, PNS + אל, אלהי אבי, and אדני each occur once.

⁷⁷ Occurrences of יהוה in Poetic Text: EXO 15:1,3(2x),6(2x),11,16,17,18,21.

Words for 'God' within Poetic Text in Exodus

Linguistic Form	Occurrences	% of Occurrences
יהוה	10	71.4
יה	1	7.1
אל + PNS	1	7.1
אלהי אבי	1	7.1
אדני	1	7.1
TOTAL	14	--

Table J. The occurrences of words for deity within the poetic texts of Exodus.

This investigation therefore concludes as follows. First, the words יהוה and אלהים both occur throughout various prose text-types in Exodus, and therefore text-type does not determine which name will occur. אלהים is found exclusively in prose narrative and never in poetry, although one must qualify this by noting that there is only a limited sample of poetry in Exodus. Second, there are no recognizable morpho-syntactic patterns in the selection of אלהים. These first two observations suggest that the interchange between יהוה and אלהים is not motivated by grammatical considerations, and therefore a literary or rhetorical account of interchange in Exodus may be legitimately explored. Third, יהוה and אלהים predominate in the narrator's domain (NT and QF), whereas linguistic forms in overt references to the Lord are multiplied in DD. Fourth, the phrase יהוה אלהי העברים/ישראל occurs 6x, however this is only within recursively embedded DD (5:1; 7:16; 9:1,13; 10:3; 32:27). With the exception of 7:16, all of these occurrences are in the formula כה אמר יהוה אלהי העברים/ישראל. This construction therefore seems to be a reflex of text-type. Fifth, the form אדני occurs exclusively in HD.

2.1.3 Leviticus

One first notes that the name יהוה occurs 311 times in Leviticus (285x without a *nomen rectum*), and therefore it is the most frequently used means of referring to the Lord.⁷⁸ אלהים occurs 53 times in Leviticus, and 27 of these

⁷⁸ Occurrences of יהוה: LEV 1:1,2,3,5,9,11,13,14,17; 2:1,2,3,8,9,10,11,11,12,14,16; 3:1,3,5,6,7,9,11,12,14,16; 4:1,2,3,4,4,6,7,13,15,15,17,18,22,24,27,31,35; 5:6,7,12,14,15,15,17,19,20,21,25,26; 6:1,7,8,11,12,13,14,15,17,18; 7:5,11,14,20,21,22,25,28,29,29,30,30,35,35,36,38,38; 8:1,4,5,9,13,17,21,21,26,27,28,29,29,34,35,36; 9:2,4,4,5,6,6,7,10,21,23,24; 10:1,2,2,3,6,7,8,11,12,13,15,15,17,19,19; 11:1,44,45; 12:1,7; 13:1; 14:1,11,12,16,18,23,24,27,29,31,33; 15:1,14,15,30; 16:1,1,2,7,8,9,10,12,13,18,30,34; 17:1,2,4,4,5,5,6,6,9; 18:1,2,4,5,6,21,30; 19:1,2,3,4,5,8,10,12,14,16,18,21,22,24,25,28,30,31,32,34,36,37; 20:1,7,8,24,26; 21:1,6,8,12,15,16,21,23; 22:1,2,3,3,8,9,15,16,17,18,21,22,22,24,26,27,29,30,31,32,33;

occurrences lack יהוה as a preceding element.⁷⁹ The construct form is found once in reference to molten images in Lev 19:4, and all other occurrences are appellatives which denote the class or status 'God'. The occurrence of אלהים 47 times with a pronominal suffix (21 times unbound) is explicit evidence that this is an appellative use.⁸⁰ As a representative example of the occurrences with the PNS, Lev 2:13 states ולא תשבית מלח ברית אלהיך. The word אלהים is also found 6 times without a PNS.⁸¹ Five of these six occurrences are found in the idiomatic construction להיות לכם לאלהים, or an inflectional variation of it, and this phrase occurs only in 11:45 and in chapters 22-26. The sixth occurrence is the one use of the true plural 'gods' in 19:14, and therefore this will not merit consideration in the present discussion since it does not refer to יהוה. The construction יהוה אלהים occurs with a pronominal suffix 26 times.⁸²

OCCURRENCES OF יהוה AND אלהים IN LEVITICUS

	יהוה alone	אלהים alone	יהוה אלהי+PNS
total occurrences	285	27	26
+PRON SUFF	--	21	26
-PRON SUFF	--	6	0

Table K. Occurrences of יהוה, אלהים, and יהוה אלהים.

Do any patterns emerge upon an examination of these occurrences by text-type? NT is rather sparse in Leviticus since the majority of the book consists of QF and DD (the instructions and laws are the direct speech of the Lord and Moses). יהוה is found 33x in NT,⁸³ and no other linguistic forms are used in order to refer to the

23:1,2,3,4,5,6,8,9,11,12,13,16,17,18,18,20,20,22,23,25,26,27,28,33,34,36,36,37,37,38,38,39,40,41,43,44; 24:1,3,4,6,7,8,9,12,13,16,22,23; 25:1,2,4,17,38,55; 26:1,2,13,44,45,46; 27:1,2,9,9,11,14,16,21,22,23,26,26,28,28,30,30,32,34.

⁷⁹ Occurrences of אלהים: LEV 2:13; 4:22; 11:44,45; 18:2,4,21,30; 19:2,3,4,4,10,12,14,25,31,32,34,36; 20:7,24; 21:6,6,6,7,8,12,12,17,21,22; 22:25,33; 23:14,22,28,40,43; 24:15,22; 25:17,17,36,38,38,43,55; 26:1,12,13,44,45. Once occurrence of אלהים referring to an idol is found in Lev 19:4.

⁸⁰ Occurrences of אלהים with a PNS: LEV 2:13; 4:22; 11:44; 18:2,4,21,30; 19:2,3,4,10,12,14,25,31,32,34,36; 20:7,24; 21:6,6,6,7,8,12,12,17,21,22; 22:25; 23:14,22,28,40,43; 24:15,22; 25:17,17,36,38,43,55; 26:1,13,44.

⁸¹ Occurrences of אלהים without a PNS: LEV 11:45; 19:14; 22:33; 25:38; 26:12,45.

⁸² Occurrences of יהוה אלהי+PNS: LEV 4:22; 11:44; 18:2,4,30; 19:2,3,4,10,25,31,35,36; 20:7,24; 23:22,28,40,43; 24:22; 25:17,38,55; 26:1,13,44.

⁸³ Occurrences of יהוה in NT: EXO 7:35(2x),36,38(2x); 8:4,9,13,17,21(2x),26,27,28,29(2x),36; 9:5,10,21,23,24; 10:1,2(2x); 16:1(2x),34; 23:44; 24:12,23; 26:46; 27:34.

Lord within this text-type. Within QF יהוה is found 40x,⁸⁴ and no other linguistic forms are used in order to refer to the Lord within this text-type.

However, several linguistic forms are used in order to refer to the Lord in DD. יהוה occurs 210x,⁸⁵ whereas various forms of אלהים in reference to יהוה are found 25x (always +PNS). אלהיך (+2ms PNS) is found 9x,⁸⁶ אלהיו (+3ms PNS) is found 6x,⁸⁷ אלהיכם (+2mp PNS) is found 2x,⁸⁸ and אלהיהם (+3mp PNS) is found 3x.⁸⁹ Unbound אלהים occurs 5x within the idiomatic phrase להיות לכם לאלהים,⁹⁰ and in this expression the Lord's status as the 'God' of Israel is in focus. The lone occurrence of אלהים in reference to an idol is found within DD (19:4, in construct). The pattern therefore emerges that אלהים in reference to יהוה in Leviticus always occurs +PNS. The form PNS+יהוה אלהי occurs 26x in DD, 1x with a 3ms PNS (יהוה אלהיו),⁹¹ and 25x with a 2mp PNS (יהוה אלהיכם).⁹² From this evidence one may conclude that אלהים does not occur as a title for the Lord within Leviticus. Since אלהים in reference to the Lord is always found +PNS, it is a true appellative.

⁸⁴ Occurrences of יהוה in QF: EXO 1:1; 4:1; 5:14,20; 6:1,12,17; 7:22,28; 8:1,5; 10:3,8; 11:1; 12:1; 13:1; 14:1,33; 15:1; 16:2; 17:1,2; 18:1; 19:1; 20:1; 21:1,16; 22:1,17,26; 23:1,2,9,23,26,33; 24:1,13; 25:1; 27:1.

⁸⁵ Occurrences of יהוה in DD: EXO 1:2,3,5,9,11,13,14,17; 2:2,4,8,9,10,11(2x),12,14,16; 3:1,3,5,6,7,9,11,12,14,16; 4:2,3,4(2x),6,7,13,15(2x),17,18,24,27,31,35; 5:6,7,12,15(2x),17,19,21,25,26; 6:7,8,11,13,14,15,18; 7:5,11,14,20,21,25,29(2x),30(2x); 8:34,35; 9:2,4(2x),6(2x),7; 10:6,7,11,12,13,15(2x),17,19(2x); 11:45; 12:7; 14:11,12,16,18,23,24,27,29,31; 15:14,15,30; 16:7,8,9,10,12,13,18,30; 17:4(2x),5,6(2x),9; 18:5,6,21; 19:5,8,12,14,16,18,21,22,24,28,30,32,37; 20:8,26; 21:6,8,12,15,21,24; 22:2,3(2x),8,9,15,16,18,21,22(2x),24,27,29,30,31,32,33; 23:3,4,5,6,8,11,12,13,16,17,18(2x),20(2x),25,27,34,36(2x),37(2x),38(2x),39,41; 24:3,4,6,7,8,9,16; 25:2,4; 26:2,45; 27:2,9(2x),11,14,16,21,22,23,26(2x),28(2x),30(2x),32.

⁸⁶ Occurrences of אלהיך: EXO 2:13; 18:21; 19:12,14,32; 21:8; 25:17,36,43.

⁸⁷ Occurrences of אלהיו: EXO 21:12(2x),17,21,22; 24:15.

⁸⁸ Occurrences of אלהיכם: EXO 22:25; 23:14.

⁸⁹ Occurrences of אלהיהם: EXO 21:6(3x).

⁹⁰ Occurrences of unbound אלהים: EXO 11:45; 22:33; 25:38; 26:12,45.

⁹¹ Occurrence of יהוה אלהיו: EXO 4:22.

⁹² Occurrences of יהוה אלהיכם: EXO 11:44; 18:2,4,30; 19:2,3,4,10,25,31,34,36; 20:7,24; 23:22,28,40,43; 24:22; 25:17,38,55; 26:1,13,44.

Words for 'God' within Direct Discourse in Leviticus

Linguistic Form	Occurrences	% of Occurrences
יהוה	210	80.5
אלהיך	9	3.4
אלהיו	6	2.3
אלהיכם	2	0.8
אלהיהם	3	1.1
אלהים	5	1.9
יהוה אלהיו	1	0.4
יהוה אלהיכם	25	9.6
TOTAL	261	--

Table L. The Occurrences of words for 'God' within Direct Discourse.

One may therefore observe the following patterns and draw the following conclusions from the data. First, unlike usage in Genesis and Exodus, only יהוה is used to refer to the Lord within NT and QF material in Leviticus. Second, when אלהים alone is used to refer to the Lord within DD, it always occurs +PNS. This indicates that this linguistic form is a true appellative. The uninflected form אלהים only occurs in the idiomatic phrase להיות לכם לאלהים or in reference to an idol. Moreover, the collocation יהוה אלהים always occurs +PNS in Leviticus. This suggests that אלהים in reference to the Lord in Leviticus is sometimes chosen whenever the author wanted or needed to refer to the class or status 'deity'. Elsewhere, the author wanted to use a relational term, and since a PNS may be used on אלהים and not on the proper name יהוה, the use of אלהים is grammatically determined. Since the word אלהים is only used appellatively, and since its use in direct reference to the Lord is motivated by grammatical constraints, the interchange between יהוה and אלהים within Leviticus is not grammatically arbitrary, and therefore usage within Leviticus is not a candidate for literary or rhetorical analysis.

2.1.4 Numbers

What words for 'God' occur within the MT of Numbers? The proper name יהוה is the preferred word for the Lord, and it occurs 396x (389x in an unbound construction).⁹³ The surface form אלהים in reference to the Lord occurs 24x,

⁹³ Here, the term bound refers specifically to the construction PNS + יהוה אלהי. Therefore an unbound construction is יהוה without אלהים 'God' in apposition. Occurrences of יהוה: NUM 1:1,19,48,54; 2:1,33,34; 3:1,4,4,5,11,13,14,16,39,40,41,42,44,45,51,51; 4:1,17,21,37,41,45,49,49; 5:1,4,5,6,8,11,16,18,21,21,25,30; 6:1,2,5,6,8,12,14,16,17,20,21,22,24,25,26; 7:3,4,11; 8:1,3,4,5,10,11,11,12,13,20,21,22,23; 9:1,5,7,8,9,10,13,14,18,18,19,20,20,23,23,23,23; 10:1,9,10,13,29,29,32,33,33,34,35,36; 11:1,1,1,2,3,10,11,16,18,18,20,23,23,24,25,29,29,31,33,33;

variously inflected (with or without the article, with or without a pronominal suffix).⁹⁴ אלהים (-PNS) is found only in 21:5 and 9x in the Balaam Narrative.⁹⁵ Unbound אל occurs 9x within Numbers, and 8 of these occurrences are within poetry.⁹⁶ The use of אל without an attributive is characteristic of Numbers, and this is found nowhere else within the Pentateuch. The expression PNS + יהוה אלהי is found 6x,⁹⁷ and unbound שדי occurs 2x.⁹⁸ The expression אל אלהי הרוחח לכל־בשר occurs once (16:22), and the expression יהוה אלהי הרוחח לכל־בשר also occurs once (27:15). אלהי ישראל is found once (16:9), אדני is found once in reference to the Lord (14:17), and עליון is found once (24:16).

Words for 'God' within Numbers

Linguistic Form	Occurrences	% of Occurrences
יהוה	389 (unbound)	88.8
אלהים	27	6.2
אל	9	2.1
יהוה אלהי + PNS	6	1.4
שדי	2	0.5
אל אלהי הרוחח לכל־בשר	1	0.2
יהוה אלהי הרוחח לכל־בשר	1	0.2
אלהי ישראל	1	0.2
אדני	1	0.2
עליון	1	0.2
TOTAL	438	--

Table M. The words used for 'God' within Numbers and their frequency. These are the words and collocations which were considered for this investigation.

Do any patterns emerge when one examines the distribution of words for 'God' by text-type? In NT, only the proper name יהוה is used to refer to the Lord

12:2,2,4,5,6,8,9,13,14; 13:1,3; 14:3,8,9,9,10,11,13,14,14,16,18,20,21,26,28,35,37,40,41,42,43,43,44;
15:1,3,3,4,7,8,10,13,14,15,17,19,21,22,23,23,24,25,25,28,30,31,35,36,37,39,41,41;
16:3,3,5,7,7,9,11,15,16,17,19,20,23,28,29,30,30,35; 17:1,3,5,5,6,7,9,11,16,22,24,25,26,28;
18:1,6,8,12,13,15,17,19,19,20,24,25,26,28,28,29; 19:1,2,13,20; 20:3,4,6,7,9,12,13,16,23,27;
21:2,3,6,7,7,8,14,16,34; 22:8,13,18,19,22,23,24,25,26,27,28,31,31,32,34,35; 23:3,5,8,12,16,17,21,26;
24:1,6,11,13,13; 25:3,4,4,4,10,16; 26:1,4,9,52,61,65; 27:3,5,6,11,12,15,16,17,18,21,22,23;
28:1,3,6,7,8,11,13,15,16,19,24,26,27; 29:2,6,8,12,13,36,39; 30:1,2,3,4,6,9,13,17;
31:1,3,7,16,16,21,25,28,29,30,31,37,38,39,40,41,41,47,47,50,50,52,54;
32:4,7,9,10,12,13,13,14,20,21,22,22,22,23,27,29,31,32; 33:2,4,4,38,50; 34:1,13,16,29; 35:1,9,34;
36:2,2,5,6,10,13.

⁹⁴ Occurrences of אלהים: NUM 6:7; 10:9,10,10; 15:40,41,41,41; 16:9,22; 21:5; 22:9,10,12,18,20,22,38; 23:4,21,27; 24:2; 25:13; 27:16. This linguistic form is found 3x in reference to foreign gods (25:2[2x]; 33:4).

⁹⁵ Occurrences of אלהים(ה) within the Balaam Narrative: NUM 22:9,10,12,20,22,38; 23:4,27; 24:2.

⁹⁶ Occurrences of אל: NUM 12:13; 23:8,19,22,23; 24:4,8,16,23.

⁹⁷ Occurrences of יהוה אלהי+PNS: NUM 10:9,10; 15:41,41; 22:18; 23:21.

⁹⁸ Occurrences of שדי: NUM 24:4,16.

(107x),⁹⁹ with the exception of 5 occurrences of אלהים in the Balaam Narrative (22:9,20,22; 23:4; 24:2). These 5 occurrences are -PNS. Since there is no apparent grammatical motivation for the use of אלהים in these 5 instances (as in the use of PNS+אלהי Leviticus), these four occurrences may be candidates for literary or rhetorical analysis. Otherwise, אלהים is used 3x appellatively in reference to foreign gods, and these occurrences are always with a PNS (אלהיהן in 25:2[2x] and אלהיהם in 33:4). The arthrous form, האלהים, does not occur within NT. Therefore outside of the Balaam Narrative, יהוה is used exclusively in order to refer to the Lord.

Words for 'God' within Narrative Text in Numbers

Linguistic Form	Number of Occurrences	% of Occurrences
יהוה	107	95.5
אלהים	5	4.5
TOTAL	112	--

Table M. The Distribution of words for 'Deity' within Narrative Text in the Masoretic Text of Numbers.

The proper name יהוה is used almost exclusively in order to refer to the Lord in QF (90x).¹⁰⁰ The four exceptions are the use of אלהים 3x in 21:5 (The Bronze Serpent) and 22:12; 23:4 (The Balaam Narrative), and the use of האלהים once in 22:10 (The Balaam Narrative). These four occurrences of אלהים(ה) are -PNS. This suggests that the interchange between יהוה and אלהים in these instances may be candidates for literary or rhetorical analysis since their occurrence seems arbitrary rather than grammatically motivated as in Leviticus.

⁹⁹ Occurrences of יהוה in NT: NUM 1:19,54; 2:33,34; 3:1,4(2x),16,39,42,51(2x); 4:37,41,45,49(2x); 5:4; 7:3; 8:3,4,20,21,22; 9:5,18(2x),19,20(2x),23(3x); 10:13,33(2x),34; 11:1(3x),2,3,10,24,25,31,33(2x); 12:2,5,9; 13:3; 14:10,37,44; 15:36; 16:35; 17:5(2x),7,22,24,26; 20:6,9,13,27; 21:2,3,6; 22:22,23,24,25,26,27,28,31(2x); 23:16; 24:1; 25:3; 26:9,61; 27:5,22,23; 30:1,17; 31:7,31,37,38,39,40,41(2x),47,52,53; 33:2,4(2x),38; 34:29; 36:10,13.

¹⁰⁰ Occurrences of יהוה in QF: NUM 1:1,48;2:1; 3:5,11,14,40,44; 4:1,17,21; 5:1,5,11; 6:1,22; 7:4,11; 8:1,5,23; 9:1,7,8; 9:9; 10:1,29; 11:11,16,18,23; 12:2,4,6,8,13,14; 13:1; 14:11,13,20,26; 15:1,17,35,37; 16:15,19,23; 17:1,9,16,25; 18:1,8,20,25; 19:1; 20:7,12,23; 21:8,14,16,34; 22:32,34,35; 23:5; 25:4,10,16; 26:1,52,65; 27:6,12,15,18; 28:1; 30:2; 31:1,25; 33:50; 34:1,16; 35:1,9; 36:5,6.

Words for 'God' within Quotative Frames in Numbers

Linguistic Form	Number of Occurrences	% of Occurrences
יהוה	90	95.7
אלהים	3	3.2
האלהים	1	1.1
TOTAL	94	--

Table N. The Distribution of words for 'God' within Quotative Frames in the Masoretic Text of Numbers.

Within DD, the proper name יהוה occurs 183x.¹⁰¹ Appellative PNS + אלהי occurs 3x (+3ms in 6:7, +2mp in 10:10; 15:40). The collocation PNS + יהוה אלהי occurs 5x (+2mp in 10:9,10; 15:41[2x], +1cs in 22:18). Unbound אלהים occurs 3x in DD. It is found once in the idiomatic phrase להיות לכם לאלהים (15:41), which is identical to the same phrase in Leviticus in which אלהים is used as a pure appellative. This would lead one to suspect that, as in Leviticus, this use highlights the identity or status of the Lord as God, and therefore it is not used as a title. Anarthrous אלהים (-PNS) is found once in reference to the Lord in 22:38, and arthrous האלהים (-PNS) then occurs once in 23:27. Since these latter two occurrences are not found in the idiomatic phrase להיות לכם לאלהים, and since they are not grammatically selected with a PNS, their occurrence does seem arbitrary, and therefore they may be candidates for literary or rhetorical analysis. אלהי ישראל occurs 1x (16:9), as do אל (12:13) and אדני (14:17). The lone occurrence of this latter word in addressing the Lord is found in HD, which accords with similar usage in Exodus. The phrase אל אלהי הרוחת אל אלהי הרוחת occurs 1x (16:22), and יהוה אלהי הרוחת לכל־בשר also occurs 1x (27:15); both of these latter occurrences are found in HD in a plea to the Lord. Otherwise, the various categories of DD text-types do not seem to figure prominently in the selection of words for 'God'. Therefore יהוה is the standard word chosen to refer to the Lord, and as in Exodus, DD exhibits the greatest variation in words and collocations for referring to the Lord among the various text-types.

¹⁰¹ Occurrences of יהוה in DD: NUM 3:13,41,45; 5:6,8,16,18,21(2x),25,30; 6:2,5,6,8,12,14,16,17,20,21; 8:10,11(2x),12,13; 9:10,13,14; 10:29,32; 11:18,20,23,29(2x); 14:3,8,9(2x),14(2x),16,18,21,28,35,40,41,42,43(2x); 15:3(2x),4,7,8,10,13,14,15,19,21,22,23(2x),24,25(2x),28,30,31,39; 16:3(2x),5,7(2x),9,11,16(2x),17,20,28,29,30(2x); 17:3,6,11,27; 18:6,12,13,15,17,19(2x),24,26,28(2x),29; 19:2,13,20; 20:3,4,16; 21:7(2x); 22:8,13,19; 23:3,12,17,27; 24:11,13(2x); 25:4(2x); 26:4; 27:3,11,17,21; 28:3,6,7,8,11,13,15,16,19,24,26,27; 29:2,6,8,12,13,36,39; 30:3,4,6,9,13; 31:3,16(2x),21,28,29,30,50(2x); 32:4,7,9,12,13(2x),14,20,21,22(3x),23,27,29,31,32; 34:13; 35:34; 36:2(2x).

Words for 'God' within Direct Discourse in Numbers

Linguistic Form	Number of Occurrences	% of Occurrences
יהוה	183	92.0
אלהיו	1	0.5
אלהיכם	2	1.0
יהוה אלהיכם	4	2.0
יהוה אלהי	1	0.5
אלהים	2	1.0
האלהים	1	0.5
אלהי ישראל	1	0.5
אל	1	0.5
אדני	1	0.5
אל אלהי הרוחת לכלי-בשר	1	0.5
יהוה אלהי הרוחת לכלי-בשר	1	0.5
TOTAL	199	--

Table O. The Distribution of words for 'God' within Direct Discourse in the Masoretic Text of Numbers.

Poetic text occurs rather infrequently within the book of Numbers, however the Balaam Narrative in chapters 22-24 contains the greatest concentration of this text-type with the Oracles of Balaam. As one would expect with poetry, there is a multiplication of related terms, and it is only within the poetry of Numbers that the frequency of יהוה is surpassed by another term. Within the Oracles of Balaam, Balaam refers to God as אל 8x (23:8,19,22,23; 24:4,8,16,23). On the other hand, יהוה is the name of choice in poetry outside of the Balaam narrative with 5 occurrences (6:24,25,26; 10:35,36). יהוה then occurs twice within the Oracles of Balaam in 23:8 and 24:6. The collocation יהוה אלהיו is found once in 23:21, and then Balaam refers to the Lord as שדי twice in 24:4,16. עליון is found once in 24:16.

Words for 'God' within Poetry in Numbers

Linguistic Form	Number of Occurrences	% of Occurrences
יהוה	7	36.8
אל	8	42.1
יהוה אלהיו	1	5.3
שדי	2	10.5
עליון	1	5.3
TOTAL	19	--

Table P. The Distribution of words for 'God' within poetry in the Masoretic Text of Numbers.

One may make the following observations and draw the following conclusions from this data. First, יהוה and אלהים occur across all text-types, and

therefore text-type does not determine their selection. Second, outside of chapters 21-24 **להיות לכם אלהים** only occurs +PNS, bound, within the idiomatic expression **להיות לכם אלהים**, or in reference to foreign gods. This usage accords with that found in Leviticus, where the use of **אלהים** is grammatically or idiomatically motivated. This suggests that the use of **אלהים** (-PNS) in 21:5; 22:9,10,12,20,22,38; 23:4,27; 24:2 is grammatically arbitrary, and therefore this usage is a candidate for literary or rhetorical analysis. Third, the occurrence of *hapax legomena* in DD merits some discussion. **אלהי ישראל** occurs 1x (16:9), as do **אל** (12:13) and **אדני** (14:17). The lone occurrence of this latter word in addressing the Lord is found in HD, which accords with similar usage in Exodus. The phrase **אל אלהי הרוחת לכל-בשר** occurs 1x (16:22), and **יהוה אלהי הרוחת לכל-בשר** also occurs 1x (27:15); both of these latter occurrences are found in HD in a plea to the Lord.

2.1.5 Deuteronomy

The divine name **יהוה** occurs 233x unbound within Deuteronomy.¹⁰² The collocation **יהוה אלהי**+PNS occurs 308x.¹⁰³ This collocation occurs 3x with a 1cs PNS,¹⁰⁴ 234x with a 2ms PNS,¹⁰⁵ 2x with a 3ms PNS,¹⁰⁶ 23x with a 1cp PNS,¹⁰⁷ and

¹⁰² Occurrences of **יהוה**: DEU 1:3,8,27,34,36,37,41,42,43,45,45; 2:1,2,9,12,14,15,17,21,31; 3:2,21,23,24,26,26; 4:3,10,12,14,15,20,21,27,27,35,39; 5:3,4,5,5,11,22,28,28; 6:4,12,18,18,19,21,22,24; 7:4,7,8,8,15; 8:1,3,20; 9:3,4,4,5,7,8,8,9,10,10,11,12,13,16,18,18,19,19,20,22,23,24,25,25,26,26,28; 10:1,4,4,5,8,8,8,9,10,10,11,13,15; 11:4,7,9,17,17,21,23; 12:11,14,21,25,26,31; 13:18; 14:2; 15:2,4,9,20; 16:2,15,16; 17:10,16; 18:1,2,5,6,7,12,17,21,22,22; 19:17; 21:5,8,9; 23:2,3,3,4,4,9; 24:4,15; 26:3,7,8,10,17,18; 27:15; 28:7,8,9,10,11,11,12,13,20,21,22,24,25,27,28,35,36,37,48,49,59,61,63,63,64,65,68,69; 29:1,3,19,19,19,20,21,22,23,26,27; 30:8,9,20; 31:2,3,4,5,7,8,9,14,15,16,25,27,29; 32:3,6,9,12,19,27,30,36,48; 33:2,7,11,12,13,21,23,29; 34:1,4,5,5,9,10,11.

¹⁰³ Occurrences of **יהוה אלהי**+PNS: DEU 1:6,10,19,20,21,25,26,30,31,32,41; 2:7,7,29,30,33,36,37; 3:3,18,20,21,22; 4:2,3,4,5,7,10,19,21,23,23,24,25,29,30,31,34,40; 5:2,6,9,11,12,14,15,15,16,16,24,25,27,27,32,33; 6:1,2,4,5,10,13,15,15,16,17,20,24,25; 7:1,2,6,6,9,12,16,18,19,19,20,21,22,23,25; 8:2,5,6,7,10,11,14,18,19,20; 9:3,4,5,6,7,16,23; 10:9,12,12,12,14,17,20,22; 11:1,2,12,12,13,22,25,27,28,29,31; 12:4,5,7,7,9,10,11,12,15,18,18,18,20,21,27,27,28,29,31; 13:4,4,5,6,6,11,13,17,19,19; 14:1,2,21,23,23,24,24,25,26,29; 15:4,5,6,7,10,14,15,18,19,20,21; 16:1,1,2,5,6,7,8,10,10,11,11,15,15,16,17,18,20,21,22; 17:1,1,2,2,8,12,14,15,19; 18:5,7,9,12,13,14,15,16,16; 19:1,1,2,3,8,9,10,14; 20:1,4,13,14,16,17,18; 21:1,5,10,23; 22:5; 23:6,6,6,15,19,19,21,22,22,24; 24:4,9,13,18,19; 25:15,16,19,19; 26:1,2,2,3,4,5,10,10,11,13,14,16,19; 27:2,3,5,6,6,7,9,10; 28:1,1,2,8,9,13,15,45,47,52,53,58,62; 29:5,9,11,11,14,17,28; 30:1,2,3,3,4,5,6,6,7,9,10,10,16,16,20; 31:3,6,11,12,13,26.

¹⁰⁴ DEU 4:5; 18:16; 26:14.

¹⁰⁵ DEU 1:21,31; 2:7,7,30; 4:3,10,19,21,23,24,25,29,30,31,40; 5:6,9,11,12,14,15,15,16,16; 6:2,5,10,13,15,15; 7:1,2,6,6,9,12,16,18,19,19,20,21,22,23,25; 8:2,5,6,7,10,11,14,18,19; 9:3,4,5,6,7; 10:9,12,12,12,14,20,22; 11:1,12,12,29; 12:7,9,15,18,18,18,20,21,27,27,28,29,31; 13:6,11,13,17,19,19; 14:2,21,23,23,24,24,25,26,29; 15:4,5,6,7,10,14,15,18,19,20,21; 16:1,1,2,5,6,7,8,10,10,11,11,15,15,16,17,18,20,21,22; 17:1,1,2,2,8,12,14,15; 18:5,9,12,13,14,15,16;

46x with a 2mp PNS.¹⁰⁸ The construction PNS+יהוה אלהי אבותי occurs 6x.¹⁰⁹ אלהים is found 55x unbound within Deut. It occurs 39x anarthrous (14x in reference to the Lord),¹¹⁰ 4x arthrous in reference to the Lord,¹¹¹ 11x with a PNS (4x in reference to the Lord),¹¹² and the superlative construction אלהים אלהי occurs once.¹¹³ All occurrences with the 3mp PNS refer to a foreign god.¹¹⁴ אדני occurs 2x in HD,¹¹⁵ and the superlative construction אדני אדנים occurs once.¹¹⁶ אל occurs with an adjunct 7x within the prose sections in reference to the Lord,¹¹⁷ once in the idiomatic use אין לאל ידיו,¹¹⁸ 2x with an adjunct in reference to the Lord in poetry,¹¹⁹ and once without an adjunct in reference to the Lord in poetry.¹²⁰ צור is found 7x within the Song of Moses,¹²¹ and עליון is found once.¹²²

Do any patterns emerge if one divides the occurrences of words for 'God' by text-type? Within the prose sections of Deuteronomy, NT occurs rather infrequently since most of the book consists of DD (with QF). Poetic materials are found in the Song of Moses (32:1-43) and in the Blessing of Moses (33:2b-29).

Within NT, the proper name יהוה occurs 12x out of a total of 13 references to the Lord (92%).¹²³ האלהים occurs once in an epithet of Moses (משה איש האלהים).¹²⁴ The use of האלהים in the epithet of Moses therefore seems rhetorically significant.

19:1,1,2,3,8,9,10,14; 20:1,13,14,16,17; 21:1,5,10,23; 22:5; 23:6,6,6,15,19,19,21,22,22,24;
24:4,9,13,18,19; 25:15,16,19,19; 26:1,2,2,3,4,5,10,10,11,13,16,19; 27:2,3,5,6,6,7,9,10;
28:1,1,2,8,9,13,15,45,47,52,53,58,62; 29:11,11; 30:1,2,3,3,4,5,6,6,7,9,10,10,16,16,20; 31:3,6,11.

¹⁰⁶ DEU 17:19; 18:7.

¹⁰⁷ DEU 1:6,19,20,25,41; 2:29,33,36,37; 3:3; 4:7; 5:2,24,25,27,27; 6:4,20,24,25; 29:14,17,28.

¹⁰⁸ DEU 1:10,26,30,32; 3:18,20,21,22; 4:2,4,23,34; 5:32,33; 6:1,16,17; 8:20; 9:16,23; 10:17;
11:2,13,22,25,27,28,31; 12:4,5,7,10,11,12; 13:4,4,5,6; 14:1; 20:4,18; 29:5,9; 31:12,13,26.

¹⁰⁹ DEU 1:11,21; 4:1; 6:3; 12:1; 26:7; 27:3.

¹¹⁰ DEU 1:17; 4:7,32,33,24,26; 9:10; 21:23; 25:18; 26:17; 29:12; 32:17,39; 33:27.

¹¹¹ DEU 4:35,39; 7:9; 33:1.

¹¹² DEU 10:21; 31:17; 32:3,37.

¹¹³ DEU 10:17.

¹¹⁴ 7:16,25; 12:2,3,30(2x),31(2x); 20:18.

¹¹⁵ DEU 3:24; 9:26.

¹¹⁶ DEU 10:17.

¹¹⁷ DEU 4:24,31; 5:9; 6:15; 7:9-10, 21; 10:18.

¹¹⁸ DEU 28:32.

¹¹⁹ DEU 32:4,26.

¹²⁰ DEU 32:18.

¹²¹ DEU 32:4,15,18,30,31(2x),37.

¹²² DEU 32:8.

¹²³ Occurrences of יהוה in NT: DEU 1:3; 2:12,21; 28:69; 31:9,15; 34:1,5(2x),9,10,11.

¹²⁴ DEU 33:1.

Words for 'God' within Narrative Text in Deuteronomy

Linguistic Form	Occurrences	% of Occurrences
יהוה	12	92
האלהים	1	8
TOTAL	13	--

Table Q. The number of occurrences of words for 'God' within NT in the book of Deuteronomy.

Within QF, the proper name יהוה once again predominates. It is found 21x out of a total of 25 references to the Lord (84%).¹²⁵ The collocation יהוה אלהיך occurs 3x (12%),¹²⁶ and יהוה אלהינו is found 1x (4%).¹²⁷ Two out of the three occurrences of יהוה אלהיך, and the one occurrence of יהוה אלהינו are found in REQF, and therefore the selection of this form, which predominates in DD, may be a reflex of the surrounding DD text-type. The use of PNS+אלהי in this construction is a grammatical reflex of the author's need for a relational term since pronominal suffixes may not be used on the proper name יהוה.

Words for 'God' within Quotative Frames in Deuteronomy

Linguistic Form	Occurrences	% of Occurrences
יהוה	21	84
יהוה אלהיך	3	12
יהוה אלהינו	1	4
TOTAL	25	--

Table R. The number of occurrences of words for 'God' within QF of the book of Deuteronomy.

The greatest variation in ways of referring to the Lord is found in DD. Although יהוה occurs often (184x, 35.5%),¹²⁸ the collocation יהוה אלהיך is found most often within DD (229x, 44.1%).¹²⁹ יהוה אלהיכם occurs 46x (8.9%),¹³⁰ and יהוה אלהינו

¹²⁵ Occurrences of יהוה in QF: DEU 2:2,9,17,31; 3:2,23,26; 4:10; 5:28; 9:12,13; 10:1,11; 18:17; 31:2,14,16,25; 32:48; 34:4.

¹²⁶ DEU 9:4; 26:5,13. The last two occurrences are found in REQF.

¹²⁷ DEU 1:6. This occurrence is found within a REQF.

¹²⁸ Occurrences of יהוה in DD: DEU 1:8,27,34,36,37,41,43,45(2x); 2:1,14,15; 3:20,21,24,26; 4:3,12,14,15,20,21,27(2x),35,39; 5:3,4,5(2x),11,22,28; 6:4,12,18(2x),19,21,22,24; 7:4,7,8(2x),15; 8:1,3,20; 9:3,4(2x),5,7,8(2x),9,10(2x),11,16,18(2x),19(2x),20,22,23,24,25(2x),26(2x),28; 10:4(2x),5,8(3x),9,10(2x),13,15; 11:4,7,9,17(2x),21,23; 12:11,14,21,25,26,31; 13:18; 14:2; 15:2,4,9,20; 16:2,15,16; 17:10,16; 18:1,2,5,6,7,12,21,22(2x); 19:17; 21:5,8,9; 23:2,3(2x),4(2x),9; 24:4,15; 26:3,7,8,10,17,18; 27:15; 28:7,8,9,10,11(2x),12,13,20,21,22,24,25,27,28,35,36,37,48,49,59,61,63(2x),64,65,68; 29:1,3,19(3x),20,22,24,26,27; 30:8,9,20; 31:3,4,5,7,8,27,29.

¹²⁹ Occurrences of יהוה אלהיך in DD: DEU 1:21,31; 2:7(2x),30; 4:3,10,19,21,23,24,25,29,30,31,40; 5:6,9,11,12,14,15(2x),16(2x); 6:2,5,10,13,15; 7:1,2,6(2x),9,12,16,18,19(2x),20,21,22,23,25; 8:2,5,6,7,10,11,14,18,19; 9:3,5,6,7; 10:9,12(3x),14,20,22; 11:1,12(2x),29; 12:7,9,15,18(3x),20,21,27(2x),28,29,31; 13:6,11,13,17,19(2x); 14:2,21,23(2x),24(2x),25,26,29; 15:4,5,6,7,10,14,15,18,19,20,21; 16:1(2x),2,5,6,7,8,10(2x),11(2x),15(2x),16,17,18,20,21,22;

occurs 22x (4.2%).¹³¹ יהוה אלהי occurs 3x (0.6%)¹³² and יהוה אלהיו 2x (0.4%).¹³³ The God of the fathers is referred to variously as יהוה אלהי אבותיך (4x, 0.8%),¹³⁴ יהוה אלהי אבותיכם (2x, 0.4%),¹³⁵ and יהוה אלהי אבותינו (1x, 0.2%).¹³⁶ Anarthrous and unbound אלהים occurs 10x in reference to the Lord (1.9%),¹³⁷ אלהים occurs 3x (0.6%),¹³⁸ אלהיך 1x (0.2%),¹³⁹ and אלהי 1x (0.2%).¹⁴⁰ The superlative constructions אלהים אלהים and אלהים אדני אדנים each occur once.¹⁴¹ The construction ADJUNCT+אל is found 7x within prose DD in reference to the Lord.¹⁴² אל without an adjunct is found one time in DD, however this is a general appellative usage which denotes class, and it does not refer to the Lord alone.¹⁴³ This latter usage is singular, and therefore it merits consideration in literary or rhetorical analysis.

17:1(2x),2,8,12,14,15; 18:5,9,12,13,14,15,16; 19:1(2x),2,3,8,9,10,14; 20:1,13,14,16,17; 21:1,5,10,23; 22:5; 23:6(3x),15,19(2x),21,22(2x),24; 24:4,9,13,18,19; 25:1,16,19(2x); 26:1,2(2x),3,4,10(2x),11,16,19; 27:2,3,5,6(2x),7,9,10; 28:1(2x),2,8,9,13,15,45,47,52,53,58,62; 29:11(2x); 30:1,2,3(2x),4,5,6(2x),7,9,10(2x),16(2x),20; 31:3,6,11.

¹³⁰ Occurrences of יהוה אלהיכם: DEU 1:10,26,30,32; 3:18,20,21,22; 4:2,4,23,34; 5:32,33; 6:1,16,17; 8:20; 9:16,23; 10:17; 11:2,13,22,25,27,28,31; 12:4,5,7,10,11,12; 13:4(2x),5,6; 14:1; 20:4,18; 29:5,9; 31:12,13,26.

¹³¹ Occurrences of יהוה אלהי: DEU 1:19,20,25,41; 2:29,33,36,37; 3:3; 4:7; 5:2,24,25,27(2x); 6:4,20,24,25; 29:14,17,28.

¹³² DEU 1:5; 18:16; 26:14.

¹³³ DEU 17:19; 18:7.

¹³⁴ DEU 1:21; 6:3; 12:1; 27:3.

¹³⁵ DEU 1:11; 4:1.

¹³⁶ DEU 26:7.

¹³⁷ DEU 1:17; 4:32,33; 5:24,26; 9:10; 21:23; 25:18; 26:17; 29:12.

¹³⁸ DEU 4:35,39; 7:9.

¹³⁹ DEU 10:21.

¹⁴⁰ DEU 31:17.

¹⁴¹ DEU 10:17.

¹⁴² DEU 4:24,31; 5:9; 6:15; 7:9-10,21; 10:18.

¹⁴³ DEU 3:24.

Words for 'God' within Direct Discourse in Deuteronomy

Word	Occurrences	% of Occurrences
יהוה	184	35.5
יהוה אלהיך	229	44.1
יהוה אלהיכם	46	8.9
יהוה אלהינו	22	4.2
יהוה אלהי	3	0.6
יהוה אלהיו	2	0.4
יהוה אלהי אבתיך	4	0.8
יהוה אלהי אבותיכם	2	0.4
יהוה אלהי אבותינו	1	0.2
אלהים	10 ¹⁴⁴	1.9
האלהים	3	0.6
אלהיך	1	0.2
אלהי	1	0.2
אלהי אלהים	1	0.2
אדני	2	0.4
אדני אדנים	1	0.2
אל+ADJUNCT	7 ¹⁴⁵	1.3
TOTAL	519	--

Table S. The number of occurrences of words for 'God' within DD in the book of Deuteronomy.

The poetic texts of Deuteronomy occur as DD in the mouth of Moses (The Song of Moses, 32:1-43; The Blessing of Moses, 33:2b-29). There is a multiplication of similar terms for 'God', as one would expect. יהוה is found most frequently with 15 occurrences (45.5%).¹⁴⁶ אלהים is found 3x (9.1%),¹⁴⁷ אלהינו 1x (3.0%),¹⁴⁸ and the rare form אלהימו 1x (3.0%).¹⁴⁹ The infrequently occurring form אל(ו)ה is found 2x (6.1%).¹⁵⁰ The metaphorical term צור occurs 7x (21.2%), with or without the article, with or without a PNS, and with or without an adjunct.¹⁵¹ אל, which is not uncommon within Biblical poetry, is found 3x (9.1%) in reference to the Lord (only once without an adjunct).¹⁵² אל also occurs twice in reference to foreign gods, once with the attributive נכר,¹⁵³ and once without an adjunct.¹⁵⁴

¹⁴⁴ Anarthrous and unbound אלהים occurs a total of 36x, however 24 occurrences refer to a foreign god, and at least two occurrences are ambiguous (4:7,34).

¹⁴⁵ The occurrence of אין לאל ידיך is idiomatic, and therefore it does not necessarily refer to the Lord.

¹⁴⁶ Occurrences of יהוה: DEU 32:3,6,9,12,19,27,36; 33:2,7,11,12,13,21,23,29.

¹⁴⁷ DEU 32:17,39; 33:27.

¹⁴⁸ DEU 32:3.

¹⁴⁹ DEU 32:37.

¹⁵⁰ 32:15,17.

¹⁵¹ DEU 32:4,15,18,30,31(2x),37.

¹⁵² DEU 32:4,18,26. אל refers to foreign gods in 32:12,21.

¹⁵³ DEU 32:12.

Words for 'God' Within Poetic Text in Deuteronomy

Word	Occurrences	% of Occurrences
יהוה	15	45.5
אלהים	3	9.1
אלהינו	1	3.0
אלהימו	1	3.0
אל(ו)ה	2	6.1
צור	7	21.2
אל	3	9.1
עליון	1	3.0
TOTAL	33	--

Table T. The number of occurrences of words for 'God' within the poetic text of the book of Deuteronomy.

Therefore one may make the following observations and draw the following conclusions from this presentation of the data. First, אלהים occurs once in 33:1 in NT in the epithet of Moses, and in DD anarthrous and unbound אלהים occurs 10x in reference to the Lord,¹⁵⁵ arthrous האלהים occurs 3x,¹⁵⁶ אלהיך 1x,¹⁵⁷ and אלהי 1x.¹⁵⁸ Of these occurrences, those which are –PNS appear to be grammatically unmotivated in relation to יהוה, and therefore they merit literary or rhetorical analysis. Second, the superlative constructions אלהי אלהים and אדני אדנים each occur once.¹⁵⁹ Therefore these infrequently occurring modes of reference deserve attention. Third, the construction ADJUNCT+אל is found 7x within prose DD in reference to the Lord.¹⁶⁰ אל without an adjunct is found one time in DD, however this is a general appellative usage which denotes class, and it does not refer to the Lord alone.¹⁶¹ The use of אל in reference to the Lord seems significant in comparison with the more frequently occurring form יהוה and אלהים, and therefore this linguistic form deserves attention. Although יהוה alone occurs in QF, יהוה and אלהים are both found across all other text-types. Thus their occurrence appears to be arbitrary, and this interchange is a candidate for literary or rhetorical analysis. At the same time, this interchange is not as frequent as in Genesis and Exodus.

¹⁵⁴ DEU 32:21.

¹⁵⁵ DEU 1:17; 4:32,33; 5:24,26; 9:10; 21:23; 25:18; 26:17; 29:12.

¹⁵⁶ DEU 4:35,39; 7:9.

¹⁵⁷ DEU 10:21.

¹⁵⁸ DEU 31:17.

¹⁵⁹ DEU 10:17.

¹⁶⁰ DEU 4:24,31; 5:9; 6:15; 7:9-10,21; 10:18.

¹⁶¹ DEU 3:24.

2.3 Results

What are the overall observations and conclusions which may be drawn from the preceding text-analysis of words for 'God' within the Pentateuch? In relation to the discussion in Part II of the preceding materials, the interchange between יהוה and אלהים occurs across all text-types, except in the book of Leviticus. Therefore interchange does not appear to be a discourse routine. Moreover, this interchange is most frequent in Genesis, Exodus, and Numbers 21-24. A discourse analysis of the interchange in words for 'God' therefore suggests that a poetic analysis of the interchange between יהוה and אלהים(ה) in Genesis, Exodus, and Numbers 21-24 is justified. This interchange does not accord with any recognizable grammatical or morphological patterns.

APPENDIX 7

A STRUCTURAL DISPLAY OF WORDS FOR 'GOD' IN THE PENTATEUCH BY TEXT-TYPE

1.0 Genesis

CREATION 1:1-2:3

NT1:1-2 v.1 ברא אלהים

v.2 ורוח אלהים מרחפת על־פני המים

QF1:3a ויאמר אלהים

DD1:3b

NT1:4-5 v.4 וירא אלהים...ויבדל אלהים

v.5 ויקרא אלהים

QF1:6a ויאמר אלהים

DD1:6b

NT1:7-8 v.7 ויעש אלהים

v.8 ויקרא אלהים

QF1:9a ויאמר אלהים

DD1:9b

NT1:10 ויקרא אלהים...וירא אלהים

QF1:11a ויאמר אלהים

DD1:11b

NT1:11c-13

QF1:14a ויאמר אלהים

DD1:14b-16a

NT1:16b-19 v.16 ויעש אלהים

v.17 ויתן אתם אלהים...וירא אלהים

QF1:20a ויאמר אלהים

DD1:20b

NT1:21-23 v.21 ויברא אלהים...וירא אלהים

v.22 ויברך אתם אלהים

QF1:24a ויאמר אלהים

DD1:24b

NT1:24c-25 v.25 ויעש אלהים...וירא אלהים

QF1:26a ויאמר אלהים

DD1:26b

NT1:27-28a v.27 ויברא אלהים...בצלם אלהים ברא אתו

v.28 ויברך אתם אלהים

QF1:28b ויאמר להם אלהים

DD1:28c

QF1:29a ויאמר אלהים

DD1:29b-30a

NT1:30b-2:3 v.31 וירא אלהים

2:2 ויכל אלהים

v.3 ויברך אלהים...אשר־ברא אלהים לעשות

CREATION AND FALL 2:4-3:24

2:4 אלה תולדת

NT2:4-15 v.4 ביום עשות יהוה אלהים ארץ ושמים

v.5 לא המטיר יהוה אלהים

v.7 וייצר יהוה אלהים

v.8 ויטע יהוה אלהים

v.9 ויצמח יהוה אלהים

v.15 ויקח יהוה אלהים

QF2:16a ויצו יהוה אלהים עליהאדם לאמר

DD2:16b-17

QF2:18a ויאמר יהוה אלהים

DD2:18b

NT2:19-22 v.19 וייצר יהוה אלהים

v.21 ויפל יהוה אלהים

v.22 ויבן יהוה אלהים

QF2:23a

DD2:23b POETIC TEXT

NT2:24-25

NT3:1a אשר עשה יהוה אלהים

QF3:2b

DD3:2c

REQF3:2d אמר אלהים

REDD3:2e

QF3:3a

DD3:3b-d

REQF3:3c אמר אלהים

REDD3:3d

QF3:4a

DD3:4b-5 v.5 כי ידע אלהים...והייתם כאלהים

NT3:6-8 v.8 וישמעו את־קול יהוה אלהים מתהלך בגן...מפני יהוה אלהים

QF3:9a ויקרא יהוה אלהים אליהאדם ויאמר לו

DD3:9b

QF3:10a

DD3:10b

QF3:11a

DD3:11b

QF3:12a

DD3:12b

QF3:13a ויאמר יהוה אלהים לאשה

DD3:13b

QF3:13c

DD3:13d

QF3:14a ויאמר יהוה אלהים אליהנחש

DD3:14b-15 POETIC TEXT

QF3:16a

DD3:16b POETIC TEXT

QF3:17a

DD3:17b-19 POETIC TEXT

REQF3:17c

REDD3:17d

DD3:17e-19

NT3:20-21 v.21 ויעש יהוה אלהים לאדם

QF3:22a ויאמר יהוה אלהים

DD3:22b

NT3:23-24 v.23 וישלחו יהוה אלהים

CAIN AND ABEL 4:1-16

NT4:1a

QF4:1b

DD4:1c קניתי איש את־יהוה

NT4:2-5 v.3 מנחה ליהוה

v.4 ויאמר יהוה אל־קין

QF4:6a ויאמר יהוה אל־קין

DD4:6b-7

NT4:8

QF4:9a ויאמר יהוה אל־קין

DD4:9b

QF4:9c

DD4:9d

QF4:10a

DD4:10b-12

QF4:13a ויאמר קין אל־יהוה

DD4:13b-14

QF4:15a ויאמר לו יהוה

DD4:15b

NT4:15c-16 v.15 וישם יהוה

v.16 מלפני יהוה

THE GENEALOGY OF CAIN

NT4:17-22

QF4:23a

DD4:23b-24 POETIC TEXT

SETH

NT4:25a

QF4:25b

DD4:25c שת־לי אלהים זרע אחר

NT4:26 אז היחל לקרא בשם יהוה

THE GENEALOGY OF ADAM 5:1-32

NT5:1-28 v.1 ביום ברא אלהים אדם בדמות אלהים עשה אתו

v.22 ויתהלך חנוך את־האלהים

v.24 ויתהלך חנוך את־האלהים ואיננו כִּי־לקח אתו אלהים

QF5:29a

DD5:29b האדמה אשר אררה יהוה

NT5:30-32

NT6:1-2 v.1 ויראו בני־האלהים את־בנות האדם

QF6:3a ויאמר יהוה

- DD6:3b
 NT6:4-6 v.4 אשר יבאו בני האלהים אל-בנות האדם
 v.5 וירא יהוה
 v.6 וינחם יהוה
 QF6:7a ויאמר יהוה
 DD6:7b
 NT6:8 ונח מצא חן בעיני יהוה
- NOAH 6:9-9:29 אלה תולדת נח
 NT6:9-12 v.9 את-האלהים התהלך-נח
 v.11 ותשחת הארץ לפני האלהים
 v.12 וירא אלהים
 QF6:13a ויאמר אלהים לנח
 DD6:13b-21
 NT6:22 ויעש נח ככל אשר צוה אתו אלהים כן עשה
 QF7:1a ויאמר יהוה לנח
 DD7:1b-4
 NT7:5 ויעש נח ככל אשר-צוהו יהוה
 NT7:6-24 v.9 כאשר צוה אלהים את-נח
 v.16 כאשר צוה אתו אלהים ויסגר יהוה בעדו
 NT8:1-14 v.1 ויזכר אלהים את-נח...ויעבר אלהים רוח
 QF8:15 וידבר אלהים אל-נח לאמר
 DD8:16-17
 NT8:18-19
 NT8:20-21a v.20 ויבן נח מזבח ליהוה
 v.21 וירח יהוה
 QF8:21b ויאמר יהוה אל-לבו
 DD8:21c-22
 POETIC TEXT 8:22
 NT9:1a ויברך אלהים
 QF9:1b
 DD9:1c-7
 POETIC TEXT 9:6-7
 v.6 כי בצלם אלהים עשה את-האדם
 QF9:8 ויאמר אלהים אל-נח
 DD9:9-11
 QF9:12a ויאמר אלהים
 DD9:12b-16 v.16 לזכר ברית עולם בין אלהים
 QF9:17a ויאמר אלהים אל-נח
 DD9:17b
 NT9:18-24
 QF9:25a
 DD9:25b POETIC TEXT
 QF9:26a
 DD9:26b-27 POETIC TEXT
 v.26 ברוך יהוה אלהי שם
 v.27 יפת אלהים ליפת
 NT9:28-29

THE TABLE OF NATIONS 10:1-32 ואלה תולדת בני נח

NT10:1-9a v.9 הוא־היה גבר־צייד לפני יהוה

QF10:9b

DD10:9c כנמרד גבור ציד לפני יהוה

NT10:10

...

BABEL 11:1-9

NT11:1-2

QF11:3a

DD11:3b

QF11:4a

DD11:4b

NT11:5 וירד יהוה

QF11:6a ויאמר יהוה

DD11:6b-7

NT11:8-9 v.8 ויפץ יהוה

v.9 בלל יהוה...ומשם הפיצם יהוה

THE GENEALOGY OF SHEM 11:10-26 אלה תולדת שם

NT11:10-26

THE GENEALOGY OF TERAH 11:27-25:11 ואלה תולדת תרח

NT11:27-32

QF12:1a ויאמר יהוה אל־אברם

DD12:1b-3

NT12:4-7a v.4 כאשר דבר אליו יהוה

v.7 וירא יהוה אל־אברם

QF12:7b

DD12:7c

NT12:7d-9 v.7 ויבן שם מזבח ליהוה הנראה אליו

v.8 ויבן שם מזבח ליהוה ויקרא בשם יהוה

NT12:10-11a

QF12:11b

DD12:11c-13

NT12:14-17 v.17 וינגע יהוה את־פרעה

QF12:18a

DD12:18b-19

NT12:20

NT13:1-7 v.4 ויקרא שם אברם בשם יהוה

QF13:8a

DD13:8b-9

NT13:10-13 v.10 לפני שחת יהוה את־סדם ואת־עמרה כגן־יהוה

v.13 ואנשי סדם רעים וחטאים ליהוה מאד

QF13:14a ויהוה אמר אל־אברם

DD13:14b-17

NT13:18 ויבן־שם מזבח ליהוה

NT14:1-18 v.18 והוא כהן לאל עליון

QF14:19a

DD14:19b-20a POETIC TEXT

v.19 ברוך אברם לאל עליון קנה שמים וארץ

v.20 וברוך אל עליון

NT14:20b

QF14:21a

DD14:21b

QF14:22a

DD14:22b-24 v.22 הרימתי ידי אליהוה אל עליון קנה שמים וארץ

REQF14:23b

REDD14:23c

DD14:24

QF15:1a היה דברייהוה אל-אברם במחזה לאמר

DD15:1b

QF15:2a

DD15:2b (HD) אדני יהוה מהתתן-לי

QF15:3a

DD15:3b

QF15:4a והנה דברייהוה אליו לאמר

DD15:4b

NT15:5a

QF15:5b

DD15:5c

NT15:6 והאמין ביהוה ויחשבה לו צדקה

QF15:7a

DD15:7b אני יהוה אשר הוצאתיך מאור כשדים

QF15:8a

DD15:8b (HD) אדני יהוה במה אדע כי אירשנה

QF15:9a

DD15:9b

NT15:10-12

QF15:13a

DD15:13b-16

NT15:17

QF15:18a כרת יהוה את-אברם ברית לאמר

DD15:18b-21

NT16:1

QF16:2a

DD16:2b עצרני יהוה מלדת

NT16:2c-4

QF16:5a

DD16:5b ישפט יהוה ביני וביניך

QF16:6a

DD16:6b

NT16:6c-7 v.7 וימצאה מלאך יהוה

QF16:8a

DD16:8b
 QF16:8c
 DD16:8d
 QF16:9a ויאמר לה מלאך יהוה
 DD16:9b
 QF16:10a ויאמר לה מלאך יהוה
 DD16:10b
 QF16:11a ויאמר לה מלאך יהוה
 DD16:11b-12 POETIC TEXT
 כי שמע יהוה v.11
 QF16:13a ותקרא שם־יהוה הדבר אליה
 DD16:13b אתה אל ראי
 NT16:14-16

 NT17:1a וירא יהוה אל־אברם
 QF17:1b
 DD17:1c-2 v.1 אני אל שדי
 NT17:3a
 QF17:3b וידבר אתו אלהים לאמר
 DD17:4-8 v.7 לברית עולם להיות לך לאלהים
 והייתי להם לאלהים v.8
 QF17:8a ויאמר אלהים אל־אברהם
 DD17:8b-14
 QF17:15a ויאמר אלהים אל־אברהם
 DD17:15b-16
 NT17:17a
 QF17:17b
 DD17:17c
 QF17:18a ויאמר אברהם אל־האלהים
 DD17:18b
 QF17:19a ויאמר אלהים
 DD17:19b-21
 NT17:22 ויעל אלהים מעל אברהם
 NT17:23-27 v.23 כאשר דבר אתו אלהים

 NT18:1-2 v.1 וירא אליו יהוה
 QF18:3a
 DD18:3b-5a
 QF18:5b
 DD18:5c
 NT18:6
 ...

 QF18:13a ויאמר יהוה אל־אברהם
 DD18:13b
 REQF18:13c
 REDD18:13d
 DD18:14 היפלא מיהוה דבר
 QF18:15a

DD18:15b
 QF18:15c
 DD18:15d
 NT18:16
 QF18:17a ויהוה אמר
 DD18:17b-19 v.19 ושמרו דרך יהוה...למען הביא יהוה
 QF18:20a ויאמר יהוה
 DD18:20b-21
 NT18:22-23a v.22 ואברהם עודנו עמד לפני יהוה
 QF18:23b
 DD18:24b-25
 QF18:26a ויאמר יהוה
 DD18:26b
 QF18:27a
 DD18:27b-28a v.27 לדבר אל־אדני
 QF18:28b
 DD18:28c
 QF18:29a
 DD18:29b
 QF18:29c
 DD18:29d
 QF18:30a
 DD18:30b (HD) אל־נא יחר לאדני
 QF18:30c
 DD18:30d
 QF18:31a
 DD18:31b (HD) הואלתי לדבר אל־אדני
 QF18:31c
 DD18:31d
 QF18:32a
 DD18:32b (HD) אל־נא יחר לאדני
 QF18:32c
 DD18:32d
 NT18:33 וילך יהוה

 NT19:1
 ...
 QF19:12a
 DD19:12b-13 v.13 כִּי־גדלה צעקתם אח־פני יהוה וישלחנו יהוה לשחתה
 NT19:14a
 QF19:14b
 DD19:14c כִּי־משחית יהוה את־העיר
 NT19:14d
 QF19:15a
 DD19:15b
 NT19:16 בחמלת יהוה עליו
 QF19:17a
 DD19:17b

QF19:18a
 DD19:18b-20
 QF19:21a
 DD19:21b-22
 NT19:23-28 v.24 ויהוה המטיר על־סדם ועל־עמרה...מאת יהוה מן־השמים
 את־פני יהוה v.27
 NT19:29-30 v.29 ויהי בשחת אלהים...ויזכר אלהים את־אברהם
 QF19:31a
 DD19:31b-32
 NT19:33
 QF19:34a
 DD19:34b
 NT19:35-38

NT20:1
 QF20:2a
 DD20:2b
 NT20:3a ויבא אלהים אל־אבימלך
 QF20:3b
 DD20:3c
 NT20:4a
 QF20:4b
 DD20:4c-5 (HD) v.4 אדני
 QF20:6a ויאמר אליו האלהים
 DD20:6b-7
 NT20:8-9a
 QF20:9b
 DD20:9c
 QF20:10a
 DD20:10b
 QF20:11a
 DD20:11b
 REQF20:11c
 REDD20:11d רק אין־יראת אלהים
 DD20:12-13 v.13 כאשר התעו אתי אלהים מבית אבי
 REQF20:13b
 REDD20:13c

NT20:14
 QF20:15a
 DD20:15b
 QF20:16a
 DD20:16b
 NT20:17-18 v.17 ויתפלל אברהם אל־האלהים וירפא אלהים את־אבימלך
 כִּי־עצר עצר יהוה v.18

SARAH CONCEIVES, HAGAR DRIVEN AWAY

NT21:1-5 v.1 ויהוה פקד...ויעש יהוה
 אשר־דבר אתו אלהים v.2
 כאשר צוה אתו אלהים v.4

QF21:6a
 DD21:6b צחק עשה לי אלהים
 QF21:7a
 DD21:7b
 NT21:8-9
 QF21:10a
 DD21:10b
 NT21:11
 QF21:12a ויאמר אלהים אלי־אברהם
 DD21:12b-13
 NT21:14-17a v.17 וישמע אלהים
 QF21:17b ויקרא מלאך אלהים אלי־הגר
 DD21:17b-18 v.17 שמע אלהים
 NT21:19-21 v.19 ויפקח אלהים
 v.20 ויהי אלהים את־הנער

ABIMELECH AND THE WELLS

QF21:22a
 DD21:22b-23 v.22 אלהים עמך
 v.23 השבעה לי באלהים
 QF21:24a
 DD21:24b
 NT21:25
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NT21:33-34 v.33 ויקרא־שם בשם יהוה אל עולם

AKEDAH

NT22:1a והאלהים נסה את־אברהם
 QF22:1b
 DD22:1c
 QF22:1d
 DD22:1c
 QF22:2a
 DD22:2b
 NT22:3-4 v.3 המקום אשר־אמר־לו האלהים
 QF22:5a
 DD22:5b
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 QF22:7a
 DD22:7b
 QF22:7c
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 QF22:7c
 DD22:7f
 QF22:8a
 DD22:8b אלהים יראה־לו השה
 NT22:8c-10 v.9 אשר אמר־לו האלהים
 QF22:11a

DD22:11b ויקרא אליו מלאך יהוה
 QF22:11c
 DD22:11d
 QF22:12a
 DD22:12b ירא אלהים אתה
 NT22:13-14a v.14 שם המקום ההוא יהוה יראה
 QF22:14b
 DD22:14c בהר יהוה יראה
 QF22:15-16a v.15 ויקרא מלאך יהוה אל־אברהם
 DD22:16b-18 v.16 נאם־יהוה
 NT22:19
 QF22:20a
 DD22:20b-24(-22)
 (NT22:23-24)

NT23:1-3a
 QF23:3b
 DD23:4
 QF23:5
 DD23:6 אדני נשׁיֵא אלהים
 NT23:7
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NT24:1 ויהוה ברך את־אברהם בכל
 QF24:2a
 DD24:2b-4 v.3 ואשביעך ביהוה אלהי השמים ואלהי הארץ
 QF24:5a
 DD24:5b
 QF24:6a
 DD24:6b-8 v.7 יהוה אלהי השמים...
 REQF24:7b
 REDD24:7c
 DD24:7d-8

NT24:9-11
 QF24:12a
 DD24:12b-14 v.12 יהוה אלהי אדני אברהם
 NT24:15-17a
 QF24:17b
 DD24:17c
 QF24:18a
 DD24:18b
 NT24:19a
 QF24:19b
 DD24:19c
 NT24:20-22 v.21 לדעת ההצליח יהוה דרכו אמ־לא
 QF24:23a
 DD24:23b
 QF24:24a
 DD24:24b

QF24:25a
 DD24:25b
 NT24:26 ויקד האיש וישתחו ליהוה
 QF24:27a
 DD24:27b ברוך יהוה אלהי אדני אברהם...אנכי בדרך נחני יהוה
 NT24:28-30a
 QF24:30b
 DD24:30c
 NT24:30d
 QF24:31a
 DD24:31b ברוך יהוה
 NT24:32-33a
 QF24:33b
 DD24:33c
 QF24:33d
 DD24:33e
 QF24:34a
 DD24:34b-49 v.35 ויהוה ברך את־אדני מאד
 REQF24:37a
 REDD24:37b-38
 REQF24:39a
 REDD24:39b
 REQF24:40a
 REDD24:40b-41 v.40 יהוה אשר־התהלכתי לפניו
 DD24:42a
 REQF24:42b
 REDD24:42c-44 v.42 יהוה אלהי אדני אברהם
 v.44 אשר הורחץ יהוה לבן־אדני
 DD24:45a
 REQF24:45b
 REDD24:45c
 DD24:46
 REQF24:46b
 REDD24:46c
 DD24:46d
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 REDD24:47b
 REQF24:47c
 REDD24:47d
 DD24:47e-49 v.48 ואקד ואשתחוה ליהוה ואברך את־יהוה אלהי אדני אברהם
 QF24:50a
 DD24:50b-51 v.50 מיהוה יצא הדבר
 v.51 כאשר דבר יהוה
 NT24:52-54a v.52 וישתחו ארצה ליהוה
 QF24:54b
 DD24:54c
 QF24:55a
 DD24:55b
 QF24:56a

DD24:56b ויהוה הצליח דרכי

QF24:57a

DD24:57b

...

NT25:1-11 v.11 ויברך אלהים את־יצחק בנו

THE GENEALOGY OF ISHMAEL 25:12-18 ואלה תלדת ישמעל

NT25:12-18

ISAAC 25:19-35:29 ואלה תולדת יצחק

NT25:19-22a v.21 ויעתר יצחק ליהוה...ויעתר לו יהוה

QF25:22b

DD25:22c

NT25:22d ותלך לדרש את־יהוה

QF25:23a ויאמר יהוה לה

DD25:23b POETIC TEXT

NT25:24

...

NT26:1-2a v.2 וירא אליו יהוה

QF26:2b

DD26:2c-5

NT26:6

...

NT26:12-15 v.12 ויברכהו יהוה

...

QF26:22b

DD26:22c הרחיב יהוה לנו

NT26:23

NT26:24a וירא אליו יהוה

QF26:24b

DD26:24c אנכי אלהי אברהם אביך

NT26:25-26 v.25 ויקרא בשם יהוה

QF26:27a

DD26:27b

QF26:28a

DD26:28b-29 v.28 היה יהוה עמך

v.29 אתה עתה ברוך יהוה

NT26:30-33

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QF27:6a

DD27:6b

REQF27:6c

REDD27:7 ואברהככה לפני יהוה

DD27:8-10

...

QF27:20a

DD27:20b

QF27:20c

DD27:20d כי הקרה יהוה אלהיך לפני

...

QF27:27b

DD27:27c-29 POETIC TEXT

v.27 אשר ברכו יהוה

v.28 ויתן־לך האלהים

NT27:30

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JACOB FLEES

NT28:1a

QF28:1b

DD28:1c-4 v.3 ואל שדי יברך אתך

v.4 אשר־נתן אלהים לאברהם

...

NT28:10-13a v.12 מלאכי אלהים עלים וירדים בו

v.13 והנה יהוה נצב עליו

QF28:13b

DD28:13c-15 v.13 אני יהוה אלהי אברהם אביך ואלהי יצחק

NT28:16a

QF28:16b

DD28:16c יש יהוה במקום הזה ואנכי לא ידעתי

NT28:17a

QF28:17b

DD28:17c אין זה כי אם־בית אלהים

NT28:18-19 v.19 ויקרא את־שם־המקום ההוא בית־אל

QF28:20a

DD28:20b-22 v.20 אם יהיה אלהים עמדי

v.21 והיה יהוה לי לאלהים

v.22 יהיה בית אלהים

JACOB SERVES LABAN

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NT29:31-32a v.31 וירא יהוה כי־שנאה לאה

QF29:32b

DD29:32c כי ראה יהוה בעניי

NT29:33b

DD29:33c כי־שמע יהוה

NT29:33d-34a

QF29:34b

DD29:34c

NT29:35a

QF29:35b
 DD29:35c הפעם אודה את־יהוה
 NT29:35d

NT30:1a
 QF30:1b
 DD30:1c
 NT30:2a
 QF30:2b
 DD30:2c התחת אלהים אנכי
 QF30:3a
 DD30:3b
 NT30:4-5
 QF30:6a
 DD30:6b דנני אלהים
 NT30:7
 QF30:8a
 DD30:8b נפתולי אלהים
 NT30:8c
 ...

NT30:17 וישמע אלהים אל־לאה
 QF30:18a
 DD30:18b נתן אלהים שכרי
 NT30:18c-19
 QF30:20a
 DD30:20b זבדני אלהים
 NT30:20c-23a v.22 ויזכר אלהים את־רחל וישמע אליה אלהים
 QF30:23b
 DD30:23c אסף אלהים את־חרפתי
 NT30:24a
 QF30:24b
 DD30:24c יסף יהוה לי בן אחד
 NT30:25a
 QF30:25b
 DD30:25c-26
 QF30:27a
 DD30:27b ויברכני יהוה בגללך
 QF30:28a
 DD30:28b
 QF30:29a
 DD30:29b-30 v.30 ויברך יהוה אתך
 ...

QF31:1a
 DD31:1b
 NT31:2
 QF31:3a ויאמר יהוה אל־יעקב
 DD31:3b

NT31:4

QF31:5a

DD31:5b-13 v.5 ואלהי אבי היה עמדי

v.7 ולא־נתנו אלהים להרע עמדי

v.9 ויצל אלהים את־מקנה אביכם

REQF31:11a ויאמר אלי מלאך האלהים בחלום

REDD31:11b

REQF31:11c

REDD31:11d

REQF31:12a

REDD31:12b-13 v.13 אנכי האל בית־אל

QF31:14a

DD31:14b-16 v.16 הציל אלהים מאבינו...אמר אלהים

NT31:17-24a v.24 ויבא אלהים אל־לבן

QF31:24b

DD31:24c

NT31:25

QF31:26a

DD31:26b-30 v.29 יש־לאל ידי...ואלהי אביכם

v.30 למה גנבת את־אלהי

QF31:31a

DD31:31b-32a v.32 עם אשר תמצא את־אלהיך לא יחיה

NT31:32b-34

QF31:35a

DD31:35b

NT31:36a

QF31:36b

DD31:36c-42 v.42 לולי אלהי אבי אלהי אברהם ופחד יצחק...ראה אלהים

QF31:43a

DD31:43b-44NT31:45

QF31:46a

DD31:46b

NT31:46c-47

QF31:48a

DD31:48b-50 v.49 יצף יהוה ביני ובינך

v.50 ראה אלהים עד ביני ובינך

QF31:51a

DD31:51b-53a v.53 אלהי אברהם ואלהי נחור ישפטו בינינו אלהי אביהם

NT31:53b-54 v.53 וישבע יעקב בפחד אביו יצחק

NT32:1-2 v.2 ויפגעו־בו מלאכי אלהים

QF32:3a

DD32:3b מחנה אלהים זה

...

QF32:10a

DD32:10b-13 v.10 אלהי אבי אברהם ואלהי אבי יצחק יהוה

...

QF32:29a

DD32:29b שרית עם־אלהים

QF32:30a

DD32:30b

QF32:30c

DD32:30d

NT32:30e-31a

QF32:31b

DD32:31c ראיתי אלהים פנים אל־פנים

NT32:32-33

...

NT33:5a

QF33:5b

DD33:5c

QF33:5d

DD33:5e הילדים אשר־חנן אלהים את־עבדך

...

QF33:10a

DD33:10b-11 v.10 ראיתי פניך כראת פני אלהים

v.11 כי־חנני אלהים

...

NT33:18-20 v.20 ויצב־שם מזבח ויקרא־לו אל אלהי ישראל

...

QF35:1a ויאמר אלהים אל־יעקב

DD35:1b ועשה־שם מזבח לאל הנראה אליך בברחך מפני עשו אחיך

QF35:2a

DD35:2b-3 v.2 הסירו את־אלהי הנכר אשר בתכם

v.3 ואעשה־שם מזבח לאל הענה אתי ביום צרתי

NT35:4-8 v.4 כל־אלהי הנכר אשר בידם

v.5 ויהי חתת אלהים עליהערים

v.7 ויקרא למקום אל בית־אל כי שם נגלו אליו האלהים בברחו מפני אחיו

NT35:9 וירא אלהים אל־יעקב

QF35:10a ויאמר־לו אלהים

DD35:10b

NT35:10c

QF35:11a ויאמר־לו אלהים

DD35:11b-12 v.11 אני אל שדי פרה ורבו

NT35:13-15 v.13 ויעל מעליו אלהים

v.15 המקום אשר דבר אתו שם אלהים

...

THE GENEALOGY OF ESAU (36:1,9) ואלה תלדות עשו

NT36:1-43

JACOB (37:1-50:26) אלה תלדות יעקב

...

NT38:1-7 v.7 והי ער בכור יהודה רע בעיני יהוה וימתהו יהוה

...

NT38:10 וירע בעיני יהוה אשר עשה

...

NT39:1-7a v.2 ויהי יהוה את־יוסף

v.3 וירא אדניו כי יהוה אתו וכל אשר־הוא עשה יהוה מצליח בידו

v.5 ויברך יהוה את־בית המצרי בגלל יוסף ויהי ברכת יהוה בכל־אשר יש־לו

QF39:7b

DD39:7c

QF39:8a

DD39:8b-9 v.9 חטאתי לאלהים

...

NT39:20-23 v.21 ויהי יהוה את־יוסף

v.23 באשר יהוה אתו ואשר־הוא עשה יהוה מצליח

...

QF40:8a

DD40:8b

QF40:8c

DD40:8d הלוא לאלהים פתרנים ספרו־נא לי

...

QF41:16a

DD41:16b אלהים יענה את־שלום פרעה

...

QF41:25a

DD41:25b-36 v.25 את אשר האלהים עשה הגיד לפרעה

v.28 אשר האלהים עשה הראה את־פרעה

v.32 כי־נכון הדבר מעם האלהים וממהר האלהים לעשות

NT41:37

QF41:38a

DD41:38b איש אשר רוח אלהים בו

QF41:39a

DD41:39b-40 v.39 אחרי הודיע אלהים אותך את־כל־זאת

...

QF41:51a

DD41:51b כי־נשני אלהים את־כל־עמלי

QF41:52a

DD41:52b כי־הפרני אלהים בארץ עניי

...

QF42:18a

DD42:18b-20 v.18 את־האלהים אני ירא

...

QF42:28a

DD42:28b

NT42:28c

QF42:28d

DD42:28e מהזאת עשה אלהים לנו

...

QF43:11a

DD43:11b-14 v.14 ואל שדי יתן לכם רחמים לפני האיש

...

QF43:23a

DD43:23b אל־תיראו אלהיכם ואלהי אביכם נתן לכם מטמון

...

NT43:29a

QF43:29b

DD43:29c

QF43:29d

DD43:29e אלהים יחנך בני

...

QF44:16a

DD44:16b האלהים מצא את־עון עבדיך

...

QF45:4a

DD45:4b-13 v.5 כי למחיה שלחני אלהים לפניכם

v.7 וישלחני אלהים לפניכם

v.8 ועתה לא־אתם שלחתם אתי הנה כי האלהים

v.9 שמני אלהים לאדון לכל־מצרים

...

NT46:1 ויזבח זבחים לאלהי אביו יצחק

QF46:2a ויאמר אלהים לישראל

DD46:2b

QF46:2c

DD46:2d

QF46:3a

DD46:3b-4 v.3 אנכי האל אלהי אביך

NT46:5-7

GENEALOGY

NT46:8-27

...

QF48:9a

DD48:9b אשר־נתן־לי אלהים בזה
 QF48:9c
 DD48:9d
 NT48:10
 QF48:11a
 DD48:11b והנה הראני אתי אלהים גם את־זרעך
 NT48:12-14
 QF48:15a
 DD48:15b-16 POETIC TEXT

POETIC TEXT 48:15b-16
 v.15 האלהים אשר התהלכו אבתי לפניו...האלהים הרעה אתי

NT48:17
 QF48:18a
 DD48:18b
 NT48:19a
 QF48:19b
 DD48:19c
 QF48:20a
 DD48:20b POETIC TEXT

POETIC TEXT 48:20b-d
 REQF48:20c
 REDD48:20d ישמך אלהים כאפרים וכמנשה

NT48:20e
 QF48:21a
 DD48:21b-22 v.21 והיה אלהים עמכם

NT49:1a
 QF49:1b
 DD49:1c-27 POETIC TEXT

POETIC TEXT 49:1c-27
 v.18 (Dan) לישועתך קויתי יהוה
 v.24 (Joseph) מידי אביר יעקב
 v.25 (Joseph) מאל אביך...ואת שדי
 ...

QF50:16a
 DD(REQF)50:16b
 REDD(REQF)50:17a
 REDD50:17b שא נא לפשע עבדי אלהי אביך

NT50:17c-18a
 QF50:18b
 DD50:18c
 QF50:19a
 DD50:19b-21a v.19 כי התחת אלהים אני

אלהים חשבה לטבה v.20

NT50:21b

NT50:22-23

QF50:24a

וּאלֹהִים פִּקֵּד יִפְקֹד אֶתְכֶם DD50:24b

QF50:25a

פִּקֵּד יִפְקֹד אֱלֹהִים אֶתְכֶם DD50:25b

NT50:26

2.0 Exodus

1:1-7 Prologue NT

1:8-22 NT

vv.17,21 את-האלהים
v.20 אלהים

2:1-22 NT; NO

2:23-25 NT

v.23 אל-האלהים
v.24 וישמע אלהים, ויזכר אלהים
v.25 וירא אלהים, וידע אלהים

3:1-4:17 NT w/DD (Repartée)

NT3:1-4a

v.1 אל-הה האלהים
v.2 מלאך יהוה
v.4 וירא יהוה

QF3:4b ויקרא אליו אלהים

DD3:4c

QF3:4d

DD3:4e

QF3:5a

DD3:5b

QF3:6a

DD 3:6b אנכי אלהי אביך אלהי אברהם אלהי יצחק ואלהי יעקב

NT 3:6b כי ירא מהביט אל-האלהים

QF3:7a ויאמר יהוה

DD3:7b-10

QF3:11a ויאמר משה אל-האלהים

DD3:11b

QF3:12a

DD3:12b תעבדון את-האלהים

QF3:13a ויאמר משה אל-האלהים

DD3:13b ואמרתי להם אלהי אבותיכם שלחני

QF3:14a ויאמר אלהים

DD3:14b אהיה אשר אהיה

REQF3:14c

REDD3:14d אהיה שלחני אליכם

QF3:15a ויאמר עוד אלהים אל-משה

DD;REQF3:15b

REDD3:15c יהוה אלהי אבותיכם אלהי אברהם אלהי יצחק ואלהי יעקב שלחני אליכם

DD3:16a

REQF3:16b

REDD(QF)3:16c יהוה אלהי הבתיכם נראה אלי, אלהי אברהם יצחק

ויעקב

REDD3:16d

REQF3:17a
REDD3:17b

DD3:18a

REQF3:18b

REDD3:18c יהוה אלהי העבריים...ונזבחה ליהוה אלהינו

QF4:1a

DD;REQF4:1b

REDD4:1c כי יאמרו לא-נראה אליך יהוה

QF4:2a ויאמר אליו יהוה

DD4:2b

QF4:2c

DD4:2d

QF 4:3a

DD4:3b

NT4:3c

QF4:4a ויאמר יהוה

DD4:4b

NT4:4c

DD4:5 כי נראה אליך יהוה אלהי אבתם אלהי אברהם אלהי יצחק ואלהי יעקב

QF4:6a ויאמר יהוה

DD4:6b

...

QF 4:10a ויאמר משה אל-יהוה

DD4:10b בי אדני

QF4:11a ויאמר יהוה אליו

DD4:11 הלא אנכי יהוה

v.12 ואנכי אהיה עם-פיך

QF4:13a

DD4:13b בי אדני

NT4:14a אף יהוה

QF4:14b

DD4:15 אהיה עם-פיך

v.16 ואתה תהיה-לו לאלהים

4:18-23 NT w/DD

NT4:18

QF4:19a ויאמר יהוה אל-משה

DD4:19b

NT4:20 ויקח משה את-מטה האלהים בידו

QF4:21a ויאמר יהוה אל-משה

DD4:21b-23

REQF4:22 כה אמר יהוה

4:24-26 NT

NT4:24 ויפגשו יהוה

4:27-31 NT w/DD

QF4:27a ויאמר יהוה

DD4:27b

NT4:27c-31 וילך ויפגשוהו בהר האלהים

v.28 ויגד משה לאהרן את כל־דברי יהוה

v.30 אשר דבר יהוה אל־משה

v.31 וישמעו כִּי־פקד יהוה

5:1-6:1 NT w/DD (Repartée)

NT5:1a

QF5:1b

DD/REQF5:1c כה אמר יהוה אלהי ישראל

REDD5:1d

QF5:2a

DD5:2b מי יהוה...לא ידעתי את־יהוה

QF5:3a

DD5:3b אלהי העברים...ונזבחה ליהוה אלהינו

QF5:4a

DD5:4b

QF5:5a

DD5:5b

QF5:6

DD5:7-9

REQF5:8b

REDD5:8c נלכה נזבחה לאלהינו

...

QF5:17a

DD5:17b-18

REQF5:17c

REDD5:17d נלכה נזבחה ליהוה

QF5:19a

DD5:19b

NT5:20

QF5:21a

DD5:21b ירא יהוה אליכם

NT5:22a וישב משה אל־יהוה

QF5:22b

DD5:22 אדני

QF6:1a ויאמר יהוה אל־משה

DD6:1b

QF6:2a וידבר אלהים אל־משה ויאמר אליו

DD6:2b-8(v.3) אני יהוה...באל שדי ושמי יהוה לא נודעתי להם

REQF6:6a

REDD6:6b-8(v.6) אני יהוה

והייתי לכם לאלהים וידעתם כי אני יהוה אלהיכם המוציא

אתכם מתחת סבלות מצרים

אני יהוה v.8

NT6:9

QF6:10 וידבר משה לפני יהוה לאמר

DD6:11

QF6:12a וידבר משה לפני יהוה לאמר

DD6:12b

NT6:13 וידבר יהוה אל־משה ואל־אהרן

6:14-27 NT: Genealogy)

NT6:26 הוא אהרן ומשה אשר אמר יהוה להם

6:28-7:7 NT w/DD

NT6:28 ויהי ביום דבר יהוה אל־משה

QF6:29a וידבר יהוה אל־משה לאמר

DD6:29b אני יהוה

QF6:30a ויאמר משה לפני יהוה

DD6:30b

QF7:1a ויאמר יהוה אל־משה

DD7:1b-5(v.1) ראה נתתיך אלהים לפרעה

v.5 וידעו מצרים כי־אני יהוה

NT7:6-7 (v.6) ויעש משה ואהרן כאשר צוה יהוה אתם כן עשו

7:8-14:31 NT w/DD (The Plague Narrative and Exodus)

QF7:8 ויאמר יהוה אל־משה ואל־אהרן לאמר

DD7:9

NT7:10-13 (v.10) ויעשו כן כאשר צוה יהוה

v.13 ויחזק לב פרעה ולא שמע אלהם כאשר דבר יהוה

QF7:14a

DD7:14b-18

REQF7:16a

REDD/QF7:16b יהוה אלהי העברים שלהני אליך לאמר

REDD7:16c

REQF7:17a כה אמר יהוה

REDD7:17b-18(v.17) בזאת תדי כי אני יהוה

QF7:19a ויאמר יהוה אל־משה

DD7:19b

NT7:20-25 (v.20) ויעשו־כן משה ואהרן כאשר צוה יהוה

v.22 ולא שמע אלהם כאשר דבר יהוה

v.25 אחרי הכות־יהוה את־היאר

QF7:26a ויאמר יהוה אל־משה

DD7:26b-29

REQF7:26c

REDD/QF7:26d כה אמר יהוה

REDD7:26e-29

QF8:1a ויאמר יהוה אל־משה

DD8:1b

NT8:2-3

QF8:4a

DD8:4b העתירו אלי־הוה...ויזבחו ליהוה

QF8:5a

DD8:5b

- QF8:6a
DD8:6b
- QF8:6c
DD8:6d-7(v.6) למען תדע כי־אין כיהוה אלהינו
NT8:8-11(v.8) ויצעק משה אל־יהוה
v.9 ויעש יהוה כדבר משה
v.11 ולא שמע אלהם כאשר דבר יהוה
- QF8:12a ויאמר יהוה אל־משה
DD8:12b
- NT8:13-14
- QF8:15a
DD8:15b אצבע אלהים הוא
NT8:15c ולא־שמע אלהם כאשר דבר יהוה
- QF8:16a ויאמר יהוה אל־משה
DD8:16b-19
REQF8:16c
REDD/QF8:16d כה אמר יהוה
REDD8:16e-19(v.18) למען תדע כי אני יהוה בקרב הארץ
- NT8:20 ויעש יהוה כן
- QF8:21a
DD8:21b לכו זבחו לאלהיכם בארץ
- QF8:22a
DD8:22b-23(v.22) כי תועבת מצרים נזבח ליהוה אלהינו
v.23 וזבחנו ליהוה אלהינו
- QF8:24a
DD8:24b וזבחתם ליהוה אלהיכם במדבר
- QF8:25a
DD8:25b ותעתרתי אל־יהוה...לזבח ליהוה
- NT8:26-28(v.26) ויעתר אל־יהוה
v.27 ויעש יהוה כדבר משה
- QF9:1a ויאמר יהוה אל־משה
DD9:1b-4
REDD/QF9:1d(v.1) כה אמר יהוה אלהי העברים
REDD9:1e-4(v.3) הנה יד־יהוה הויה במקנך
v.4 והפלה יהוה
REQF9:5a וישם יהוה מועד לאמר
REDD9:5b יעשה יהוה הדבר הזה
- NT9:6-7(v.7) ויעש יהוה את־הדבר הזה
- QF9:8a ויאמר יהוה
DD9:8b-9
- NT9:10-12(v.12) ויחזק יהוה את־לב פרעה
v.12 ולא שמע אלהם כאשר דבר יהוה אל־משה
- QF9:13a ויאמר יהוה אל־משה
DD9:13b-19
REQF9:13c
REDD/QF9:13d כה־אמר יהוה אלהי העברים
- NT9:20-21(v.20) הירא את־דבר יהוה
v.21 ואשר לא־שם לבו אל־דבר יהוה
- QF9:22a יהוה

DD9:22b
 NT9:23-26(v.23) יהוה(2x)
 QF9:27a
 DD9:27b-28(v.27) יהוה
 v.28 העתירו אלי־יהוה...ורב מהיות קלת אלהים וברד
 QF9:29a
 DD9:29b-30(v.29) יהוה(2x)
 v.30 יהוה אלהים
 NT9:31-35(v.33) יהוה
 v.35 יהוה
 QF10:1a יהוה
 DD10:1b-2(v.2) יהוה
 QF10:3a
 DD/REQF10:3b-6a(v.3) כה־אמר יהוה אלהי העברים
 REDD10:3c-6a
 NT10:6b
 QF10:7a
 DD10:7b יהוה אלהיכם
 NT10:8a
 QF10:8b
 DD10:8c יהוה אלהיכם
 NT10:9a
 DD10:9b יהוה
 QF10:10a
 DD10:10b-11a(v.10) יהוה
 v.11 יהוה
 NT10:11b
 QF10:12a יהוה
 DD10:12b
 NT10:13-16a(v.13) יהוה
 QF10:16b
 DD10:16c-17(v.16) יהוה אלהיכם
 v.17 יהוה אלהיכם
 NT10:18-20(v.18) יהוה
 v.19 יהוה
 v.20 יהוה
 QF10:21a יהוה
 DD10:21b
 NT10:22-23
 QF10:24a
 DD10:24b יהוה
 QF10:25a
 DD10:25b-26(v.25) יהוה אלהינו
 v.26 יהוה אלהינו
 v.26 יהוה
 NT10:27 יהוה

...

QF11:1a יהוה
 DD11:1b-2
 NT11:3 יהוה
 QF11:4a
 DD/REQF11:4b כה אמר יהוה
 REDD11:4c-8d(v.7) יהוה
 NT11:8c
 QF11:9a יהוה
 DD11:9b
 NT11:10 יהוה
 QF12:1 יהוה
 DD12:2-20(v.11) יהוה
 ובכל־אלהי מצרים v.12
 יהוה v.12
 יהוה v.14
 QF12:21a
 DD12:21b-27(v.23) יהוה
 יהוה v.23
 יהוה v.25
 יהוה v.27
 NT12:28 יהוה
 QF12:31a
 DD12:31b-32 יהוה
 NT12:33a
 QF12:33b
 DD12:33c
 NT12:34-36(v.36) יהוה
 NT12:37-42(v.41) יהוה
 יהוה(2x) v.42
 QF12:43a יהוה
 DD12:43b-49(v.48) יהוה
 NT12:50 יהוה
 NT12:51 יהוה
 QF13:1 יהוה
 DD13:2
 QF13:3a
 DD13:3b-16(v.3) יהוה
 יהוה v.5
 יהוה v.6
 REQF13:8a
 REDD13:8b-16(v.8) יהוה
 יהוה(2x) v.9
 יהוה v.11
 יהוה(2x) v.12
 יהוה v.14
 יהוה(2x) v.15
 יהוה v.16
 NT13:17-22(v.17) אלהים(2x)
 אלהים v.18

QF13:19b

DD13:19c אלהים

NT13:21 יהוה

QF14:1a יהוה

DD14:1b-4(v.4) יהוה

NT14:5a

QF14:5b

DD14:5c

NT14:8 יהוה

v.10 יהוה

...

QF14:13a

DD14:13b-14(v.13) יהוה

v.14 יהוה

QF14:15A יהוה

DD14:15b-18(v.18) וידעו מצרים כי־אני יהוה

NT14:19-25a(v.19) מלאך האלהים

v.21 יהוה

v.24 יהוה

QF14:25b

DD14:25c יהוה

QF14:26a יהוה

DD14:26b

NT14:27-31(v.27) יהוה

v.30 יהוה

v.31 יהוה(3x)

QF15:1a יהוה

DD15:1b-18 (POETIC TEXT)

POETIC TEXT 15:1b-18

v.1b יהוה

v.2 יה, אלי, אלהי אבי

v.3 יהוה(2x)

v.6 יהוה(2x)

v.11 מי כמוך באלם יהוה

v.16 יהוה

v.17 יהוה, אדני

v.18 יהוה

NT15:19 יהוה

NT15:20

QF15:21a

DD15:21b (POETIC TEXT)

POETIC TEXT 15:21b יהוה

...

NT15:25 יהוה (2x)

QF15:26a

DD15:26b יהוה רפאך

NT15:27

NT16:1-2

QF16:3a

DD16:3b יהוה

QF16:4a יהוה

DD16:4b-5

QF16:6a

DD16:6b-7(v.6) יהוה

v.7 יהוה (2x)

QF16:8a

DD16:8b יהוה (3x)

QF16:9a

DD16:9b יהוה

NT16:10 יהוה

QF16:11 יהוה

DD16:12

REQF16:12b

REDD16:12c וידעתם כי אני יהוה אלהיכם

...

QF16:15e

DD16:15f-16(v.15) יהוה

v.16 יהוה

...

QF16:23a

DD/REQF16:23b יהוה

REDD16:23c יהוה

NT16:24

QF16:25a

DD16:25b-26(v.25) יהוה

NT16:27

QF16:28a יהוה

DD16:28b-29(v.29) יהוה

NT16:30

QF16:32a

DD/REQF16:32b יהוה

REDD16:32c

QF16:33a

DD16:33b-34a(v.33) יהוה

NT16:34-36 יהוה

NT17:1 יהוה

QF17:2a

DD17:2b

QF17:2c

DD17:2d יהוה
 NT17:3a
 QF17:3b
 DD16:3c
 QF17:4a יהוה
 DD17:5b-6a
 NT17:6b-7a
 QF17:7b יהוה
 DD17:7c יהוה
 NT17:8
 QF17:9a
 DD17:9b ומטה האלהים בידי ב
 NT17:10-13
 QF17:14a יהוה
 DD17:14b
 NT17:15 ויקרא שמו יהוה נסי
 QF17:16a
 DD17:16b כייז עליכס יה מלחמה ליהוה
 NT18:1-5(v.1) אלהים, יהוה
 v.4 (embedded DD) אלהי אבי בעזרי
 v.5 הר האלהים
 QF18:6a
 DD18:6b
 NT18:7-9(v.8) יהוה(2x)
 v.9 יהוה
 QF18:10a
 DD18:10b-11(v.10) יהוה
 v.11 כי גדול יהוה מי כלהאלהים
 NT18:12 אלהים, האלהים
 ...

 QF18:15a
 DD18:15b-16(v.15) אלהים
 v.16 האלהים
 QF18:17a
 DD18:17b(v.19) האלהים, אלהים(2x)
 v.21 אלהים
 v.23 אלהים
 NT18:24-27

 NT19:1-3a(v.3) האלהים
 QF19:3b יהוה
 ...

 NT19:7 יהוה
 QF19:8a
 DD19:8b יהוה
 NT19:8c יהוה
 QF19:9a יהוה

DD19:9b
 NT19:9c יהוה
 QF10:10a יהוה
 DD19:10b-13(v.11) יהוה

...

NT19:16-20(v.17) האלהים
 v.18 יהוה
 v.19 האלהים
 v.20 יהוה(2x)
 QF19:21a יהוה
 DD19:21b-22(v.21) יהוה
 v.22 יהוה(2x)
 QF19:23a יהוה
 DD19:23b
 QF19:24a יהוה
 DD19:24b יהוה
 NT19:25

QF20:1 אלהים
 DD20:2-17(v.2) אנכי יהוה אלהיך אשר הוצאתיך מארץ מצרים
 v.3 אלהים אחרים
 v.5 כי אנכי יהוה אלהיך אל קנא
 v.7 יהוה אלהיך, יהוה
 v.10 יהוה אלהיך
 v.11 יהוה(2x)
 v.12 יהוה אלהיך

...

QF20:19a
 DD20:19b אלהים
 QF20:20a
 DD20:20b האלהים
 NT20:21 האלהים
 QF20:22a יהוה
 DD/REQF20:22b
 REDD20:22c-23:33
 20:23 אלהי כסף ואלהי זהב
 21:6 האלהים
 21:13 האלהים
 22:7 האלהים
 22:8 האלהים, אלהים
 22:10 יהוה
 22:19 אלהים, יהוה
 22:27 אלהים
 23:13 אלהים אחרים
 23:17 האדון יהוה
 23:19 יהוה אלהיך
 23:24 אלהיהם

יהוה אלהיכם 23:25

אלהיהם 23:32

אלהיהם 23:33

QF24:1a

יהוה DD24:1b

יהוה NT24:2-3a(v.2)

יהוה v.3

QF24:3b

יהוה DD24:3c

יהוה NT24:4-7a(v.4)

יהוה v.5

QF24:7b

יהוה DD24:7c

NT24:8a

QF24:8b

יהוה DD24:8c

אלהי ישראל NT24:9-11(v.10)

האלהים v.11

QF24:12a

DD24:12b

הר האלהים NT24:13

QF24:14a

DD24:14b

כבוד־יהוה NT24:15-18(v.16)

כבוד יהוה v.17

יהוה QF25:1

DD25:2-30:10

לפני יהוה 27:21; 28:12,29,30(2x),35,38; 29:11,23,24,26,42; 30:8

קדש ליהוה 28:36

לריח ניחוח לפני יהוה אשה הוא ליהוה 29:25

תרומתם ליהוה 29:28

לריח ניחוח אשה ליהוה 29:41

פתח אהל מועד לפני יהוה 29:42

והייתי להם לאלהים 29:45

וידעו כי אני יהוה אלהיהם אשר הוצאתי אתם מארץ מצרים לשכני בתוכם אני יהוה 29:46

אלהיהם

קדש קדשים הוא ליהוה 30:10

יהוה QF30:11

יהוה DD30:12-16(v.12)

יהוה v.13

יהוה v.14

יהוה v.15

יהוה v.16

יהוה QF30:17

יהוה DD30:18-21(v.20)

יהוה QF30:22

...

- QF30:34a יהוה
 DD30:34b-38(v.37) יהוה
- QF31:1 יהוה
 DD31:2-11(v.3) רוח אלהים
- QF31:12 יהוה
 DD/REQF31:13a
 REDD31:13b-15(v.13) לדעת כי אני יהוה מקדשכם
 יהוה v.15
 DD31:16-17(v.17) יהוה
- NT31:18 כתבים באצבע אלהים
- NT32:1a
- QF32:1b
 DD32:1c קום עשה־לנו אלהים אשר ילכו ילכו
- ...
- QF32:4b
 DD32:4c אלה אלהיך ישראל אשר העלוך מארץ מצרים
- NT32:5a
- QF32:5b
 DD32:5c חג ליהוה מחר
- NT32:6
- QF32:7a יהוה
 DD32:7b-8
 REQF32:8b
 REDD32:8c אלה אלהיך ישראל
- QF32:9a יהוה
 DD32:9b-10
- NT32:11a יהוה אלהיו
- QF32:11b
 DD32:11c-13(v.11) למה יהוה
- ...
- NT32:14 וינחם יהוה
- NT32:15-17a(v.16) והלחת מעשה אלהים המה והמכתב מכתב אלהים הוא
- ...
- QF32:22a
 DD32:22b
 REQF32:23a
 REDD32:23b עשה־לנו אלהים
- ...
- QF32:26b
 DD32:26c מי ליהוה אלי
- NT32:26d
- QF32:27a
 DD/REQF32:27b כה אמר יהוה אלהי ישראל
 REDD32:27c

NT32:28

QF32:29a

DD32:29b מלאו ידכם היום ליהוה ב

QF32:30a

DD32:30b יהוה

NT32:31a יהוה

QF32:31b

DD32:31c-32 ויעש להם אלהי זהב

QF32:33a יהוה

DD32:33b

NT32:35 ויגף יהוה

QF33:1a יהוה

...

QF33:5a יהוה

...

NT33:7-11(v.7) והיה כל־מבקש יהוה (v.7)

v.11 יהוה

QF33:12a יהוה

DD33:12b-13

REQF33:12c

REDD33:12d ידעתוך בשם

DD33:13

...

QF33:17a יהוה

DD33:17b ואדעך בשם

QF33:18a

DD33:18b

QF33:19a

DD33:19b יהוה

QF33:20a

DD33:20b

QF33:21a יהוה

DD33:21b-23

QF34:1a יהוה

DD34:1b-3

NT34:4-6a(v.4) יהוה

v.5 יהוה(2x)

v.6 יהוה

QF34:6b

DD34:6c-7 יהוה יהוה אל רחום וחנון ארך אפים ורבי־חסד ואמת: נצר חסד לאלפים נשא עון ופשע וחטאה ונקה לא ינקה פקד עון אבות על־בנים ועל־בני־בנים על־שלישים ועל־רבעים:

NT34:8

QF34:9a

DD34:9b אדני(2x)

QF34:10

DD34:10b-26(v.10) את־מעשה יהוה
 כי לא ישתחוה לאל אחר כי יהוה קנא שמו v.14
 v.15(2x)אלהיהם
 v.16(2x)אלהיהן
 v.17 אלהי מסכה
 v.23 האדן יהוה אלהי ישראל
 v.24 יהוה אלהיך
 v.26 יהוה אלהיך

QF34:27a יהוה

DD34:27b

NT34:28-35(v.28) יהוה

v.32 יהוה

v.34 יהוה

NT35:1a

QF35:1b

DD35:1c-3(v.1) יהוה

v.2 יהוה

QF35:4a

DD/REQF35:4b זה הדבר אשר־צוה יהוה לאמר

REDD35:5-19

v.5(2x)יהוה

v.10 יהוה

NT35:20-29(v.21) יהוה

v.22 יהוה

v.24 יהוה

v.29(2x)יהוה

QF35:30a

DD35:30b-36:1(v.30) יהוה

רוח אלהים 35:31

36:1(2x)יהוה

NT36:2-4(v.2) יהוה

QF36:5a

DD36:5b יהוה

...

NT36:8-39:43

38:22 יהוה

כאשר צוה יהוה את־משה 39:1

כאשר צוה יהוה את־משה 39:5

כאשר צוה יהוה את־משה 39:7

כאשר צוה יהוה את־משה 39:21

כאשר צוה יהוה את־משה 39:26

כאשר צוה יהוה את־משה 39:29

קדש ליהוה 39:30

כאשר צוה יהוה את־משה 39:31

ככל־אשר צוה יהוה את־משה כן עשו 39:32

ככל־אשר צוה יהוה את־משה כן עשו 39:42

כאשר צוה יהוה 39:43

יהוה 1:40QF

2-15:40DD

ויעש משה ככל אשר צוה יהוה אתו כן עשה 16:40NT

כאשר צוה יהוה את־משה (v.19) 17-38:40NT

כאשר צוה יהוה את־משה v.21

(2x) יהוה v.23

(2x) יהוה v.25

כאשר צוה יהוה את־משה v.27

כאשר צוה יהוה את־משה v.29

כאשר צוה יהוה את־משה v.32

וכבוד יהוה מלא את־המשכן v.34

וכבוד יהוה מלא את־המשכן v.35

כי ענן יהוה על־המשכן יומם v.38

3.0 Leviticus

Leviticus 1:1-7:38

1:1 QF ויקרא אל־משה וידבר יהוה אליו מאהל מועד לאמר

DD

ליהוה 1:2,9,14; 2:8,11(2x),12,14,16; 3:3,6,9,11,14,16

LOC לפני יהוה 1:3,5,11; 3:1,7,12

אשה ריח ניחח ליהוה 1:13,17; 2:2,9; 3:5

מאשה יהוה 2:4,10

ברית אלהיך 2:13

4:1 QF וידבר יהוה אל־משה לאמר

DD

מצות יהוה 4:2,13,27

ליהוה 4:3; 5:6,7

לפני יהוה 4:4(2x),6,7,15(2x),17,18,24

מצות יהוה אלהיו 4:22

לריח ניחח ליהוה 4:31

אשה יהוה 4:35; 5:12

5:14 QF וידבר יהוה אל־משה לאמר

DD

קדשי יהוה 5:15

ליהוה 5:15

מצות יהוה 5:17

אשם אשם ליהוה 5:19

5:20 QF וידבר יהוה אל־משה לאמר

DD

ביהוה 5:21

ליהוה 5:25

לפני יהוה 5:26

6:1 QF וידבר יהוה אל־משה לאמר

DD

לפני יהוה 6:7

ריח ניחח אזכרתה ליהוה 6:8

מאשה יהוה 6:11

6:12 QF וידבר יהוה אל־משה לאמר

DD

ליהוה 6:13

ריח ניחח ליהוה 6:14

חק־עולם ליהוה 6:15

6:17 QF וידבר יהוה אל־משה לאמר

DD

לפני יהוה 6:18

אשה ליהוה 7:5
 ליהוה 7:11,14,20,21

7:22 QF וידבר יהוה אל־משה לאמר
 DD
 אשה ליהוה 7:25

7:28 QF וידבר יהוה אל־משה לאמר
 DD
 ליהוה (2x) 7:29
 אשה יהוה 7:30
 לפני יהוה 7:30

7:35-38 NT
 אשה יהוה 7:35
 ליהוה 7:35,38
 צוה יהוה 7:36,38

Leviticus 8:1-10:20

Only יהוה occurs in 8:1-10:20. This unit consists of quotative frames (8:1), result clauses (8:4), narrative evaluation (8:4), narrative report (8:26), direct discourse (9:7), and instructional text (9:7).

Leviticus 11:1-16:34

11:1 QF וידבר יהוה אל־משה ואל־אהרן לאמר אלהם
 DD
 כי אני יהוה אלהיכם 11:44
 כי אני יהוה המעלה אתכם מארץ מצרים 11:45
 להיות לכם לאלהים 11:45

12:1 QF וידבר יהוה אל־משה לאמר
 DD
 לפני יהוה 12:7

13:1 QF וידבר יהוה אל־משה ואל־אהרן לאמר

14:1 QF וידבר יהוה אל־משה לאמר
 DD
 לפני יהוה 14:11,12,16,18,23,24,27,29,31

14:33 QF וידבר יהוה אל־משה ואל־אהרן לאמר

15:1 QF וידבר יהוה אל־משה ואל־אהרן לאמר
 DD
 לפני יהוה 15:14,15,30

16:1 QF וידבר יהוה אל־משה לאמר
 לפני יהוה 16:2 QF

16:2 QF ויאמר יהוה אל־משה
 לפני יהוה 16:7,10,12,13,18
 ליהוה 16:8,9
 לפני יהוה 16:30

ויעש כאשר צוה יהוה את־משה 16:34 NT

Leviticus 17:1-27:34

17:1 QF וידבר יהוה אל־משה לאמר
 צוה יהוה 17:2REQF
 REDD
 ליהוה 17:4,5(2x),9
 משכן יהוה 17:4
 מזבח יהוה 17:4
 לריח ניחח ליהוה 17:6

18:1 QF וידבר יהוה אל־משה לאמר
 DD
 אני יהוה אלהיכם 18:2
 אני יהוה אלהיכם 18:4
 אני יהוה 18:5,6,21
 לא תחלל את־שם אלהיך 18:21
 אני יהוה אלהיכם 18:30

19:1 QF וידבר יהוה אל־משה לאמר
 DD
 כי קדוש אני יהוה אלהיכם 19:2
 אני יהוה אלהיכם 19:3,4,10,25,31,34
 ואלהי מסכה 19:4
 ליהוה 19:5,21,24
 כי־את־קדש יהוה חלל 19:8
 וחללת את־שם אלהיך 19:12
 אני יהוה 19:12,14,16,18,28,30,32,37
 ויראת מאלהיך 19:14,32
 לפני יהוה 19:22
 אני יהוה אלהיכם אשר הוצתי אתכם מארץ מצרים 19:36

20:1 QF וידבר יהוה אל־משה לאמר
 DD
 כי אני יהוה אלהיכם 20:7
 אני יהוה מקדשכם 20:8
 אני יהוה אלהיכם אשר־הבדלתי אתכם מן־העמים 20:24
 כי קדוש אני יהוה 20:26

21:1 QF ויאמר יהוה אל־משה
 DD
 לאלהיהם 21:6
 שם אלהיהם 21:6
 // אשי יהוה 21:6

}

לחם אלהיהם 21:6,8
 כי קדוש אני יהוה מקדשכם 21:8
 מקדש אלהיו 21:12
 משחת אלהיו עליו 21:12
 אני יהוה 21:12
 כי אני יהוה מקדשו 21:15

וידבר יהוה אל־משה לאמר QF 21:16
 DD
 לחם אלהיהם 21:17,21,22
 אשי יהוה 21:21
 כי אני יהוה מקדשכם 21:24

וידבר יהוה אל־משה לאמר QF 22:1
 DD
 אני יהוה 22:2,3,8
 ליהוה 22:3,15
 אני יהוה מקדשכם 22:9,16

וידבר יהוה אל־משה לאמר QF 22:17
 DD
 ליהוה 22:18,21,22(2x),24
 לחם אלהיכם 22:25

וידבר יהוה אל־משה לאמר QF 22:26
 DD
 אשי יהוה 22:27
 ליהוה 22:29
 אני יהוה 22:30,31,33
 אני יהוה מקדשכם 22:32
 להיות לכם לאלהים 22:33

וידבר יהוה אל־משה לאמר QF 23:1
 דבר אל ... מועדי יהוה REQF 23:2
 REDD
 שבת היא ליהוה 23:3
 פסח ליהוה 23:5
 חג המצות ליהוה 23:6
 ליהוה 23:8

וידבר יהוה אל־משה לאמר QF 23:9
 DD
 לפני יהוה 23:11,20
 ליהוה 23:12,16,17,18
 אשה ליהוה 23:13
 קרבן אלהיכם 23:14
 אשה ריח ניחח ליהוה 23:13
 ליהוה 23:12,16,17,18

אני יהוה אלהיכם 20:7

וידבר יהוה אל־משה לאמר 23:23 QF

DD

אשה ליהוה 23:25

וידבר יהוה אל־משה לאמר 23:33 QF

DD

חג הסכות שבעת ימים ליהוה 23:34

אשה ליהוה (2א) 23:36

23:37-43 DD SUMMARY STATEMENT

אלה מועדי יהוה 23:37

אשה ליהוה 23:37

שבתת יהוה 23:38

ליהוה 23:38

חג ליהוה 23:39,41

לפני יהוה אלהיכם 23:40

אני יהוה אלהיכם 23:43

23:44 NT

מועדי יהוה 23:44

וידבר יהוה אל־משה לאמר 24:1 QF

DD

לפני יהוה 24:3,4,6,8

אשה ליהוה 24:7

אשה יהוה 24:9

24:10-23 NT

על־פי יהוה 24:12

וידבר יהוה אל־משה לאמר 24:13 QF

DD

אלהיו 24:15

שם יהוה 24:16

כי אני יהוה אלהיכם 24:22

24:23 NT צוה יהוה

וידבר יהוה אל־משה בהר סיני לאמר 25:1 QF

DD

שבת ליהוה 25:2,4

ויראת מאלהיך 25:17,36,43

כי אני יהוה אלהיכם 25:17; 26:1

אני יהוה אלהיכם אשר הוצתי אתכם מארץ מצרים 25:38

להיות לכם לאלהים 25:38

אני יהוה אלהיכם 25:55

אני יהוה 26:2

26:3-45 DD

והייתי לכם לאלהים 26:12

אני יהוה אלהיכם אשר הוצאתי אתכם מארץ מצרים 26:13

כי אני יהוה אלהיכם 26:44

להיות להם לאלהים 26:45

אני יהוה 26:45

נתן יהוה NT 26:46

וידבר יהוה אל־משה לאמר QF 27:1

DD

ליהוה 27:2,9,28

קרבן ליהוה 27:9,11

קדש ליהוה 27:14,21,23,30

יקדש איש ליהוה 27:16

יקדיש ליהוה 27:22

יבכר ליהוה 27:26

ליהוה הוא 27:26

קדש־קדשים הוא ליהוה 27:28

ליהוה הוא 27:30

יהיה קדש ליהוה 27:32

אלה המצות אשר צוה יהוה את־משה אל־בני ישראל בהר סני: NT 27:34

4.0 Numbers

1:1-10:10 Preparations for Travel

QF1:1(NT) וידבר יהוה

DD1:2-16

NT1:17-19 v.19 כאשר צוה יהוה את־משה

NT1:20-47

QF1:48 וידבר יהוה אל־משה לאמר

DD1:49-53

NT1:54 ויעשו בני־ישראל ככל־אשר צוה יהוה את־משה

QF2:1 וידבר יהוה אל־משה ואל־אהרן לאמר

DD2:2-32

NT2:33-34 v.33 כאשר צוה יהוה את־משה

v.34 ככל־אשר צוה יהוה את־משה

NT3:1-4 v.1 ביום דבר יהוה את־משה בהר סיני

v.4 וימת נדב ואביהוא לפני יהוה...לפני יהוה במדבר סיני

QF3:5 וידבר יהוה אל־משה לאמר

DD3:6-10

QF3:11 וידבר יהוה אל־משה לאמר

DD3:12-13

v.13 אני יהוה

QF3:14 וידבר יהוה אל־משה במדבר סיני לאמר

DD3:15

NT3:16-39 v.16 על־פי יהוה

v.39 על־פי יהוה

QF3:40a ויאמר יהוה אל־משה

DD3:40b-41

v.41 ולקחת את־הלויים לי אני יהוה

NT3:42-43 v.42 כאשר צוה יהוה אתו

QF3:44 וידבר יהוה אל־משה לאמר

DD3:45-48

v.45 והיו־לי הלויים אני יהוה

NT3:49-51 v.51 על־פי יהוה כאשר צוה יהוה את־משה

QF4:1 וידבר יהוה אל־משה ואל־אהרן לאמר

DD4:2-16

QF4:17 וידבר יהוה אל־משה ואל־אהרן לאמר

DD4:18-20

QF4:21 וידבר יהוה אל־משה לאמר

DD4:22-33

NT4:34-49 v.37 על־פי יהוה ביד־משה

v.41 על־פי יהוה

v.45 על־פי יהוה ביד־משה

v.49 על־פי יהוה...ופקדיו אשר־צוה יהוה את־משה

QF5:1 וידבר יהוה אל־משה לאמר

DD5:2-3

NT5:4 כאשר דבר יהוה אל־משה

QF 5:5 וידבר יהוה אל־משה לאמר

DD(REQF)5:6a

REDD5:6b-10 v.6 (ED) למעל מעל ביהוה
האשם המושב ליהוה לכהן v.8 (ED)

QF5:11 וידבר יהוה אל־משה לאמר

DD(REQF)5:12a

REDD5:12b-31 v.16 לפני יהוה

v.18 לפני יהוה

REQF5:21a

REDD5:21b יתן יהוה אותך לאלה...בתת יהוה את־ירכך נפלת

v.25 לפני יהוה

v.30 לפני יהוה

QF 6:1 וידבר יהוה אל־משה לאמר

DD(REQF)6:2a

REDD6:2b-21 v.2 נדר נזיר להזיר ליהוה

v.5 אשר הזיר ליהוה

v.6 כלימי הזירו ליהוה

v.7 נזר אלהיו על־ראשו

v.8 כלימי נזרו קדש הוא ליהוה

v.12 והזיר ליהוה את־ימי נזרו

v.14 והקריב את־קרבנו ליהוה

v.16 והקריב הכהן לפני יהוה

v.17 זבח שלמים ליהוה

v.20 תנופה לפני יהוה

v.21 ידר קרבנו ליהוה על־נזרו

QF6:22 וידבר יהוה אל־משה לאמר

DD(REQF)6:23a

REDD6:23b-27

REQF6:23c

REDD6:24-26 POETIC

POETRY 6:24-26

v.24 יברכך יהוה

v.25 יאר יהוה פניו אליך

v.26 ישא יהוה פניו אליך

NT7:1-3 v.3 ויביאו את־קרבנם לפני יהוה

QF7:4 וידבר יהוה אל־משה לאמר

DD7:5

NT7:6-10

QF7:11a ויאמר יהוה אל־משה

DD7:11b

NT7:12-89

- QF8:1 וידבר יהוה אל־משה לאמר
 DD(REQF)8:2a
 REDD8:2b
- NT8:3-4 v.3 כאשר צוה יהוה את־משה
 v.4 כמראה אשר הראה יהוה את־משה
- QF8:5 וידבר יהוה אל־משה לאמר
 DD8:6-19
 v.10 והקרבת את־הלויים לפני־יהוה
 v.11 תנופה לפני יהוה...עבדת יהוה
 v.12 עלה ליהוה
 v.13 תנופה ליהוה
- NT8:20-22 v.20 ככל־אשר־צוה יהוה את־משה ללויים
 v.21 תנופה לפני יהוה
 v.22 כאשר צוה יהוה את־משה על־הלעים
- QF8:23 וידבר יהוה אל־משה לאמר
 DD8:24-26
- QF9:1 וידבר יהוה אל־משה במדבר־סיני בשנה השנית לצאתם מארץ מצרים בחדש הראשון לאמר
 DD9:2-3
- NT9:4-5 v.5 כאשר צוה יהוה את־משה
 NT9:6
 QF9:7a
 DD9:7b קרבן יהוה
- QF9:8a
 DD9:8b מה יצוה יהוה לכם
- QF9:9 וידבר יהוה אל־משה לאמר
 DD(REQF)9:10a
 REDD9:10b-15
 v.10 ועשה פסח ליהוה
 v.13 קרבן יהוה
 v.14 ועשה פסח ליהוה
- NT9:15-23 v.18 על־פי יהוה...על־פי יהוה
 v.19 משמרת יהוה
 v.20 על־פי יהוה...על־פי יהוה
 v.23 על־פי יהוה... על־פי יהוה... על־פי יהוה...משמרת יהוה
- QF10:1 וידבר יהוה אל־משה לאמר
 DD10:2-10
 v.9 (ED) ונזכרתם לפני יהוה אלהיכם
 v.10 והיו לכם לזכרון לפני אלהיכם אני יהוה אלהיכם
- Setting Out from Sinai
 NT10:11-27 v.13 על־פי יהוה ביד־משה
 QF10:29a
 DD10:29b-e
 REQF10:29c אשר אמר יהוה
 REDD10:29d

v.29e (ED) כִּי־יְהוָה דְּבַר־טוֹב עַל־יִשְׂרָאֵל
 QF10:30a
 DD10:30b
 QF10:31a
 DD10:31b-32 v.32 יִיטִיב יְהוָה עִמָּנוּ
 NT10:33-34 v.33 וַיִּסְעוּ מִהַר־יְהוָה...וְאֵרוֹן בְּרִית־יְהוָה נִסַּע לִפְנֵיהֶם
 v.34 וַעֲנַן יְהוָה עֲלֵיהֶם יוֹמָם

QF10:35a
 DD10:35b POETRY קוֹמָה יְהוָה
 QF10:36a
 DD10:36b POETRY שׁוֹבָה יְהוָה

Grumbling

NT11:1-3 v.1 כַּמְתַּאֲנִים רַע בְּאָזְנֵי יְהוָה...וַיִּשְׁמַע יְהוָה...וַתִּבְעַרְבְּכֶם אֵשׁ יְהוָה v.1
 v.2 וַיִּתְפַּלֵּל מֹשֶׁה אֶל־יְהוָה
 v.3 כִּי־בִעַרְתָּ בָּם אֵשׁ יְהוָה

NT11:4a
 QF11:4b
 DD11:4c-6
 NT11:7-10 v.10 וַיִּחַר־אַף יְהוָה מְאֹד
 QF11:11a וַיֹּאמֶר מֹשֶׁה אֶל־יְהוָה
 DD11:11b-15
 QF11:16a וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה
 DD11:16b-20
 REQF11:18a
 REDD(REQF)11:18b-20 v.18 בְּאָזְנֵי יְהוָה לֹא־אָמַר
 REDD11:18c
 REDD11:18d-20 v.18 וַנִּתֵּן יְהוָה לָכֶם בָּשָׂר וְאָכַלְתֶּם
 v.20 כִּי מֵאִסַּת אֶת־יְהוָה

QF11:21a
 DD11:21b-22
 QF11:23a וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה
 DD11:23b הִיךְ יְהוָה חִקְצָר
 NT11:24-27a v.24 דְּבַר־יְהוָה
 v.25 וַיִּרַד יְהוָה
 QF11:27b
 DD11:27c
 QF11:28a
 DD11:28b
 QF11:29a
 DD11:29b כָּל־עַם יְהוָה...כִּי־יִתֵּן יְהוָה אֶת־רוּחוֹ אֵלֵיהֶם
 NT11:30
 NT11:30-35 v.31 וְרוּחַ נִסַּע מֵאֵת יְהוָה
 v.33 וְאֵף יְהוָה חָרָה בְּעַם וַיִּךְ יְהוָה בְּעַם מִכָּה רַבָּה מְאֹד

NT12:1
 QF12:2a

הרק אך־במשה דבר יהוה v.2 DD12:2b
 וישמע יהוה v.2 NT12:2c-3
 ויאמר יהוה QF12:4a
 DD12:4b
 וירד יהוה בעמוד ענן v.5 NT12:4c-5
 QF12:6a
 יהוה במראה אליו אתודע v.6 DD12:6b-8
 ותמנת יהוה יביט v.8
 ויחר אף יהוה במ וילך NT12:9
 QF12:11a
 DD12:11b-12
 ויצעק משה אל־יהוה לאמר QF12:13a
 אל נא רפא נא לה DD12:13b
 וידבר יהוה אל־משה לאמר QF12:14a
 DD13:2
 על־פי יהוה v.3 NT13:3-17a
 ...
 NT14:1-2a
 QF14:2b
 ולמה יהוה מביא אתנו אל־הארץ הזאת v.3 DD14:2c-3
 QF14:4a
 DD14:4b
 NT14:5
 QF14:7a
 אִם־חפץ בנו יהוה v.8 DD14:7b-9
 אך ביהוה אל־תמרדו...ויהוה אתנו v.9
 וכבוד יהוה נראה NT14:10
 ויאמר יהוה אל־משה QF14:11a
 DD14:11b-12
 ויאמר משה אל־יהוה QF14:13a
 כִּי־אתה יהוה...אתה יהוה v.14 DD14:13b-19
 REQF14:15b
 מבלתי יכלת יהוה REDD14:16
 יגדל־נא כח אדני DD14:17a (HD)
 REQF14:17b
 יהוה ארך אפים REDD14:18
 DD14:19
 ויאמר יהוה QF14:20a
 וימלא כבוד־יהוה את־כל־הארץ v.21 DD14:20b-25
 וידבר יהוה אל־משה ואל־אהרן לאמר QF14:26a
 DD14:27-35
 REQF14:28a
 חי אני נא־מ־יהוה v.28 REDD14:28b-35
 אני יהוה דברתי v.35
 לפני יהוה v.37 NT14:36-39
 NT14:40a
 QF14:40b
 אמר יהוה כי חטאנו DD14:40c

QF14:41a

DD14:41b-43 v.41 אתם עברים את־פי יהוה

v.42 כי אין יהוה בקרבכם

v.43 שבתם מאחרי יהוה ולא יהיה יהוה עמכם

NT14:44-45 v.44 וארון ברית־יהוה ומשה לא־משו

QF15:1 וידבר יהוה אל־משה לאמר

DD(REQF)15:2a

REDD15:2b-16 v.3 ועשיתם אשה ליהוה...ריח ניחח ליהוה

v.4 קרבנו ליהוה

v.7 ריח ניחח ליהוה

v.8 שלמים ליהוה

v.10 אשה ריח־ניחח ליהוה

v.13 אשה ריח־ניחח ליהוה

v.14 אשה ריח־ניחח ליהוה

v.15 לפני יהוה

QF15:17 וידבר יהוה אל־משה לאמר

DD(REQF)15:18a

REDD15:18b-31 v.19 תרימו תרומה ליהוה

v.21 תתנו ליהוה תרומה לדרתיכם

v.22 אשר־דבר יהוה אל־משה

v.23 את כל־אשר צוה יהוה אליכם...מנ־היום אשר צוה יהוה

v.24 לעלה לריח ניחח ליהוה

v.25 אשה ליהוה וחסאתם לפני יהוה

v.28 לפני יהוה

v.30 את־יהוה

v.31 כי דבר־יהוה בזה

NT15:32-34

QF15:35a ויאמר יהוה אל־משה

DD15:35b

NT15:36 כאשר צוה יהוה את־משה

QF15:37 ויאמר יהוה אל־משה לאמר

DD(REQF)15:38a

REDD15:38b-41 v.39 וזכרתם את־כל־מצות יהוה

v.40 (ED) והייתם קדשים לאלהיכם

v.41 (ED) אני יהוה אלהיכם אשר הוצאתי אתכם מארץ מצרים להיות לכם
לאלהים אני יהוה אלהיכם

NT16:1-3a

QF16:3b

DD16:3c ובתוכם יהוה ומדוע תתנשאו על־קהל יהוה

NT16:4

QF16:5a

DD16:5b-7 v.5 בקר וידע יהוה

v.7 קטרת לפני יהוה...האיש אשר־יבחר יהוה

QF16:8a

DD16:8b-11 (ND) v.9 הבדיל אלהי ישראל...לעבד את־עבדת משכן יהוה

v.11 הנעדים על־יהוה

- NT16:12a
 QF16:12b
 DD16:12c-14
 NT16:15a
 QF16:15b ויאמר אל־יהוה
 DD16:15c
 QF16:16a
 DD16:16b-18 v.16 לפני יהוה... לפני יהוה
 v.17 לפני יהוה
 NT16:18-19 v.19 וירא כבוד־יהוה
 QF16:20 וידבר יהוה אל־משה ואל־אהרן לאמר
 DD16:21
 NT16:22a
 QF16:22b
 DD16:22c אל אלהי הרוחת לכל־בשר
 QF16:23 וידבר יהוה אל־משה לאמר
 DD(REQF)16:24a
 REDD16:24b
 NT16:25
 QF16:26a
 DD16:26b
 NT16:27
 QF16:28a
 DD16:28b-30 v.28 בזאת תדעון כי־יהוה שלחני
 v.29 לא יהוה שלחני
 v.30 ואם־בריאה יברא יהוה...וידעתם כי נאצו האנשים האלה את־יהוה
 NT16:31-35 V.35 ואש יצאה מאת יהוה

 QF17:1 וידבר יהוה אל־משה לאמר
 DD17:2-3 v.3 כי הקריבם לפני־יהוה ויקדשו
 NT17:4-5 v.5 קטרת לפני יהוה...כאשר דבר יהוה ביד־משה לו
 NT17:6a
 QF17:6b
 DD17:6c אתם האתם את־עם יהוה
 NT17:7-8 v.7 וירא כבוד יהוה
 QF17:9 וידבר יהוה אל־משה לאמר
 DD17:10
 QF17:11a
 DD17:11b כי־יצא הקצף מלפני יהוה
 T17:12-15

 QF17:16 וידבר יהוה אל־משה לאמר
 DD17:17-20
 NT17:21-24 v.22 לפני יהוה
 v.24 מלפני יהוה
 QF17:25a ויאמר יהוה אל־משה
 DD17:25b
 NT17:26 ויעש משה צאשר צוה יהוה אתו כן עשה
 QF17:27a

DD17:27b-28 v.27 הקרב אל־משכן יהוה

QF18:1a ויאמר יהוה אל־אהרן

DD18:1b-7 v.6 מתנה נתנים ליהוה

QF18:8a וידבר יהוה אל־אהרן

DD18:8b-19 v.12 אשר־יתנו ליהוה

v.13 אשר יתנו ליהוה

v.15 יקריבו ליהוה

v.17 אשר לריח ניחח ליהוה

v.19 אשר ירימו בני־ישראל ליהוה...לפני יהוה

QF18:20a ויאמר יהוה אל־אהרן

DD18:20b-24 v.24 ירימו ליהוה תרומה

QF18:25 וידבר יהוה אל־משה לאמר

DD(REQF)18:26a

REDD18:26b-29 v.26 תרומת יהוה

v.28 תרומת יהוה... תרומת יהוה

v.29 תרומת יהוה

REQF18:30a

REDD18:30b-32

QF19:1 וידבר יהוה אל־משה ואל־אהרן לאמר

DD(REQF)19:2a אשר־צוה יהוה

REQF19:2b

REDD19:2c-22

v.13 את־משכן יהוה תמא

v.20 את־מקדש יהוה תמא

NT20:1-3a

QF20:3b

DD20:3c-5 v.3 לפני יהוה

v.4 קהל יהוה

NT20:6 וירא כבוד־יהוה אליהם

QF20:7 וידבר יהוה אל־משה לאמר

DD20:8

NT20:9-10a v.9 מלפני יהוה

QF20:10b

DD20:10c

NT20:11

QF20:12a ויאמר יהוה אל־משה ואל־אהרן

DD20:12b

NT20:13 אשר רבו בני־ישראל את־יהוה

NT20:14a(QF)

DD(REQF)20:14b

REDD20:14c-17 v.16 ונצעק אל־יהוה

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NT20:22

QF20:23 ויאמר יהוה אל־משה ואל־אהרן

DD20:24-26

NT20:27-29 v.27 ויעש משה כאשר צוה יהוה

NT21:1-2a v.2 וידר נדר ליהוה

QF21:2b

DD21:2c

NT21:3 וישמע יהוה

NT21:4

QF21:5a וידבר העם באלהים ובמשה

DD21:5b

NT21:6-7a v.6 וישלח יהוה

QF21:7b

DD21:7c כי־דברנו ביהוה...התפלל אל־יהוה

NT21:7d

QF21:8a ויאמר יהוה אל־משה

DD21:8b

NT21:9

NT21:10-13

QF21:14a על־כן יאמר בספר מלחמת יהוה

DD21:14b-15 POETIC

NT21:16a

QF21:16b אמר יהוה למשה

DD21:16c

QF21:17a

DD21:17b-18 POETIC

NT21:19-20

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QF21:34a ויאמר יהוה אל־משה

...

QF22:8a

DD22:8b כאשר ידבר יהוה אלי

NT22:8c-9a v.9 ויבא אלהים אל־בלעם

QF22:9b

DD22:9c

QF22:10a ויאמר בלעם אל־האלהים

DD22:10b-11

QF22:12a ויאמר אלהים אל־בלעם

DD22:12b

NT22:13a

QF22:13b

DD22:13c מאן יהוה לתתי להלך עמכם

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QF22:18a

DD22:18b-19 v.18 (ED) לא אוכל לעבר את־פי יהוה אלהי

מהיִסֵּף יהוה דבר עמי (HD) v.19

NT22:20a ויבא אלהים אל־בלעם לילה

QF22:20b

DD22:20c

NT22:21-28a v.22 ויחר־אף אלהים כִּי־הולך הוא ויחיצב מלאך יהוה

v.23 ותרא האתון את־מלאך יהוה

v.24 ויעמד מלאך יהוה

v.25 ותרא האתון את־מלאך יהוה

v.26 ויוסף מלאך־יהוה עבור

v.27 ותרא האתון את־מלאך יהוה

v.28 ויפתח יהוה את־פי האתון

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NT22:31 ויגל יהוה את־עיני בלעם וירא את־מלאך יהוה

QF22:32a ויאמר אליו מלאך יהוה

DD22:32b-33

QF22:34a ויאמר בלעם אל־מלאך יהוה

DD22:34b

QF22:35a ויאמר מלאך יהוה אל־בלעם

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QF22:38a

DD22:38b (ED) הדבר אשר ישים אלהים בבפי אתו אדבר

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QF23:3a

DD23:3b אולי יקרה יהוה

NT23:4a ויקר אלהים אל־בלעם

QF23:4b

DD23:4b

NT23:5a וישם יהוה דבר בפי בלעם

QF23:5b

DD23:5c

NT23:6

QF23:7a

DD23:7b-10 POETIC

POETIC

23:8 מה אקב לא קבה אל ומה אזעם לא זעם יהוה

QF23:11a

DD23:11b

QF23:12a

DD23:12b את אשר ישים יהוה בפי אתו אשמר לדבר

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NT23:16a ויקר יהוה אל־בלעם

...

QF23:17b

DD23:17c מה־דבר יהוה

QF23:18a

DD23:18a-24 POETIC

POETIC

23:19 לא איש אל ויכזב ובן־אדם ויתנחם

23:21 יהוה אלהיו עמו

23:22 אל מוציאם ממצרים

23:23 מה־פעל אל

QF23:25a

DD23:25b

QF23:26a

DD23:26b

REQF23:26c

REDD23:26d כל אשר־ידבר יהוה אתו אעשה

QF23:27a

DD23:27b (ED) אולי יישר בעיני האלהים

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NT24:1-2 v.1 טוב בעיני יהוה לברך את־ישראל

v.2 ותהי עליו רוח אלהים

QF24:3a

DD24:3b-9 POETIC

POETIC

24:4 נאם שמע אמרי־אל

24:4 אשר מחזה שדי יחזה

24:6 כנהלים נטע יהוה

24:8 אל מוציאו ממצרים

NT24:10a

QF24:11b

DD24:10c-11 v.11 והנה מנעך יהוה מכבוד

QF24:12a

DD24:12b

REQF24:12c

REDD24:13-14 v.13 לא אוכל לעבר את־פי יהוה...אשר־ידבר יהוה אתו

אדבר

QF24:15a

DD24:15b-19 POETIC v.16 נאם שמע אמרי־אל

v.16 וידע דעת עליון מחזה שדי יחזה

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QF24:23a

DD24:23b-24 POETIC v.23 אוי מי יחיה משמו אל

NT24:25

NT25:1-3 v.2 ותקראן לעם לזבחי אלהיהן ויאכל וישתחוו לאלהיהן

- ויחר-אף יהוה בישראל v.3
 QF25:4a ויאמר יהוה אל-משה
 DD25:4b והוקע אותם ליהוה נגד השמש וישב חרון אף-יהוה מישראל
 ...
- QF25:10 וידבר יהוה אל-משה לאמר
 DD25:11-13
 NT25:14-15
- QF25:16 וידבר יהוה אל-משה לאמר
 DD25:17-18
- NT25:19
 QF26:1 ויאמר יהוה אל-משה ואל אלעזר בן-אהרן הכהן לאמר
 DD26:2
 QF26:3
 DD26:4a כאשר צוה יהוה את-משה
 NT26:4b-51 v.9 בהצתם עלי-יהוה
- QF26:52 וידבר יהוה אל-משה לאמר
 DD26:53-56
 NT26:57-64 v.61 וימת...בהקריבם אש-זרה לפני יהוה
 QF26:65a כ-יאמר יהוה להם
 DD26:65b
- NT27:1-2a
 QF27:2b
 DD27:3-4 v.3 העדה הנועדים על-יהוה
 NT27:5 ויקרב משה את-משפטן לפני יהוה
 QF27:6 ויאמר יהוה אל-משה לאמר
 DD27:7
 REQF27:8a
 REDD27:8b-11 v.11 כאשר צוה יהוה את-משה
- QF27:12a ויאמר יהוה אל-משה
 DD27:12b-14 (v.14b?)
 (NT27:14b)
 QF27:15a וידבר משה אל-יהוה לאמר
 DD27:15b-17 v.15 יפקד יהוה אלהי הרוחת לכל-בשר איש על-העדה
 v.17 ולא תהיה עדת יהוה
- QF27:18a ויאמר יהוה אל-משה
 DD27:18b-21 v.21 לפני יהוה
 NT27:22-23 v.22 ויעש משה כאשר צוה יהוה אתו
 v.23 כאשר דבר יהוה ביד משה
- QF28:1 וידבר יהוה אל-משה לאמר
 DD(REQF)28:2a
 REDD28:2b
 REQF28:3a
 REDD28:3b-29:39

v.3 אשר תקריבו ליהוה
 v.6 לריח ניחח אשה ליהוה
 v.7 בקדש הסך נסך שכר ליהוה
 v.8 אשה רוח ניחח ליהוה
 v.11 תקריבו עלה ליהוה
 v.13 עלה רוח ניחח אשה ליהוה
 v.15 לחטאת ליהוה
 v.16 פסח ליהוה
 v.19 אשה עלה ליהוה
 v.24 אשה ריח־ניחח ליהוה
 v.26 מנחת חדשה ליהוה
 v.27 עולה לריח ניחח ליהוה
 29:2 עלה לריח ניחח ליהוה
 29:6 לריח ניחח אשה ליהוה
 29:8 עלה ליהוה ריח ניחח
 29:12 חג ליהוה
 29:13 עלה אשה ריח ניחח ליהוה
 29:36 עלה אשה ריח ניחח ליהוה
 29:39 אלה תעשו ליהוה

NT30:1 ככל אשר־צוה יהוה את־משה

QF30:2a

DD30:2b(REQF) זה הדבר אשר צוה יהוה

REDD 30:3-16

v.3 נדר ליהוה

v.4 תדר נדר ליהוה

v.6 ויהוה יסלח־לה

v.9 ויהוה יסלח־לה

v.13 ויהוה יסלח־לה

NT30:17 אלה החקים אשר צוה יהוה את־משה

QF31:1 וידבר יהוה אל־משה לאמר

DD31:2

QF31:3a

DD31:3b-4 v.3 לתת נקמת־יהוה במדין

NT31:5-14 v.7 כאשר צוה יהוה את־משה

QF31:15a

DD31:15b-20 v.16 בדבר בלעם למסר־מעל ביהוה

v.16 ותהי המגפה בעדת יהוה

QF31:21a

DD31:21b-24 v.21 זאת חקת התורה אשר צוה יהוה את־משה

QF31:25 ויאמר יהוה אל־משה לאמר

DD31:26-30 v.28 והרמת מכס ליהוה

v.29 תרומת יהוה

v.30 משכן יהוה

NT31:31-47 v.31 כאשר צוה יהוה את־משה

v.37 המכס ליהוה

v.38 ומכסם ליהוה

v.39 ומכסם ליהוה

v.40 ומכסם ליהוה
 v.41 מכס תרומת יהוה...כאשר צוה יהוה את־משה
 v.47 משכן יהוה כאשר צוה יהוה את־משה

NT31:48

QF31:49a

DD31:49b-50 v.50 ונקרב את־קרבת יהוה...לפני יהוה

NT31:51-53 v.52 הרימו ליהוה

v.53 לפני יהוה

NT32:1-2a

QF32:2b

DD32:3-4 v.4 הכה יהוה

QF32:5a

DD32:5b

QF32:6a

DD32:6b-15 v.7 אשר־נתן להם יהוה

v.9 אל־הארץ אשר־נתן להם יהוה

REQF32:10b

REDD32:11-12 v.12 כי מלאו אחרי יהוה

DD32:13-15 v.13 ויחר־אף יהוה...הרע בעיני יהוה

v.14 על חרון אף־יהוה אל־ישראל

NT32:16a

QF32:16b

DD32:16c-19

QF32:20a

DD32:20b-24 v.20 תחלצו לפני יהוה

v.21 לפני יהוה

v.22 לפני יהוה...נקיים מיהוה...לפני יהוה

v.23 חטאתם ליהוה

QF32:25a

DD32:25b-27 v.27 לפני יהוה

QF32:28-29a

DD32:29b-30 v.29 לפני יהוה

QF32:31a

DD32:31b-32 v.31 אשר דבר יהוה

v.32 לפני יהוה

NT32:33-42

NT33:1-49 v.2 על־פי יהוה

v.4 הכה יהוה בהם כל־בכור ובאלהיהם עשה יהוה שפטים

v.38 על־פי יהוה

QF33:50 וידבר יהוה אל־משה

DD(REQF)33:51a

REDD33:51b-56

QF34:1 וידבר יהוה אל־משה לאמר

DD(REQF)34:2a

REDD 34:2b-12

QF34:13a

DD34:13b-15 v.13 אשר צוה יהוה

QF34:16 וידבר יהוה אל־משה לאמר

DD34:17-28

NT34:29 אלה אשר צוה יהוה

QF35:1 וידבר יהוה אל־משה

DD35:2-8

QF35:9 וידבר יהוה אל־משה לאמר

DD(REQF)35:10a

REDD35:10b-34 v.34 כי אני יהוה שכן בתוך

NT36:1a

QF36:1b-2a

DD36:2b-4 v.2 את־אדני צוה יהוה לתת...ואדני צוה ביהוה

QF36:5a ויצו משה את־בני ישראל על־פי יהוה לאמר

DD36:5b

REQF36:6a זה הדבר אשר־צוה יהוה

REDD36:6b-9

NT36:10-12 v.10 כאשר צוה יהוה את־משה

NT36:13 אלה המצות והמשפטים אשר צוה יהוה ביד־משה אל־בני ישראל בערבת מואב על־ירדן ירחו

5.0 Deuteronomy

HISTORICAL NARRATIVE 1:1-3:29 (Hortatory Notional Etic Structure)

NT1:1-4 v.3 ככל אשר צוה יהוה אתו

QF1:5

DD(REQF)1:6a יהוה אלהינו דבר אלינו בחרב לאמר

REDD1:6b-8 v.8 אשר נשבע יהוה לאבותיכם

DD(REQF)1:9a

REDD1:9b-13 v.10 יהוה אלהיכם הרבה אתכם

v.11 יהוה אלהי אבותיכם

DD1:14

REQF1:16a

REDD1:16b-17 v.17 כי המשפט לאלהים הוא

DD1:18- v.19 כאשר צעה יהוה אלהינו אתנו

REQF1:20a

REDD1:20b-21 v.20 אשר יהוה אלהינו נתן לנו

v.21 ראה נתן יהוה אלהיך לפניך את הארץ... כאשר דבר יהוה

אלהי

אבתיך לך

DD1:22-

REQF1:25b

REDD1:25c טובה הארץ אשר יהוה אלהינו נתן לנו

DD1:26- v.26 ותמרו את פי יהוה אלהיכם

REQF1:27a

REDD1:27b-28 v.27 בשנאת יהוה אתנו הוצאנו מארץ מצרים

REQF1:29a

REDD1:29b-31 v.30 יהוה אלהיכם ההלך לפניכם

v.31 אשר נשאך יהוה אלהיך

DD1:32 v.32 אינכם מאמינים ביהוה אלהיכם

v.34 וישמע יהוה

REQF1:34b

REDD1:35-36 v.36 יען אשר מלא אחרי יהוה

DD1:37- v.37 גם כבי התאנף יהוה

REQF1:37b

REDD1:37c-40

REQF1:41a

REDD1:41b חטאנו ליהוה... ככל אשר צונו יהוה אלהינו

REQF1:42a ויאמר יהוה אלי

REDD1:42b

REQF1:42c

REDD1:42d

DD1:43- v.43 ותמרו את פי יהוה

v.45 ותשבו ותבכו לפני יהוה ולא שמע יהוה בקלכם

2:1 כאשר דבר יהוה אלי

REQF2:2 ויאמר יהוה אלי לאמר

REDD2:3-

REQF2:4a

REDD2:4b-7 v.7 כי יהוה אלהיך ברכך ...

יהוה אלהיך עמך

- DD2:8-
 ויאמר יהוה אלי REQF2:9a
 אשר-נתן יהוה להם v.12 NT(DD?)2:10-12
 כאשר נשבע יהוה להם v.14 DD2:13b-
 וגם יד-יהוה v.15
 וידבר יהוה אלי לאמר REQF2:17
 REDD2:18-19
 וישמידם יהוה מפניהם v.21 NT(DD?)2:20-23
 REDD2:24-25
- DD2:26-
 REQF2:26b
 אלה-הארץ אשר-יהוה אלהינו נתן לנו v.29 REDD2:27-29
 כי הקשה יהוה אלהיך את-רוחו v.30 DD2:30-
 ויאמר יהוה אלי REQF2:31a
 REDD2:31b
 ויתנהו יהוה אלהינו לפנינו v.33 DD2:32-
 את-הכל נתן יהוה אלהינו לפנינו v.36
 וכל אשר-צוה יהוה אלהינו v.37
 ויאמר יהוה אלי REQF3:2a
 REDD3:2b
 ויתן יהוה אלהינו בידנו v.3 DD3:3-
 NT(DD?)3:13b-14
 DD3:15-
 REQF3:18a
 יהוה אלהיכם נתן לכם את-הארץ... v.18 REDD3:18b-20
 עד אשר-יניח יהוה...את-הארץ אשר יהוה אלהיכם נתן להם v.20
 REQF3:21a
 כל-אשר עשה יהוה אלהיכם...כניעשה יהוה v.21 REDD3:21b-22
 לכל-הממלכות
 כי יהוה אלהיכם הוא הנלחם לכם v.22
 ואתחנן אל-יהוה בעת ההוא לאמר REQF3:23
 אדני יהוה...אשר מי-אל בשמים v.24 REDD3:24-25(HD)
 ויתעבר יהוה בי למענכם v.26 DD3:26-
 ויאמר יהוה אלי REQF3:26b
 REDD3:26c-28
- DD3:29-4:40
 (החקים והמשפטים 4:1-40)
 אשר יהוה אלהי אבתיכם נתן לכם v.1
 לשמר את-מצות יהוה אלהיכם v.2
 את אשר-עשה יהוה בבעל פעור...השמידו יהוה אלהיך מקרבך v.3
 ואתם הדבקים ביהוה אלהיכם v.4
 כאשר צוני יהוה אלהי v.5
 כי מי-גוי גדול אשר-לו אלהים קרבים אליו כיהוה אלהינו בכל-קראנו אליו v.7
 עמדת לפני יהוה אלהיך בחרב באמר יהוה אלי REQF4:10a
 REDD4:10b
- DD4:11- v.12 וידבר יהוה אליכם
 v.14 ואתי צוה יהוה
 v.15 ביום דבר יהוה אליכם
 v.19 אשר חלק יהוה אלהיך אתם

- v.20 ואתכם לקח יהוה
 v.21 ויהוה התאנף־בי...אשר יהוה אלהיך נתן לך
 v.23 פן־תשכחו את־ברית יהוה אלהיכם...תמונת כל אשר צוך יהוה אלהיך
 v.24 כי יהוה אלהיך אש אכלה הוא אל קנא
 v.25 הרע בעיני יהוה־אלהיך להכעיסו
 v.27 והפיץ יהוה אתכם בעמים...אשר ינהג יהוה אתכם שמה
 v.28 ועבדתם־שם אלהים
 v.29 ובקשתם משם את־יהוה אלהיך ומצאת
 v.30 ושבת עדי־יהוה אלהיך
 v.31 כי אל רחום יהוה אלהיך
 v.32 אשר ברא אלהים אדם על־הארץ
 v.33 השמע ממ קל אלהים מדבר מתוך־האש
 v.34 הנסה אלהים לבוא...ככל אשר־עשה לכם יהוה אלהיכם במצרים
 v.35 אתה הראת לדעת כי יהוה הוא האלהים אין עוד מלבדו
 v.39 יהוה הוא האלהים
 v.40 ולמען תאריך ימים על־האדמה אשר יהוה אלהיך נתן לך

NT4:41-43

NT4:44-49

QF5:1a

- DD5:1b- v.2 יהוה אלהינו כרת עמנו ברית בחרב
 v.3 לא את־אבותינו צרת יהוה את־הברית הזאת
 v.4 פנים בפנים דבר יהוה עמכם
 v.5 אנכי עמד בין־יהוה וביניכם...להגיד לכם את־דבר יהוה

REQF5:5b

REDD5:6-21

- v.6 אנכי יהוה אלהיך אשר הוצאתיך מארץ מצרים
 v.7 לא יהיה־לך אלהים אחרים על־פני
 v.9 כי אנכי יהוה אלהיך אל קנא פקד עון אבות על־בנים...
 v.11 לא תשא את־שם־יהוה אלהיך לשוא כי לא ינוה יהוה
 v.12 כאשר צוך יהוה אלהיך
 v.14 ויום השביעי שבת ליהוה אלהיך
 v.15 ויצאך יהוה אלהיך משם...על־כן צוך יהוה אלהיך
 v.16 כאשר צוך יהוה אלהיך...אשר־יהוה אלהיך נתן לך

DD5:22- v.22 את־הדברים האלה דבר יהוה

REQF5:24a

REDD5:24b-27 v.24 הן הראנו יהוה אלהינו את־צבדו...ידבר אלהים
 את־האדם וחי

v.25 לשמע את־קול יהוה אלהינו

v.26 שמע קול אלהים חיים מדבר...

v.27 כל־אשר יאמר יהוה אלהינו...כל־אשר ידבר יהוה אלהינו אליך

DD5:28- v.28 וישמע יהוה

REQF5:28b ויאמר יהוה אלי

REDD5:28c-31

DD5:32- v.32 כאשר צוה יהוה אלהיכם אתכם

v.33 בכל־הדרך אשר צוה יהוה אלהיכם אתכם

6:1 אשר צוה יהוה אלהיכם

v.2 למען תירא את־יהוה אלהיך

v.3 כאשר דבר יהוה אלהי אבותיך

- v.4 שמע ישראל יהוה אלהינו יהוה אחד
v.5 ואהבת יהוה אלהיך
v.10 והיה כי יביאך יהוה אלהיך אל-הארץ
v.12 פן-תשכח את-יהוה אשר הוציאך מארץ מצרים
v.13 את-יהוה אלהיך תירא
v.14 לא תלכון אחרי אלהים אחרים מאלהי העמים
v.15 כי אל קנא יהוה אלהיך בקרבך פן-יחרף אף-יהוה אלהיך בך
v.16 לא תנסו את-יהוה אלהיכם
v.17 שמור תשמרון את-מצות יהוה אלהיכם
v.18 והטוב בעיני יהוה... אשר-נשבע יהוה
v.19 כאשר דבר יהוה
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אשר צוה יהוה אלהינו אתכם REDD6:20b
REQF6:21a
ויוציאנו יהוה ממצרים v.21 REDD6:21b-25
v.22 ויתן יהוה אותת
v.24 ויצונו יהוה לעשות... ליראה את-יהוה אלהינו
v.25 לפני יהוה אלהינו כאשר צונו
- DD7:1- v.1 כי יביאך יהוה אלהיך
v.2 ונתנם יהוה אלהיך לפניך
v.4 ועבדו אלהים אחרים וחרה אף-יהוה בכם
v.6 כי עם קדוש אתה ליהוה אלהיך בך בחר יהוה אלהיך
v.7 חשק יהוה בכם
v.8 כי מאהבת יהוה אתכם... הוציא יהוה אתכם...
vv.9-10 וידעת כי-יהוה אלהיך הוא האלהים האל הנאמן שמר הברית והחסד לאהביו
ולשמרי מצותו לאלף דור ומשלם לשנאיו אל-פנאיו להאבידו
- v.12 ושמר יהוה אלהיך לך
v.15 והסיר יהוה ממך כל-חלי
v.16 אשר יהוה אלהיך נתן לך... ולא תעבד את-אלהיהם
v.18 זכר תזכר את אשר-עשה יהוה אלהיך לפרעה
v.19 אשר הוצאך יהוה אלהיך כן-יעשה יהוה אלהיך לכל-...
v.20 ישלח יהוה אלהיך בם
v.21 כי יהוה אלהיך בקרבך אל גדול ונורא
v.22 ונשל יהוה אלהיך
v.23 ונתנם יהוה אלהיך לפניך
v.25 פסילי אלהיהם תשרפון באש... כי תועבת יהוה אלהיך הוא
8:1 אשר נשבע יהוה לאבותיכם
v.2 הליכך יהוה אלהיך
v.3 כי על-כל-מוצא פי-יהוה
v.5 כי כאשר ייסר איש את-בנו יהוה אלהיך מיסוך
v.6 ושמרת את-מצות יהוה אלהיך
v.7 כי יהוה אלהיך מביאך אל-ארץ טובה
v.10 וברכת את-יהוה אלהיך
v.11 פן-תשכח את-יהוה אלהיך
v.14 ושכחת את-יהוה אלהיך המוציאך מארץ מצרים
v.18 וזכרת את-יהוה אלהיך
v.19 והיה אמ-שכח תשכח את-יהוה אלהיך והלכת אחרי אלהים אחרים
v.20 כגוים אשר יהוה מאביד מפניכם... עקב לא תשמעון בקול יהוה אלהיכם
9:3 יהוה אלהיך הוא-העבר לפניך... כאשר דבר יהוה לך

בהדף יהוה אלהיך אתם מלפניך REQF9:4a

הביאני יהוה לרשת את-הארץ הזאת...יהוה מורישם מפניך REDD9:4b

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 v.63 והיה כאשר־שש יהוה עליכם...כן ישיש יהוה עליכם
 v.64 והפיצך יהוה בכל־העמים...ועבדת שם אלהים אחרים
 v.65 ונתן יהוה לך שם לב רגז
 v.68 והשיבך יהוה מצרים

אלה דברי הברית אשר־צוה יהוה את־משה NT28:69

QF29:1a

- DD29:1b- v.1 אתם ראיתם את כל־אשר עשה יהוה לעיניכם
 v.3 ולא־נתן יהוה לכם לב לדעת
 v.5 למען תדען כי אני יהוה אלהיכם
 v.9 לפני יהוה אלהיכם
 v.11 לעברך כברית יהוה אלהיך ובאלתו אשר יהוה אלהיך כרת עמך היום
 v.12 והוא יהיה־לך לאלהים
 v.14 לפני יהוה אלהינו

v.17 פנהי היום מעם יהוה אלהינו ללכת לעבד את־אלהי הגוים ההם
 v.19 לא־יאבה יהוה סלח לו כי אז יעשן אף־יהוה...ומחה יהוה את־שמו
 v.20 והבדילו יהוה לרעה

v.22 אשר הפך יהוה באפו

REQF29:23a

REDD29:23b על־מה עשה יהוה ככה

REQF29:24a

REDD29:24b-27 v.24 עזבו את־ברית יהוה אלהי אבתם

v.25 וילכו ויעבדו אלהים אחרים...אלהים אשר לא־ידעום

v.26 ויחר־אף יהוה בארץ ההוא

v.27 ויתשם יהוה מעל אדמתם

DD29:28- v.28 הנסתרת ליהוה אלהינו

30:1 הדיחך יהוה אלהיך שמה

v.2 ושבת עדי־יהוה אלהיך

v.3 ושב יהוה אלהיך את־שבכותך...הפיצך יהוה אלהיך שמה

v.4 משם יקבצך יהוה אלהיך

v.5 והביאך יהוה אלהיך אל־הארץ

v.6 ומל יהוה אלהיך את־לבבך...לאהבך את־יהוה אלהיך

v.7 ונתן יהוה אלהיך

v.8 ואתה תשוב ושמעת בקול יהוה

v.9 והותירך יהוה אלהיך...כי ישוב יהוה

v.10 כי תשמע בקול יהוה אלהיך...כי תשוב אל־יהוה אלהיך

v.16 לאהבה את־יהוה אלהיך ללכת בדרכיו...וברככה יהוה אלהיך

v.17 והשתחוית לאלהים אחרים

v.20 לאהבה את־יהוה אלהיך...אשר נשבע יהוה

NT31:1

QF31:2a

DD31:2b-6

REQF31:2c ויהוה אמר אלי

REDD31:2c

DD31:3- v.3 יהוה אלהיך הוא עבר לפניך...כאשר דבר יהוה

v.4 ועשה יהוה להם

v.5 ונתנם יהוה לפניכם

v.6 כי יהוה אלהיך הוא ההלך עמך

QF31:7a

DD31:7b-8 v.7 אל־הארץ אשר נשבע יהוה לאבתם

v.8 ויהוה הוא ההלך לפניך הוא יהיה עמך

NT31:9 הנשאין את־ארן ברית יהוה

QF31:10a

DD31:10b-13 v.11 לראות את־פני יהוה אלהיך

v.12 ויראו את־יהוה אלהיכם

v.13 ולמדו ליראה את־יהוה אלהיכם

QF31:14a ויאמר יהוה אל־משה

DD31:14b

NT31:14c-15 v.15 וירא יהוה באהל

QF31:16a ויאמר יהוה אל־משה

DD31:16b- v.16 וזנה אחרי אלהי בצר־הארץ

REQF31:17b

REDD31:17c על־כי אין אלהי בקרבי

DD31:18-21 v.18 כי פנה אל־אלהינם אחרים
 v.20 ופנה אל־אלהים אחרים

NT31:22

QF31:23a

DD31:23b

NT31:24

QF31:25 נשאי ארון ברית־יהוה

DD31:26-29 v.26 מצד ארון ברית־יהוה אלהיכם

v.27 ממרים היחם עם־יהוה

v.29 כי־תעשו את־הרע בעיני יהוה

QF31:30

DD32:1-43 POETIC TEXT

POETIC TEXT 32:1-43

v.3 כי שם יהוה אקרא הבו גדל לאלהינו

v.4 הצור...אל אמונה

v.6 ה־ליהוה תגמלו־זאת

v.8 עליון

v.9 כי חלק יהוה עמו

v.12 יהוה...ואין עמו אל נכר

v.15 ויטש אלוה עשהו...צור ישעתו

v.17 יזבחו לשדים לא אלה אלהים לא ידעום

v.18 צור ילדך...ותשכח אל מחללך

v.19 וירא יהוה

v.21 הם קנאוני בלא־אל

v.27 ולא יהוה פעל כלי־זאת

v.30 צורם מכרם ויהוה הסגירם

v.31 כי לא כצורנו צורם

v.36 כי־ידין יהוה עמו

v.37 ואמר אי אלהימו צור חסיו בו

v.39 ויאן אלהינם עמדי

NT32:44-45

QF32:46a

DD32:46b-47

QF32:48 וידבר יהוה אל־משה

DD32:49-52

NT33:1 משה איש האלהים

QF33:2a

DD33:2b-29 POETIC TEXT

POETIC TEXT 33:2b-29

DD33:2b יהוה מויני בא

QF33:7a

DD33:7b שמע יהוה קול יהודה

QF33:8a

DD33:8b-11 v.11 ברך יהוה חילו

QF33:12a

DD33:12b ידיד יהוה

QF33:13a

DD33:13b-17 v.13 מברכת יהוה ארצו

QF33:18a

DD33:18b-19

QF33:20a

DD33:20b-21 v.21 צדקת יהוה עשה

QF33:22a

DD33:22b

QF33:23a

DD33:23b ומלא ברכת יהוה

QF33:24a

DD33:24b-25

DD33:26- v.26 אין כאל ישרון

v.27 מענה אלהי קדם

v.29 עם נושע ביהוה

NT34:1-3 v.1 ויראהו יהוה את-כל-הארץ

QF34:4a ויאמר יהוה אליו

DD34:4b

REQF34:4c

REDD34:4d

NT34:5-12 v.5 משה עבד-יהוה...על-פי יהוה

v.9 כאשר צוה יהוה את-משה

v.10 אשר ידעו יהוה פנין אל-פנים

v.11 לכל-האתות והמופתים אשר שלחו יהוה

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