

question of atheist versus the theist, but the theist who realises that God takes an active role in the universe and is, as the historic Christian Church has taught, the Creator. This means that genetic copying mistakes, natural selection, chance, time and unforeseen occurrences is not the creator. More and more, a phrase used by evolutionists is 'we are a lucky accident'. I have found most Christians are highly receptive to the creation world view and immediately see the critical significance of it **if** it is explained to them. Awareness of the many scientists who are **not** evolutionary naturalists and of the fact that the scientific evidence for the evolutionary world view is poor, at best, is also critical.

The Scriptures clearly teach that we must be like salt, and let our light shine forth into a dark world. The record of the early Christians is clear: when the state tried to suppress and shut them up, they used the example of Paul and protested vigorously, even to the point of being willing to disobey the law if it conflicted with their Christian obligations. A strong interest of mine has been early Christianity from the apostles to about AD 325, when the council at Nice occurred. The stand they took then and why is quite clear, and I perceive that we today are often not carrying out our Christian obligation. We must emulate the example of Paul and the other Apostles and boldly relate our concerns to the church and others. The Christian doctrine of creation, as Ken Ham rightly stresses, is **foundational** and **ail else** rests upon it. I agree that our foremost concern should be the honour of Christ and His Truth, but to do this we today must do as Paul did and appeal to Caesar. We must boldly proclaim this truth and oppose those who endeavour to suppress it.

Dr Jerry Bergman,
Archbold, Ohio,
UNITED STATES OF AMERICA.

THE NAME *JEHOVAH* IN GENESIS

Dear Editor,

F. G. Smith wrote in 'The Use of the Divine Names in Genesis'¹ '... *the incidence of the name YHWH in Genesis is due to the hand of Moses the translator*' and '... *Moses substituted the new name which had been revealed to him, namely YHWH or Jehovah*'. His unproved and incorrect assertion raises three issues:-

- (1) What are the names of God in Genesis?
- (2) How is Exodus 6:3 to be translated and understood?
- (3) How are apparent contradictions of the Bible to be harmonised?

The Name Jehovah in Genesis

In Genesis 1:1-2:3 God is called **God**, His personal name and the name of a class of beings of which there is only one member. After man's sin there are many so-called gods who are not gods, and the one true God is called by many names — for example, Jehovah God, Everlasting God, Almighty God, God of Abraham. In Genesis 2:4 His proper name, His covenant name, **Jehovah**, is introduced. This name lives in the name **Jesus** — *Jehoshua*, Jehovah saves. Jehovah is rendered *ho kyrios* (the Lord) in the New Testament and is variously rendered in English: YHWH, Yahweh, Jahveh, Jehovah, GOD, the LORD. Because the name Jehovah is familiar to us in our English hymns and Bibles, I shall use Jehovah rather than YHWH. I'm sure Moses did not pronounce it 'Jehovah'; but then neither did Matthew say 'Jesus'. Also, using Jehovah prevents confusing the LORD (for Jehovah) with the Lord (for *Adonai*).

Jehovah is named 164 times in Genesis, including 40 times by Himself or by other speakers. Jehovah God gave Adam one commandment; and **Jehovah God** first proclaimed the Gospel: the Seed of the Woman shall crush your head (Genesis 3:15).

In Genesis we read the name Jehovah on the lips of Eve, Lamech,

Noah, Abram, Sarai, Abraham's servant, Laban, Bethuel, Abimelech, Isaac, Jacob, Leah and Rachel. And in Genesis 15:7 **Jehovah Himself says to Abram, 'I am Jehovah, who brought you out of Ur of the Chaldees, to give you this land to inherit it.'** This follows immediately after 'he [Abram] believed in **Jehovah**, and He accounted it to him for righteousness.' Yet Mr Smith wrote, 'It [the phrase "I am the LORD"] is never used before Exodus 6:3'. In Genesis 28:13, **Jehovah says to Jacob, 'I am Jehovah, God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and your descendants.'** Yet Mr Smith wrote, 'But YHWH is never used at all in any covenant dealings between God and the patriarchs.'

Genesis 4:26 says, 'Then men began to call on the name of Jehovah.' Besides this, Abram called on the name of Jehovah (Genesis 12:8, 13:4), Abraham called on the name of Jehovah (Genesis 21:33), Rebekah enquired of Jehovah (Genesis 25:22), and Isaac called on the name of Jehovah (Genesis 26:25). Abel brought an offering to Jehovah (Genesis 4:4), Noah built an altar to Jehovah (Genesis 8:20), Abram built altars to Jehovah (Genesis 12:7, 'to Jehovah, who had appeared to him', Genesis 12:8, 13:18), and Noah called the God of Shem Jehovah (Genesis 9:26). When he was dying, Jacob said, 'I have waited for Your salvation, O **Jehovah!**' (Genesis 49:28). Yet Mr Smith dismissed Genesis 4:26 as '*one isolated verse*'.

Dr Alfred Edersheim² pointed out that Abram used Melchizedek's name for God but added the name **Jehovah** (Genesis 14:19,22):-

'And he [Melchizedek] blessed him and said: "Blessed be Abram of God Most High, Possessor of heaven and earth" . . . But Abram said to the King of Sodom, "I have lifted my hand to **Jehovah**, God Most High, the Possessor of heaven and earth".'

This was an **oath** of Abram, in Jehovah's name. Would Moses have

changed Abram's oath? Paul says (Galatians 3:15), 'Brethren, I speak in the manner of men: Though it is only a man's covenant, yet if it is confirmed, no one annuls or adds to it.'

Jehovah's Oath

After Abraham, at God's command, offered his son Isaac, **Jehovah swore by Himself** (Genesis 22:15-18):-

'Then the Angel of Jehovah called to Abraham the second time out of heaven, and said: **'By Myself I have sworn, says Jehovah,** because you have done this thing, and have not withheld your son, your only son, in blessing I will bless you, and in multiplying I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore; and your descendants shall possess the gate of their enemies. **In your seed all the nations of the earth shall be blessed,** because you have obeyed my voice.'

Dr Martin Luther said:

*'These words truly deserve to be written in large letters of gold and to be continually before our eyes and in our heart. For this is our glory in the blessing through the Seed of Abraham —the blessing we boast of and praise no less than the Jews. . . . It is His desire that first the Jews and then the Greeks . . . come to faith and enjoy all the good things the Blessed Seed of Abraham brings, that is, Christ Jesus, the Salvation and Blessing of all nations.'*¹³

By Myself I have sworn, says Jehovah. Yet Mr Smith wrote, ' . . . Moses substituted the new name which had been revealed to him, namely YHWH or Jehovah'. Moses changed God's oath?

Again and again and again Jehovah's oath is remembered. In Genesis 24:7, Abraham said:

'**Jehovah** God of heaven, took me from my father's house and from the land of my kindred, and who spoke to me and swore **to me,** saying, "To your descendants I will

give this land", He will send His angel before you, and you shall take a wife for my son from there.'

In Genesis 26:3, **Jehovah** said to Isaac: 'Dwell in this land, and I will be with you and bless you; for to you and your descendants I give all these lands, and I will perform **the oath which I swore to Abraham your father.'**

In Genesis 50:24, Joseph said of the same oath:

'I am dying, but God will surely visit you, and bring you out of this land to the land of which **He swore to Abraham, to Isaac, and to Jacob.'**

In Exodus 13:5, Moses said to the people:

'And it shall be, when **Jehovah** brings you into the land of the Canaanites and the Hittites and the Amorites and the Hivites and the Jebusites, which **He swore to your fathers** to give you, a land flowing with milk and honey, that you shall keep this service in this month.'

In Exodus 33:1, **Jehovah** said to Moses:

'Depart and go up from here, you and the people which you have brought out of the land of Egypt to the land of which **I swore to Abraham, Isaac, and Jacob,** saying, "To your descendants I will give it".'

When John the Baptist was named and circumcised, Zacharias, 'filled with the Holy Spirit', prophesied (Luke 1:68, 72-73):

'Blessed is the Lord God of Israel, For He has visited and redeemed His people . . .

To perform the mercy promised to our fathers

And to remember His holy covenant,

The oath which He swore to our father Abraham . . .'

The Apostle wrote (Hebrews 6:13, 16-18):

'For when God made a promise to Abraham, **because He could swear by no one greater, He swore by Himself . . .** Thus God, determining to show more

abundantly to the heirs of promise the immutability of His counsel, confirmed it by an oath, that by two immutable things, in which it is impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold on the hope set before us.'

Dr Luther said that from this oath to Abraham

*'has flowed everything said in Psalm 110:4 and Psalm 132:11 about the oath sworn to David. For just as the promise of the Seed of Abraham was transferred to the Seed of David, so Holy Scripture transfers the oath sworn to Abraham to the person of David. . . . Thus not only the author of the Epistle to the Hebrews but also the fathers and prophets saw, and marvelled at, the abundance of God's grace, which pervades the entire promise and the oath. Therefore they pondered this text with the utmost zeal, and David's most beautiful psalms originated from it. The saints in the New Testament also extol this oath with great joy. Thus Zechariah sings: (Luke 1:73) "The oath which He swore to our father Abraham, to grant us. " And Mary says (Luke 1:55): "As He spoke to our fathers, to Abraham and to his posterity forever".'*¹⁴

By Myself I have sworn, says Jehovah. Moses changed Jehovah's oath? Surely not!

God changed the names of Abram, Sarai and Jacob. Moses clearly said so and did not call them by their new names before God changed the names. This fact does not support Mr Smith's contention that Moses would substitute the name Jehovah without saying so. Consider also place names like 'Luz (that is, Bethel)'; 'Ephrath (that is, Bethlehem)'; 'Mamre, or Kirjath Arba (that is, Hebron)'.

What is **written** in the book of Genesis? The name Jehovah is recorded again and again in the only Genesis we can ever read. Mr Smith's assertion that in Genesis Moses substituted the name Jehovah is **not**

written. Again, his assertion is **not** based on what is written, and it is contrary to what **is** written in Genesis.

Translating Exodus 6:3

The section beginning with Exodus 5:22 and continuing through Exodus 6:9 should be studied in its entirety. Jehovah tells disheartened Moses what Jehovah is about to do, reminds him what Jehovah has done, and further reveals what Jehovah is about to do. How is Exodus 6:3b to be translated and understood? The form of the verb *yada*, to know, can be translated as a reflexive verb as in the **New American Standard Bible**:-

'God spoke further to Moses and said to him, "I am Jehovah; and I appeared to Abraham, Isaac, and Jacob, as God Almighty, **but by My name Jehovah, I did not make Myself known to them.** And I also established My covenant with them, to give them the land of Canaan, the land in which they sojourned".'

Or it can be translated as a passive verb as in **The New King James Version**:-

'God spoke to Moses and said to him: "I am Jehovah. I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, **but by My name Jehovah I was not known to them.** I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, in which they were strangers".'

An alternative translation of Exodus 6:3b, as interrogative rather than declarative, is given in a footnote of the **New International Version** :-

'God also said to Moses, "I am Jehovah. I appeared to Abraham, to Isaac and to Jacob as God Almighty, **and by my name Jehovah did I not let myself be known to them?** I also established My covenant with them to give to them the land of Canaan, where they lived as aliens".'

In the Hebrew there are no punctuation marks; usually interrogative sentences are indicated by an interrogative particle. Sometimes they are not, but

the context demands that a question be understood. Examples are Genesis 18:12, 'I shall have pleasure?', Exodus 8:26, 'they will not stone us?', and Jonah 4:10-11, 'T should not pity Nineveh?'.

A Hard Saying

The fact that God is the author of Scripture and that God is not a liar leads us to understand the words of the Bible in their simple, normal, literal sense. The bare words of Exodus 6:3b are these: 'and (by) my name Jehovah not I did reveal Myself to them.'⁵ The reader is immediately startled because the words do not agree with the entire context of Genesis 12:1-49:33; God **was** known to Abraham, to Isaac, and to Jacob by His name Jehovah; God **did** make Himself known to them by His name Jehovah. How is this apparent contradiction to be resolved by the Christian who believes that **every** word of God is true?

Very recently Professor John C. Jeske⁶ wrote about understanding Exodus 6:3b as a question:

'During the time the NIV translation was being prepared, I asked Dr William Martin, veteran Semitic scholar from England and another NIV translator,¹ about this Exodus text. Dr Martin remarked, "I believe we might have an unmarked interrogative in this passage. " When pressed for an explanation, he replied, "In the following verse (v. 4) we have a gam [the Hebrew word for "even"]. Read God's two statements as declarative sentences, and you have a non sequitur:

"By my name Yahweh I did not make myself known to them".

"I even made a covenant with them".⁸

'. . . If Dr Martin's surmise is correct, then what God was saying to Moses in Exodus 6:3 was:

"I appeared to Abraham, to Isaac and to Jacob as El Shaddai, and [Hebrew waw] by my name Yahweh did I not let myself be known to them? Why, I even made

a covenant with them. "

The final review group of NIV editors voted to place Dr Martin's suggestion into a footnote.'

If the statement is read as a question, there is no conflict with the immediate context (verse 4) and the larger context. **I am Jehovah. And I appeared to Abraham, to Isaac, and to Jacob as God Almighty. And didn't I make Myself known to them by My name Jehovah? And I even established My covenant with them.** The difficulty disappears. This translation, at the very least, shows that it is not necessary to think that the patriarchs never heard the name Jehovah.

But the fact remains that the statement is most commonly translated as a declarative: **By My name Jehovah I did not make Myself known to them.** There is more than one meaning of the word *yada*, to know. Consider that Adam and Eve **knew** they were naked, that Adam **knew** Eve his wife. Obviously before Adam and Eve **knew** they were naked, they had seen their nakedness; Adam knew his wife before he **knew** her in this fuller sense. Consider **known** in Genesis 18:17-19:

'And **Jehovah** said, "Shall I hide from Abraham what I am doing, since Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For **I have known him**, in order that he may command his children, and his household after him, that they keep the way of Jehovah, to do righteousness and justice, that Jehovah may bring to Abraham what He has spoken to him".'

The words of Genesis are true, and the words of Exodus 6:3 are true. Dr Edersheim said:

'When, on the occasion just referred to, God said to Moses (Exodus 6:2-3): "I am Jehovah: and I appeared unto Abraham, unto Isaac, and unto Jacob in El Shaddai (God Almighty), but as to my name Jehovah was I not known to them, " it cannot, of course, mean, that the patriarchs were

*ignorant of the special designation Jehovah, since it frequently occurs in their history.*⁹

Professor Ernst Wendland said:

*'The fathers of Israel were, in fact, acquainted with the name "LORD" (Yahweh — the God of the covenant). Abraham built an altar to this name, as Genesis 12 and 13 attest, and called upon this name. This was the very name God used to reveal himself to Moses while tending sheep on Mt Horeb, the name Moses was told to use when making himself known to the Israelites as God's representative. Surely the Israelites were already quite familiar with the name "LORD". The full implications of this name, however, were still to be revealed. What this name would mean as to how God would carry out his promise of redemption for his people, the Israelites would soon experience. ... What the fathers did not know about this "LORD", the Israelites would see revealed before their very eyes!'*¹⁰

Dr Luther said:

'St Peter calls the era in which we are now living, the period from Christ's ascension to the Last Day, "the end of the times". Thus the apostles, the prophets, and Christ Himself also call it the last hour. This does not mean that the Last Day was to come immediately after Christ's ascent into heaven, but the reason is that after the proclamation of the Gospel concerning Christ there will be no other proclamation and that it will not be revealed and set forth better than it has been set forth and revealed. For of this there has always been one revelation after the other. Therefore God says in Exodus 6:3 "By My name the Lord I did not make Myself known to them." For though the patriarchs knew God, yet at the same time they did not yet have as clear a proclamation from God as was made later through Moses and the prophets. But now no more

*glorious and no clearer proclamation has come into the world than the Gospel. Therefore this is the last one. All the times have come and gone, but now the Gospel has been revealed to us for the last time.'*¹¹

Mr Smith wrote:

'But very grave difficulties concerning the nature of revelation are raised when we are told, as we have been told repeatedly, that the name YHWH was known to the patriarchs, but for them it had no significance. . . . Considering the importance of this name in the subsequent dealings of God with his people, it seems peculiar that the name was known to the patriarchs but that its significance meant nothing to them.'

Now, who said the name had no significance to the patriarchs? Not Oswald T. Allis, whom he quoted, nor those whom I quoted above.

Speaking about Genesis 4:26, Mr Smith wrote: *'It is impossible that the whole theory should be overthrown by one isolated verse.'* Turn it around. Is it reasonable that the name of Jehovah in 49 chapters of Genesis and five chapters of Exodus should be thrown out by one interpretation of one verse, that is, Exodus 6:3?

God's revelations to the patriarchs as God Almighty are rich and wonderful, but He also revealed Himself as Jehovah. He appeared to Jacob at Luz as God Almighty; He appeared earlier to Jacob at Luz as Jehovah (Genesis 28:13):-

'And behold, Jehovah stood above it and said: "I am Jehovah God of Abraham your father and the God of Isaac". . . And [Jacob] called the name of that place Bethel, but the name of that city had been Luz previously.'

Mr Smith listed this appearance and wrote: *'This must be read in the light of Genesis 48:3, where Jacob says, "God Almighty appeared to me at Luz".'* Again Mr Smith listed this appearance of **Jehovah** to Jacob at Luz and wrote, *'This must be read in the*

light of Jacob's explanation in Genesis 48:3.' **GENESIS 28:13 MUST BE READ IN THE LIGHT OF GENESIS 28:13. FIRST AND FOREMOST, SCRIPTURE NEEDS NO INTERPRETATION; SCRIPTURE IS SELF-INTERPRETING.**

Said Dr Luther:

*'To demand that clear and certain passages be explained by drawing in other passages amounts to an iniquitous deriding of the truth and the injection of fog into the light. If one set out to explain all passages by first comparing them with other passages, he would be mixing up Scripture into an uncertain and wild chaos. Is not this plain enough? No doubt you will see that this is the case'*¹²

Like Mr Smith, I think Genesis contains accounts written by Adam, Noah, and so on; and I think that the language of Adam was Hebrew. I agree that the Bible itself does not say which man/men wrote the accounts that Moses compiled as the book of Genesis. I believe ultimately the Holy Spirit wrote and edited the only Genesis we have (2 Timothy 3:16, 2 Peter 1:20-21).

God has revealed Himself in many names. At Genesis 3:15 **Jehovah God** promised to save us by the Seed of the Woman. Now He reveals Himself to all the nations in the blessed name Jesus — Jehovah saves.

Alice K. Kenyon,
Torrington, Wyoming,
UNITED STATES OF AMERICA.

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7. Professor Jeske served on the New International Version (NIV) translation committee.
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'To illustrate he [Dr Martin] continued, "Imagine a father making these two statements about his attitude toward his child: "I do not love my child." I would even risk my life to save my child." The only way those two statements make sense is if the first is a question. When speaking those two sentences, a father would indicate by his inflection that the first is an interrogative, and the hearer would pick that up immediately. The person reading the two sentences, however, unable to hear the inflection of the speaker's voice, is restricted to the printed text. He can sense the interrogative only from the word "even" in the second sentence".'
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The Author Replies ...

I am indebted to Alice Kenyon for her careful and reasoned critique of my article. However, she does not really answer the question posed by Exodus 6:3, that the Name Jehovah was not known to the patriarchs. There is an important principle here, in that God reveals His real Name only to His people. Jehovah is not a title for God, it is His Name. There were two occasions when God revealed His Name and His saving purpose to His people. The first occasion was at the beginning of Exodus, where He revealed to Moses that He was coming down as the Saviour of His people. It was His people He came to redeem, not the sons of Ishmael nor the sons of Esau. The second occasion was at the birth of Jesus, where the Saviour's Name was made known for the first time, and it was said of Him, 'Thou shalt call His Name Jesus, for He shall save **His people** from their sins'. The Name Jesus belongs to the people of

God, just as the Name Jehovah belongs to the covenant people Israel. That is why I find it difficult to believe that the Name Jehovah was slipped in unannounced in the early days of the patriarchs.

The Name Jehovah was rarely, if ever, used by Gentiles or unbelievers. The term Most High God was revealed in Genesis, and it appears in a predominantly Gentile context right up to Acts 16:17, as any concordance will reveal. Heathen people all over the world have various names for God, but I believe the evidence is lacking that any of them are in any sense of the word derived from Jehovah. 'Most High God' and 'Almighty God' were known to the Gentiles, as the Scriptures testify, but there is no evidence that the Name Jehovah was carried worldwide as these were.

If Exodus 6:3 was the first occasion that the Name Jehovah was made known, it is not surprising that the Name occurs in Genesis. God appeared to Moses and Moses made known to the Israelites the message God had given him. By this time, it may be inferred, the Israelites had the Scriptures, the book of Genesis. There they would read the Name Jehovah, shewing them that it was not a new God Who had come to save them, but the same God their fathers had known, but with a new and glorious Name. Why did not Moses retain the old names in every case? Because, as Professor Wiseman has pointed out, the Egyptians had debased these names by their polytheistic usage. The Egyptians had hundreds of gods, to which they gave exalted names, such as 'god almighty'. The name had been debased, so when God gave His people His new Name He caused the old names to be dropped. Enough instances of the old Names were retained to preserve continuity with patriarchal times.

The JEDP hypothesis was a destructive theory, which was paramount in most theological colleges for over a hundred years. This new outline is a theory which seeks to do justice to the statement that God declares that He was not known to the

patriarchs as Jehovah. Neither Alice Kenyon nor I can question Moses nor examine the original documents, so we must rely on our theories and test them every way we can. Many scholars have sought to explain the parallel passages in the Gospels by postulating a document called 'Q', a theory which is not acceptable to all. We can infer from the 'we' passages in Acts, which are not explained, that Luke accompanied Paul on some of his journeys. There are several places in Scripture where similar theories are advanced to account for certain situations. Some theories have stood the test of time, while others have failed. Should we cease to examine these questions because we sometimes get the wrong answers? Not everything is spelled out clearly in Scripture. May we not come to it in a spirit of humble enquiry to search out the mind of God? To point out that the Name Jehovah appears in contemporary Bibles in Genesis is to simply beg the question. Why is it there when Exodus 6:3 says it shouldn't be? If this theory, which passes many tests, is unacceptable to any of our readers, there is no obligation to accept it. Some other theories, which depend on an interpretation of Hebrew grammar, are no more convincing.

F. Graeme Smith,
Narellan, New South Wales,
AUSTRALIA.

TRIASSIC BASINS AND THE FLOOD

Dear Editor,

Robinson criticised a paper by Chaffin,¹ stating:

*'How could the tracks 100 ft lower down have been made by dinosaurs that escaped to higher ground when the imprinted deposits there too must have been Flood deposits . . .'*²

He then goes on in the next paragraph to state:

' . . . there is no higher ground; the