

root as the word Jehovah. “And he said, Thus shalt thou say unto the children of Israel, I Am hath sent me unto you.” “And God said, moreover unto Moses, Thus shalt thou say unto the children of Israel, Jehovah, the God of your fathers, the God of Abraham, Isaac, and Jacob hath sent me unto you, this is my name forever, and this is my memorial unto all generations.” All through this chapter it is stressed that He is the God of their fathers; the implication that the name is a *new name* is far from being the only possible way of interpreting the chapter. In fact, it is more reasonable to take it to mean that when Moses wants to know how to convince the people this really is their God, He gives the name that they are familiar with, rather than meaning that the name that is given is a new name.

But when the critics noticed that there was a parallel here between Exodus 3 and Exodus 6:3, of course it seemed to strengthen the idea of two documents. So immediately someone said, “Is there not a parallel in J also?” And sure enough, they found in the portions that they had allotted to the J document, a statement that might be thought of as such a parallel. In the J document in Genesis 4 you find the statement, “Then began men to call upon the name of Jehovah.” Genesis 4:26 says, “To him also there was born a son, he called his name Enos, and then began men to call upon the name of Jehovah.” Addis has a footnote at this place in which he says, “It is better translated, ‘Then began men to call God by the name of Jehovah.’ ”

There is an interesting problem here, is there not? Here is a parallel. The giving of the name Jehovah has a parallel in J along with E and P. But notice the problem, if that is the case. If P does not use the name Jehovah before Exodus 6:3, because it was not given before that, and if E does not use it before Exodus 3 because it was not given before that, and if in J it was not given until Genesis 4:26, how does it come about then that the name Jehovah is used in the J document before Genesis 4:26 – and in fact, used before that a good many times? How is that? You notice that Addis says, “Then began men to call upon...” and he puts in God in brackets to show it is to be understood as “then began men to call upon Elohim.” Then he says in a footnote, “There is difficulty in reconciling this statement with the foregoing