

6. Jeske, J. C, 1996. Exegetical Brief: Exodus 6:2-4. **Wisconsin Lutheran Quarterly**, 93(2):138-139.
7. Professor Jeske served on the New International Version (NIV) translation committee.
8. Professor Jeske added:
'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".'
9. Edersheim, Ref. 2, Vol. 2, p. 66.
10. Wendland, E. H., 1984. **The People's Bible**, Exodus, Northwestern Publishing House, Milwaukee, Wisconsin, pp. 40-41.
11. Luther, M., 1522, translated by Martin H. Bertram. **Luther's Words, Vol. 30, The Catholic Epistles**. Concordia Publishing House, St Louis, Missouri (1967), p. 38.
12. Luther, M., translated by Dr Hoppe. Cited in Pieper, F., 1924. **Christian Dogmatics, Vol. 1**, Concordia Publishing House, St Louis Missouri (1950), p. 363.

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.

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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

Precambrian lies
thousands of metres below
»

In the case of the Virginia Triassic basins which my paper referred to, a little study of the topography shows this objection to be baseless. Figure 1 shows the location of the Triassic basins relative to Precambrian outcrops of the Virginia Blue Ridge Complex, which are only a few tens of kilometres to the west of the Culpepper and Cascade quarries where dinosaur footprints have been found. Presently, the Blue Ridge Mountain Complex of rocks rises a few thousand feet above sea level. Robinson points out that Precambrian (or pre-Flood) rocks lie a few thousand feet below the Triassic rocks of these quarries. In his view a herd of dinosaurs would have no high ground to which to retreat. One might counter by noting that only a short distance to the north-west these differences in elevation are reversed. This should be enough to counter Robinson's objection. However, there is more. One might point to tectonic activity and the rise of blocks of Precambrian rocks to show that the topography is extremely variable. Tyler⁴ has postulated tectonic mechanisms which are relevant to the variation of topography over time. In addition, one might point to the Renan fault block referred to by Myertons:

'A large block of quartz monzonite called the Renan fault block also was uplifted in the middle of the basin about this time. Detrital material from the fault block was not found in the Dry Fork formation, yet it was found as large fanoglomerate deposits in the younger Cedar Forest beds. The absence of any other boulder beds in the Dry Fork beds and the sharp contact of the Dry Fork beds and the quartz monzonite also suggested to this writer that this was a fault block and not an erosional remnant. After, or at least during, the later stages of this activity, diabase and gabbro

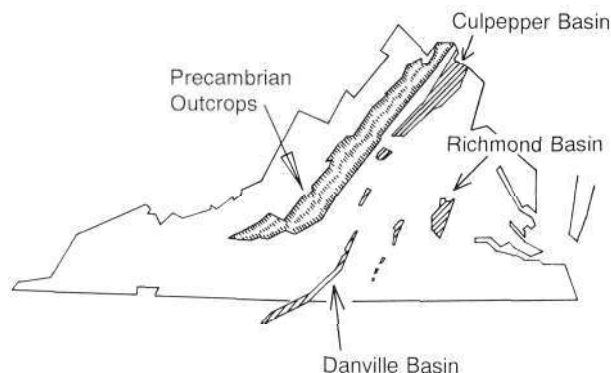


Figure 1. A map of Virginia showing the locations of the Triassic Basins relative to the Precambrian outcrops of the Blue Ridge Mountains.

*magmas forced their way through the Triassic rocks along planes of weakness such as joints and fault traces.*⁵

Thus, the existence of this fault block, together with other now buried blocks, suggests that during the deposition there were ample variations in topography for dinosaur herds to utilise.

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4. Tyler, D. T., 1990. A tectonically-controlled rock cycle. In: *Proceedings of the Second International Conference on Creationism*, R. E. Walsh and C. L. Brooks (eds), Creation Science Fellowship, Pittsburgh, Pennsylvania, Vol. 2, pp. 293-301.
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FLOOD/POST-FLOOD BOUNDARY — A COMMENTARY

Dear Editor,

Recently I read Steven J. Robinson's article¹ with interest. On

pages 46-47, he mentioned some field studies in which I have participated. Unfortunately, he presented some interpretations of this work that were not intended by the authors.

Concerning our field work in the Upper Devonian strata in Pennsylvania,² we did not discuss or attempt to identify the Flood/post-Flood boundary. Also concerning the Haymond flysch beds in Texas,³ both Howe and I prefer the deep

water turbidity current interpretation, and I prefer the same interpretation for the flysch beds in the Lock Haven Formation.⁴

However, there are two field studies in which I suggested a possible Flood/post-Flood boundary. At Big Bend National Park, Texas,⁵ Howe and I speculated that the boundary was in the Aguja Formation (Upper Cretaceous). At Providence Canyon, Georgia,⁶ I suggested that the boundary was between the Clayton Formation (Palaeocene) and the Providence Formation (Upper Cretaceous).

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