

Jehovah in Genesis and Exodus

Genesis 15:7 – “And he said unto him, I am Jehovah that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.” *Jehovah*, i.e., From H1961; (the) self-Existent or eternal; Jehovah, Jewish national name of God, is used by Moses, in regard to Abram.

In Exodus 6:2-3 – “And God spake unto Moses, and said unto him, I am Jehovah: and I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty; but by my name Jehovah I was not known to them.” *Jehovah*, i.e., From H1961; (the) self-Existent or eternal; *Jehovah*, Jewish national name of God.

How are the two statements reconciled?

Exod. 6:3 – Jehovah – Bullinger

known. Hebrew = perceived or understood. The *name* Jehovah was known as the covenant name; but was not known so as to be understood. The Ellipsis may be better supplied "in [the character of] *El Shaddai*. "Compare [Exo_7:5](#).

TSK Cross references: If Abraham, Isaac, and Jacob, did not know the name Jehovah, then Moses must have used it in Genesis by prolepsis, or anticipation. Mr. Locke and others read it interrogatively, for the negative particle, **lo**, not, has frequently this power in Hebrew: "I appeared unto Abraham, Isaac, and Jacob, by the name of God Almighty, and by my name Jehovah was I not also made known unto them?"

Jamieson-Fausset-Brown: **but by my name, etc.** — rather, interrogatively, by My name Jehovah was I not known to them? Amos not I, the Almighty God, who pledged My honor for the fulfilment of the covenant, also the self-existent God who lives to accomplish it? Rest assured, therefore, that I shall bring it to pass. This passage has occasioned much discussion; and it has been thought by many to intimate that as the name Jehovah was not known to the patriarchs, at least in the full bearing or practical experience of it, the honor of the disclosure was reserved to Moses, who was the first sent with a message in the name of Jehovah, and enabled to attest it by a series of public miracles.

Exod. 6:7-8 – Is a key that most likely unlocks the quandary, i.e., “I will take you to me for a people, and I will be to you a God; and ye shall know that I am Jehovah your God, who bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land which I sware to give to Abraham, to Isaac, and to Jacob; and I will give it you for a heritage: I am Jehovah.”

It is to Moses, and descendants of Abraham, Isaac, and Jacob that (as the definition indicates), Jehovah is used to establish the “Jewish national name of God,” which did not exist prior, as noted by Bullinger.

As was also stated by TSK, i.e., *prolepsis, or anticipation*, “the representation of a thing as existing before it actually does or did so, as in he was a dead man when he entered” (Oxford Languages).

If all that makes any sense, the name “Jehovah” is used (according to Strongs) 6889 times from Genesis 2:4ff.

For your reading pleasure:

SEC. 72. PROLEPSIS.--This is from the Greek *pro*, before, and *lambanein*, to take; hence to take beforehand. Of this figure Webster says:

"1. (Rhet.) A figure by which objections are anticipated or prevented'--BISHOP BRAMHALL.

"2. An error in chronology, when an event is dated before the actual time: a species of anachronism'-THEOBOLD.

"3. A necessary truth or assumption; a first or assumed principle."

The works on Rhetoric seem to know nothing of this figure, and yet it is one of the most common in all languages. In the Scriptures we have Bethel spoken of at the time that Abraham came into the land of Canaan (Gen. ii. 8), and yet at the time of Jacob's flight from the face of his brother, he slept there; and because of the visitation of the angels it received its name (Gen. xxviii. 10-19). When the writer gave the account, it had long been known by that name, and he therefore speaks of it by the name commonly spoken by the people. So with Hebron; it was called Mamre, and Hebron is a later name; but because it was known by that name when the account is written, it is so denominated in the earlier record (Gen. xiii. 18; xxiii. 2; xxxv. 27; Gen. xiv. 14). In this way Moses is said to have seen as far north as to Dan (Deut. xxxiv. 1-5). In Josh. xix. 47, the country is described, indicating that place in the far north where a portion of the tribe dispossessed the people of Laish, or Leshem, and built up a city, and called it Dan. But there was no place by that name when Moses looked from the top of Nebo; and certainly not when Abraham [329] pursued the kings of the east. The account is completed, then, after the tribe had built up that city; and the name is carried back on the same principle by which we speak of "President Garfield, when, he was a boy." We do not mean to say that he was then President, but because he afterwards came to that position, we feel that we can carry back these honors, in mentioning his earlier life. So we hear of what General Grant did when he was a boy. He was not General then, but as the people have become accustomed to calling him General, we do so when referring to his early life.

"And the man called his wife's name Eve; because she was the mother of all living" (Gen. iii. 20).

At that time she was not a mother of any one. But when Moses wrote, she stood at the maternal head of the race. So he borrows from the then present knowledge and lends to Adam.

"And the man said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man. Therefore shall a man leave his father and mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. ii. 23, 24).

The ordination of marriage would seem to be from Adam. In Matt. xix. 5, the Saviour indicates that it was from God. But it is quite certain that God did not proceed at that time to instruct Adam on that subject. But long before Moses wrote the account of the beginning, marriage had been ordained, and the remark is thrown in here when the man and his wife were created, because at the time of the writing the institution had long been known. The Saviour is right in attributing it to the Father, for He was its author.

In the tenth and eleventh chapters of Genesis, where [330] the three sons of Noah are written up, with their posterity, the form of writing is frequently proleptic. The account runs many centuries in advance of the time. The history had been made when Moses wrote the account, and therefore he borrows from that future record.

"And the Lord said unto her,
Two nations are in thy womb,
And two peoples shall be separated even from thy bowels;
And the one people shall be stronger than the other people.
And the elder shall serve the younger" (Gen. xxv. 23).

This would be strange, if literally true. There were the potencies; and from those two sons should spring two nations, and by the figure of prolepsis they are said to be present (Dungan's Hermeneutics, Chapter IX).

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