

DIVINE NAMES

fact that the deities of the Gentiles were also designated 'Elōhīm, and that only when all the nations would recognize, as did Israel, that 'YHWH, *He is 'Elōhīm*', 'would YHWH be One and *His name One*' [Zechariah, xiv 9].

The same applies to Judah's capital: at the very time when the people called it just *city* they could not be unmindful, on the one hand, that there were nevertheless other cities in the world, and, on the other, that only the name *Jerusalem* was capable of arousing in the soul of the reader or listener all those memories, sentiments and yearnings that history has for ever associated with this name and this name only.

Having grasped this principle, let us proceed further. Let us investigate the way in which the two Divine Names are used, and see if we can possibly explain their usage on the basis of the rule that we have just formulated. Obviously, in order to gain full understanding of the significance underlying the use of the two Names in the Pentateuch, it is desirable that we should also study the manner in which they are employed in the other books of the Bible — in the Prophets and the Hagiographa. It is also manifest that, for the purpose of this enquiry, we must confine ourselves to the instances where 'Elōhīm is used strictly in the capacity of a proper noun, as a synonym of YHWH, and as a substitute for it. We shall take no account of it, therefore, in the following cases.

a) When it is used as a simple appellative, e.g., ii Kings i 3, 6, 16: *Is it because there is no GOD ['Elōhīm] in Israel . . .?*

b) when it refers to the pagan deities, for instance, in the well-known phrase, *other GODS ['Elōhīm]*, or to some divine entity, as in Hosea xii 4: *and by his strength he strove with a GODLIKE BEING ['Elōhīm];*

c) when it occurs in the construct, for example, in expressions like *the God of ['Elōhē] Israel, the God of ['Elōhē] our fathers,* and so like;

d) when it has a possessive suffix (*your God ['Elōbekhā], our God [Elōhēnū]*, and so forth);

e) when it occurs in stereotyped composite phrases, like *man of GOD ['Elōhīm], visions of GOD ['Elōhīm], wrestlings of GOD ['Elōhīm; E.V. 'mighty wrestlings'*, and similar expressions, which are intended only to indicate the divine nature of the subject re-