

Biblical Study on the Controversy of the Name of YHWH in Exodus 6: 3 (2)

Timotius Sukarna

ABSTRACT

There is an understanding that it is impossible for the Creator to have a proper name-proper noun on the grounds that there is only one Creator of the universe and that is for all religions. Biblical facts record in the OT-Hebrew or Tanakh, there are 6750 names of YHWH which appear as proper noun. The problem arises when the world of translation does not agree in transcribing or translating the name of the Creator. In the world of translation, grammatically, any proper noun, especially those with a personality, is always copied according to the sound of the letters that compose it, different from the common noun (general designation) which can be translated according to the corresponding (local) vocabulary of the language concerned. The facts show that most of the translations “change” the name YHWH to become a general designation but are written in all capital letters to avoid collisions with the common designation that already exists and is the same, namely Adonay (God) or in successive designations such as Adonay YHWH. The next misconception is that the name YHWH is said to have been known only in the time of Moses based on Exodus. 6: 3 (2). Re-translate Exodus 6: 3 (2) accurately states that the name YHWH was known to Abraham-Isaac-Jacob, even their ancestors, preceding His introduction by the name El-Shadday. This research uses qualitative methods with literature review approaches, grammatical studies, exegesis, and analysis.

Keywords: Controversy, Name of YHWH, Exodus. 6: 3 (2).

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Timotius Sukarna

Kadesi Theological Seminary, Bogor, Indonesia.

(e-mail: timotiussukarna@gmail.com)

I. INTRODUCTION

There is an understanding that it is impossible for the Creator to have a proper name-proper noun on the grounds that there is only one Creator of the universe, and this is of course for all religions. However, the facts written in the Christian Scriptures show that the OT-Hebrew records the name YHWH which appears as proper noun not less than 6750 times in the Tanakh and is of course treated the same as any other proper noun in grammar, and therefore He is the personal self-name of the Creator. Problems arise when the world of translation does not agree in transliterating or translating the Creator's name. In the world of translation, grammatically, any proper noun, especially those with a personality, is always copied according to the sound of the letters that compose it, different from the common noun (general designation) which must be translated according to the corresponding (local) vocabulary of the language concerned. However, the fact shows that most of the translations “change” the name YHWH into a general title but are written in all capital letters to avoid collisions with the common designation that already exists and is exactly the same, namely Adonay (God) or in successive titles such as Adonay YHWH. In this case, the Indonesian translation of the LAI has the words GOD or ALLAH (for the name) [1], [2] and God (for the general designation) which of course can

only be recognized when this name is written and cannot be distinguished when heard through conversation-reading. As a result, its users almost certainly claim that the Creator does not have a personal name. To deal with this problem, in this paper the proper spelling of YHWH is chosen to be Yehuwah, a pronunciation that is “readable” at most in the Leningrad codec and also according to the LAI publication of the Javanese Bible, although according to LAI in the Bible glossary it is written Yahweh = Yahweh.

For those who do not agree with the name of the Creator, there will be an understanding that the name YHWH was understood to have only been known since the time of Moses by basing on Exodus. 6: 3 (2) according to the LAI translation (in the author's additional brackets).

6: 2 (1), “Then Allah (Elohim) said to Moses: “I am the LORD

(אֲנִי יְהוָה) - I am Yahweh.”

6: 3 (2), “I have appeared to Abraham, Isaac and Jacob as God (El) The Almighty (Shaddai), but in My name the LORD (אֲנִי יְהוָה) I have not revealed myself.

6: 4 (3) “Not only did I make a covenant with them to give them the land of Canaan, where they lived as foreigners...”

Because the written facts show that the name YHWH was scattered in the book of Genesis, a kind of theory emerged that the name Yehuwah was inserted at the time of writing (by Moses) to obtain synchronization. Thus, this paper

concentrates on studying the verse to answer the following formulated problems.

Is it true that the Creator has not revealed the name YHWH to at least Abraham, Isaac, and Jacob, because He appeared as ElShaddai?

The composition of the LAI translation for this verse has the potential for misinterpretation and leads to misconceptions regarding the recognition of Yehuwah's personal name. Thus, the study is directed at the re-translation of Exodus. 6: 3 (2). The name YHWH is pronounced or pronounced Yahweh or Yehuwah. Exodus 6: 2 (1) - 3 (2).

Translation of LAI Exodus. 6: 3 (2) in particular (also generally the English translation) has the potential to build the understanding that the name Jehovah was not introduced to the ancestors of Israel, especially Abraham, Isaac, and Jacob, and was only introduced to Moses for the first time. This understanding has the consequence of a kind of "theory" that there has been a kind of "insertion of the name Yehuwah" by Moses so that His new name is a continuation of the name "worship" of the ancestors of Israel who from the beginning were known as Elohim and El (especially El Shaddai); and this is what was demonstrated by one of them, a theologian, Herlianto [3] in his statement in his books: "Who is The Name of God? page 115 on Ex. 6: 3 (2) as follows [1].

In fact, the event mentioned in Exodus 3 is an event where the name „Yahweh“ has not been told to Abraham, Isaac and Jacob, and only in chapter 6 (Gen. 6: 1-2) is the name introduced to Moses. Then Allah (MT: Elohim) said to Moses: "I am the LORD/ יהוה I have appeared to Abraham, Isaac and Jacob as God Almighty (MT: El Shaddai), but in My name the LORD

(יהוה) I have not revealed myself.

This verse shows that previously the personal name used was 'El' or 'El Shaddai' in addition to the limited name 'Elohim / Eloah' and ancient texts do show this fact, but with increasing enthusiasm using the holy name 'YAHWEH' especially after removal, then in the process of copying the Hebrew text there has been an adjustment and replacement of the name to the name 'YAHWEH' so that in the previous verses many of the name was replaced with the name 'YAHWEH' as well. And it has been mentioned before that even though the name 'YAHWEH' has been introduced, the name 'El' is still used even after the expulsion (Isa. 40 etc...). (MT = Masoretic Text)

The question is: Is it true that the Creator introduced himself only as El Shaddai or is it true that the name of the Lord was never introduced to the patriarchs of Israel Abraham-Isaac- Jacob? and how does the Creator introduce Himself?

The following analysis will answer this question, and the method of analysis applied is, (1) all biblical verses are understood as available as written facts for the search for the identification of El Shaddai and the name of the Lord to the ancestors of Israel, (2) a review of existing translations (especially LAI) for paragraph 3 (2), (3) synchronization (synthesis) between the two which is one of the main conditions in doing the interpretation.

II. INTRODUCTION VERSES OF EL SHADDAI AND THE NAME OF JEHOVAH

The term El first appears with His attribute as El Elyon (the Most High El) in the pericope of Abram's meeting with Melchizedek (Gen. 14: 18-), and El Shaddai precisely appears in the pericope of the circumcision covenant (and the number of descendants) with Abraham "In Gen. 17: 1- When Abram was ninety-nine years old, Jehovah appeared to him and said to him: "I am El Shaddai,... (LAI) [1].

The text is very emphatic that El Shaddai introduced Himself, but it is also clear that what appeared was a Person named Yehuwah. If there is a question, who appeared and spoke to Abram on the text? The answer is definitely only one, namely Yehuwah. He was not written as Elohim, Eloah, Adonai, not even as El when He declared himself El Shaddai. So, the point of this verse is that Jehovah introduced Himself as Almighty El, not just El or any other El. This means that at that time the people of Israel had an understanding around the name El which might differ from one nation to another. As knowing El Shaddai, Isaac and Jacob.

Not only Abram but Isaac also knew El Shaddai (Gen. 28:3) when he blessed Jacob:

"May El Shaddai bless you, make you..."

Likewise, Jacob knew Him through His statement (Gen. 35:11):

Elohim said to him (Jacob)," I am El Shaddai. Have children."

So, both Abraham, Isaac, and Jacob, did know the Creator as El Shaddai as stated in Ex. 6: 3 (2). However, actively reflective, only to Abraham and Jacob, He declares himself to be El Shaddai: "Ani El Shaddai - I am El Shaddai" (Gen. 17: 1; 25:11).

Jehovah's appearance to Abraham.

If El Shaddai's self-identification is done through a search of verses before Exodus. 6: 3 (2), the same should be true of Jehovah's name. The story of Abram begins with a call from the Lord, in Gen. 12: 1-. Textually (biblically) Jehovah appeared to Abram with a promise about "the land of Canaan" (Gen. 12: 7) and even preceded his identification as El Shaddai in the order of the nats:

At that time Jehovah (יהוה) appeared to Abram and said: 'I will give this land to your descendants'. So, he built an altar there to Jehovah (יהוה) who had appeared to him".

Evidence of this appearance was Abram's response in the form of altar construction to Jehovah; when he moved to another place (near Bethel), he again set up an altar to the Lord, accompanied by a response calling on the name of the Lord (Gen. 12: 8):

"Then he moved from there to the mountains east of Bethel. He pitched his tent with Bethel on the west and Ai on the east, and he built an altar there to the LORD and called on the name of the LORD.

If there is a question, what name did Abram mention at the procession? There is only one biblical answer, namely, the name of Jehovah; it does not call by another name, Elohim, nor El. What if Abram did not know His name but could not pronounce Him? If there is a question: "Who appeared to Abram at that time." No doubt, plainly written Yahweh.

The story of Abram continues when he meets with Melchizedek Priest (Gen. 14: 18-20), although the Creator is

known as El Elyon (the Most High), the Bible records Abram's oath as follows (Gen. 14:22);

“But Abram said to the king of Sodom, ‘I have sworn by Jehovah (in the name of Jehovah), El Elyon, Creator of heaven and earth’.”

In whose name did Abram swear at that time? Clearly, for the sake of (name) Jehovah who appears (not only as El Shaddai as before, but) as El Elyon the Creator of the heavens. (Vow for Jehovah is also found in Gen. 24: 3)

Gen. 15: 1 records:

“Then the words of Jehovah came to Abram in a vision: ‘Do not be afraid, Abram, I am your shield ...’.

There is no doubt that Jehovah appeared to Abram again in vision, and this is evidenced by his response (Gen. 15: 2):

“Abram answered: ‘O Lord Yehuwah (יהוה), what will You give me,...’ [note: LAI copied GOD to Hebrew Adonay-YHWH].

Why could Abram say the name Jehovah? It must have been because Jehovah had appeared to him. Hasn't Yehuwah pronounced His own pronunciation yet? Gen. 15: 7, “Again, Jehovah said to him, ‘I am Jehovah (יהוה אלהי), who brought you out of Ur-kasdim to give this land to you as yours.’ “Again, Abram's response (v. 8),” Said Abram: ‘O Adonay -Yehuwah, how do I know that I will have it?’

The way (style) of recognizing the name Yehuwah in Gen. 15: 7 This is clearly exactly the same as His knowledge of Gen. 17: 1, “Ani El Shaddai: I am El the Almighty”. So, if Exodus. 6: 3 It is understood that God has not introduced the name Yehuwah but El Shaddai, this is clearly wrong. On the other hand, if it is understood that the name (title) El Shaddai is already known, of course the self-name of Yehuwah as well, even in the order of the scriptures, the name Yehuwah appears firstly. In addition, Jehovah's appearance to Abram in the verse is related to the covenant over the land of Canaan, which is exactly the same as Exodus. 6: 4 (3), meaning that there is a kind of repetition of statements; so, it is impossible for the name Yehuwah not yet known in Genesis. 6: 3(2).

The name Yehuwah was of course also known to his wife, Sarai, as the Bible records in Gen. 16: 2, “Sarai said to Abram, ‘You know, Jehovah did not give me’.”

A. The Lord Appeared to Jacob

This is what Jacob answered when He was asked by Isaac, why did he get the game so quickly, Gen.27:20,

He replied: ‘Because Jehovah (יהוה), your Elohim (אלהי), made me reach my goal.’

Of course, Jacob listened to the blessing of his father, Isaac, until he knew the name of the Lord, as in Gen. 27:27,

“Indeed, the smell of my son is like the smell of the field blessed by the Lord (יהוה).

However, specifically he (Jacob) knew Him in a dream, as recorded in Kej. 28: 12,13, -,

Then he dreamed,... .. Yahweh (יהוה) stood beside him and said: ‘I am Jehovah (יהוה אלהי),

Elohim (אלהי) Abraham, your grandmother, and Elohim Isaac; I will give this to you and to your descendants.

The dream was confirmed by Jacob through his speech in Gen. 28:16,

“When Jacob awoke from his sleep, he said, ‘Surely the LORD (יהוה) is in this place, and I do not know it.’”

From these verses (Ps. 27-28) it is clear that Jacob knew Jehovah because He had appeared to him, rather than He declared Himself to be El Shaddai (Ps. 35:11)

These verses clearly reflect the harmony of Jehovah's identity with El shaddai. Thus, there is no reason that Exodus. 6: 3 (2) opposes the introduction. However, theologian Herlianto put forward a kind of theory or assumption that the name Jehovah was “inserted” from the time of Bible writing to the time of Exodus.

If that is the case, is there any evidence of a kind of manuscript or story related to Abraham- Isaac-Jacob before Moses' name was inserted by Moses? A similar theory is the merging of 2 main sources, namely from the source of Elohim and from the source of YHWH is the 4 Tetragramaton combinations for the entire book of Moses. Walter Lemp proposed the theory of combining Jehovah with Elohim. However, the text of Jehovah is thought to be older than the text of Elohim [3].

B. Further Introduction to Jehovah (יהוה)

As for the name of Jehovah (YHWH), his servant Abraham was already very familiar, as when he was sent by Abraham to find a mate for Isaac; he repeatedly mentions “Jehovah (יהוה) Elohim my Lord Abraham” (Gen. 24:12, 26, 42, 48); Kej. 24: 26-27,

And the man bowed down his head, and worshiped the LORD, and said, Blessed be the LORD God of my father Abraham, which hath not left his loving-kindness, nor hath been faithful to my Lord. that; and Jehovah (יהוה) has led me on the way to the house of my Lord!’;

For the next servant Abraham also mentioned the name of the Lord (יהוה) repeatedly in the next verses.

The name Jehovah (יהוה אלהי), indeed has appeared since the beginning of creation as the Creator of the universe by the name of compound (combination), Jehovah-Elohim 20 times in the Book of Genesis (Gen. 2: 4 - 3:23), and 17 times in the Book of Exodus — to the Book of Jonah. The emergence of the name of this compound is probably to legitimize that the generic term Elohim which is also used by the pagans (idolaters) becomes significantly different when it comes to the Elohim named Jehovah, because the pagans also worship their elohim.

Eve even mentioned the name of Jehovah when she had her first child, Gen.4: 1

“Then the man had intercourse with Eve, his wife, and she conceived and bore Cain; She said,” I have got a son with help of the Lord (יהוה).”

The name of the Lord has been called by many (most) since the days of Enos (Gen. 4:26); This call was continued by Noah,

And he said, Blessed be the LORD (יהוה), Elohim (אלהי) Shem, but let Canaan be his servant. (Gen. 9:26)

The call to the name of Jehovah (יהוה) Nimrod, Noah's great-grandson,

“He (Nimrod) was a mighty hunter before the LORD (יהוה), therefore it is said: ‘Like

Nimrod, a mighty hunter before the Lord (יהוה)’” (Gen. 10:9)

This call to the name of the Lord (יהוה) continued until Abraham-Isaac-Jacob, as the ancestor of Israel.

Even the people around them already knew him, for example Abimelech with his participant from Gerar, Gen. 26: 28-30,

They replied: 'We have seen for ourselves that Jehovah (יהוה) is with you (Isaac); are you not now the one whom the Lord has blessed (יהוה)."

We need to realize that in all the Tanakh (OT-Hebrew) there is never an expression of the phrase be Shem El (in the name of El) even in the Book of Genesis, but only be Shem יהוה (in the name of Jehovah) as many as 43 times, namely in: Kej. 4:26; 12: 8; 13: 4; 21:33; 26:25; the rest is outside the Book of Genesis.

III. HERE ARE 3 SPECIAL EXAMPLES

Genesis. 21:33, "Abraham planted a tamarisk tree in Beersheba, and called there on the name of Yahweh, the Eternal El (beshem יהוה, El Olam)."

Psalms. 20: 8, "This man is riding a chariot and is riding a horse, but we are proud in the name of the LORD our God (beshem יהוה, Eloheanu)."

Ezra 5:1, "Prophesied against the Jews living in Judah and in Jerusalem in the name of the God of Israel, וישעיהו ויהוה Who joined them."

For the first 2 examples above it is clear that YHWH is a personal name, while El and Elohim are generic names or titles for YHWH; and for the third example, Elah (aramaic for God) is also a generic name or title, because in this phrase Elah is in construct-bound form by the next word i.e. Israel.

So, it is clear that is misled by the way his analysis that plays per sentence / sentence is not in the whole context of "title of worship" in the whole Bible.

The question that needs to be pondered is biblically, did Abraham-Isaac-Jacob often call the Creator just as El Shaddai or El?

The first time Abraham called him the name Yehuwah (YHWH), followed by the title El Elyon (the Most High), Gen. 14:22; Abraham called the name Yehuwah / יהוה as El Olam, as in Gen. 21:33 mentioned above.

The designation of the Creator which is usually done by the ancestors of Israel is "Yehuwah / יהוה" in a very, very large number, besides that it is also "Elohim" as in the following example:

Gen. 20:11, "Then Abraham said, I thought, The fear of God is not in this place.

He continued in v. 13, "When God ordered me to wander out of my father's house.

Abraham's answer to Isaac's question also calls him Elohim, Gen. 22: 8,

"Abraham replied," Elohim will provide Him the lamb for the burnt offering, my son."

Likewise, Sarai, Abram's wife,

Gen. 21: 6, "Sarah said," God has made me laugh ..."

Jacob calls it, El, once in Gen. 49:25,

"By El your father who will help you, and by Him Almighty."

But before that, he called the name Yehuwah (יהוה), Gen. 49:18, "I'm waiting for Your salvation, O Yehuwah (יהוה)"

From the above analysis it is clear that the ancestors of Israel were even more familiar with the name Yehuwah (יהוה)

than El Shaddai (which was known only to Abraham-Isaac-Yakub).

Then what happened to Ex. 6: 3 (2)?

The answer is that there has been a "misunderstanding" on the reading of Exod. 6: 3 (2) translation of the LAI.

The name Yehuwah (יהוה) which allegedly has not been introduced in Gen. 6: 3 (2)

should be understood in the sense of the unknown "His greatness" in connection with the miracles which were not introduced to or witnessed at all by the ancestors of Israel and were introduced to Moses.

"The NIV Study Bible," 1985, p. 94 gave excellent footnotes on this matter:

This does not necessarily mean that the patriarchs were totally ignorant of the name Yahweh ("the LORD"), but it indicates that they did not understand its full implications as the name of the One who would redeem His people (see notes on v. 6; Ge 2: 4) [4].

Literal Translation

This does not necessarily mean that the ancestors (Abraham-Isaac-Jacob) ignored (did not care) the name Yahweh at all, but it does indicate that they did not fully understand its implications as the name of the One who would redeem the people (see remarks verse 6; Gen.2: 4 in Bible Work 6) [5].

Then, why is not (able) to carry out this kind of analysis? The answer is very likely:

- 1) He was very obsessed with the "truth" of understanding that the name Yehuwah (YHWH) was only introduced to Moses based on his interpretation of Exod. 6: 3 (2) translation of the LAI.
- 2) He did this because he was suffering from YAHWEH's phobia, so that all of this seemed to be a "cover" that hindered his intellectual acuity.
- 3) His knowledge of the terms El, Eloah, Elohim, Elah, Elaha, in the whole Bible is viewed from a constructivistic aspect, is not well ordered, therefore he is not careful to test it with the Hebrew Scripture, as I will discuss later.

(2) Translation Review, Ex. 6: 3 (2)

Below is displayed Hebrew "bald" (so that it can be posted) from WTT (BHS Hebrew OT) and BHT (Transliterated Hebrew OT)

Exodus 6:3

אֶרְאֶה אֶל-אַבְרָהָם אֶל-יִצְחָק וְאֶל-יַעֲקֹב בְּאֵל שְׁדֵי וְשִׁמְי
יְהוָה לֹא נִדְרַשְׁתִּי לָהֶם:

BHT (Hebrew transliteration):

"Wa era el-abraham el-yishaq we el-yaaqob be el shadday usemi yhwh lo nodati lachem" [6].

The meaning of each word with parsing according to BibleWorks 6,

wa era (and I have appeared / have seen / seen) el-abraham (to / by -Abraham) el-yishaq (to / by -Isaac) we el-yaaqob (and to / by -Jacob); be el shadday (in = as / on / by / with / between- in / at / by / with / among -El the Almighty) usemi yhwh (and / so / then / when- when / now / or / but / so that - my-name YAHWEH) lo (not) nodati (I have been known) lahem (by them) [7].

In that verse there are two main verbs, *era* and *nodati*, which according to the parsing WTT BibleWorks 6, are both types of words *niphal* which means active, reflective or passive form. It seems that the LAI chose both as the active, reflective type of verb (*era* = to appear, be seen = to appear; *nodati* = to be made known = to declare oneself), but most English Bible translations choose the reflective active type only for the first verb (*era*), but the passive type for the second (*nodati*) is included in the parsed result of Bible Works 6. Both of these verbs are also categorized as perfect, so it is appropriate to add the auxiliary verb “has” for positive sentences or “not” for negative sentences.

So structurally there is no problem in LAI translation even though LAI discards the last word “to / by them”. If the translation (LAI) is “correct” in meaning, then the translation is indeed “potential” leading the reader to the conclusion that the Creator introduced himself to the ancestors of Israel (Abraham-Isaac-Jacob) as El Shaddai and the name Yehuwah (יהוה) has not been introduced by Him, and this has a further consequence that the name Yehuwah (יהוה) was only introduced by Musa which later became a theory that the name Yehuwah was inserted starting from the Book of Genesis as alleged theologian

However, after we examine that textually-Biblically it turns out that the name Yehuwah was already known by Abram-Isaac-Jacob, even the other ancestors were also “outside the line of Israel”, then synthetically, the interpretation of Exodus 6: 3 (2), which Herlianto (also some doubters) interpreted that “the Creator” just introduced His own name to Moses, clearly “misleading”; should at least, the phrase “I have not revealed myself” can be understood, that in detail, Jehovah’s “greatness” has not yet been stated, and it was only from Moses that this greatness was manifested in various “miracles” which were visible to the eye, and that was completely has never been witnessed by Israel’s ancestors.

The fact that common translations include LAI for Gen. 6: 3 (2) has the potential for “misconception”, therefore the question arises, “Is it true that the translation is maximally accurate, or is there another alternative translation?” On this basis, the accuracy of the translation needs to be reviewed and the results are described below.

As a comparison, the KJV (King James Version) translation is put forward:

“And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them.” [4].

KJV uses the preposition (*preposition*) by and adds the word the name of in front of El Shaddai (God Almighty) and uses the preposition but (*but*) and adds another preposition by or uses the 2 prepositions of but by in front of my name YHWH. One thing that distinguishes it from general translations is that the KJV (also GNV) provides the opportunity for translation in an interrogative form without an answer as I underlined above. Even the electronic NIV Bible in the BibleWorks 6 database and the NIB provides an alternative translation with a question mark (?), Which is astonishing; and in the following I present the translation indicated interrogative, together with the WEB and RWB [8].

^{NIB} Exodus 6:3 I appeared to Abraham, to Isaac and to Jacob as God Almighty, {Hebrew El- Shaddai} but by my name the LORD {See note at Exodus 3:15.} I did not make

myself known to them. {Or Almighty, and by my name the LORD did I not let myself be known to them?} [9].

^{NIV}Exodus 6:3 I appeared to Abraham, to Isaac and to Jacob as God Almighty, {3 Hebrew El-Shaddai} but by my name the LORD {3 See note at Exodus 3:15.} I did not make myself known to them. {3 Or Almighty, and by my name the LORD did I not let myself be known to them?} [10].

^{WEB}Exodus 6:3 And I appeared to Abraham, to Isaac, and to Jacob, by {the name of} God Almighty, but by my name JEHOVAH was I not known to them [11].

^{RWB}Exodus 6:3 And I appeared to Abraham, to Isaac, and to Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them [12].

^{BBE} Exodus 6:3 I let myself be seen by Abraham, Isaac, and Jacob, as God, the Ruler of all; but they had no knowledge of my name Yahweh [13].

^{LXE} Exodus 6:3 And I appeared to Abraam and Isaac and Jacob, being their God, but I did not manifest to them my name <1> Lord. {1} Or, The Lord} [14].

^{NLT} Exodus 6:3 I appeared to Abraham, to Isaac, and to Jacob as God Almighty,¹ though I did not reveal my name, the LORD,² to them [15].

BBE change the language style that is active in them (Abraham-Isaac-Yakub) and use the verb had no knowledge of my name Yahweh (have no knowledge of My name: יהוה) this indicates that they only know / mention it, and do not understand the deeper meaning of the Name Yahweh. LXE and NLT use the verb manifest and reveal, respectively, a verb that describes more than just introduce (name) [7].

Literal translation of Deut. 6: 3, in English based on parsing WTT Bible Works 6, as follows:

“And I have appeared unto Abraham, unto Isaac, and unto Jacob, in El Shaddai and my name YHWH, was I not made known to them” [16].

There are 2 things that need to be considered in order to obtain high accuracy in the translation, namely:

First, keep in mind that in the original Hebrew text (“bald”), general punctuation marks such as comma, semicolon, period, exclamation mark, question mark, were not written at all; so, this punctuation depends entirely on the “accuracy” of the translator. The fact that both El Shaddai and the name Yehuwah have indeed been introduced by “the Creator” as described above, this means that the two readings are simply put together, and this can be done by giving / placing appropriate punctuation marks, in this case it can be done by putting a semicolon (;) in front of the word El Shaddai.

Second, likewise, the types of interrogative sentences, or question sentences without answers (interrogative), command sentences (imperatives), or exclamations, are also not indicated at all in the Hebrew text; so, even the punctuation of this type of sentence depends entirely on the “accuracy” of the translator.

Since it can easily be recognized that in this text, Ex,6: 3 (2), there are two verbs, this text can be “separated” into 2 sentences as well with a semicolon (;) punctuation mark. The first sentence is an ordinary news sentence (active reflective), and the second sentence is interrogative-rhetorical, active form reflective or passive, so that the final result of the translation is as follows.

“And I have appeared unto Abraham, unto Isaac, and unto Jacob; in El Shaddai and my name Yehuwah was I not made known to them?”

Translation into Indonesian becomes:

“And I appeared to Abraham, to Isaac, and to Jacob; with El Shaddai and My name Yehuwah, have I not (made) known to them?”

And if the two reflective active verbs are chosen, the translation will be as follows.

“And I appeared to Abraham, to Isaac, and to Jacob; with El Shaddai and My name Yehuwah, have I not revealed myself to them?”

IV. NOTE

This preposition in the English text is not really a problem, but in Indonesian it seems more appropriate to translate “with” even though it is translated “inside” (which means inside) it will not be confusing either.

The verse for the second verb does not contain the accusative pronoun (direct object) so that it opens the possibility of a passive interpretation with the object not only referring to one, namely the name Yehuwah (as in the LAI translation) but both, namely El Shaddai and Yehuwah.

The placement of the punctuation comma (;) in that position is not too rigid, only to take a breath and read it; of course, if the position of the semicolon is moved after the word Yehuwah, the result does not deviate from the translation meant as follows.

“And I appeared to Abraham, to Isaac, and to Jacob with El Shaddai and my name Jehovah; have I not (made) known to them?”

So, it is clear that the translation is in line with the fact of Jehovah's acquaintance with Israel's ancestors, and thus fulfills the requirements of the synthesis. This verse is also very emphatic that Elohim (Ex. 6: 2 (1)) mentioned “My name” Yehuwah, and not for El Shaddai.

In Hebrew there are at least 2 question-interrogative words known, *wh*, namely *mah* (according to the parsing Bibleworks6 means, what, how, why), and *mih* (meaning who). Interrogative *mâ* “what” asks for the character of a person, while *mî* “who?” only requires identity [7].

But the fact is that in many verses it is translated by using a question mark even though it is not accompanied by the question word; what else is rhetorical, meaning that it does not require an answer. One type of interrogative sentence without an interrogative word which is also known as “yes or no question” (polar question) which involves “facts”, there are 2 types without and marked with the letter *he* (Waltke & O'Connor Introduction to Hebrew Syntax, Section 40.3b Polar Questions, for example 2Samuel 18:29,

וַיֹּאמֶר הַיָּלָד שָׁלוֹם לְנַעַר לְאַבְשָׁלוֹם וַיֹּאמֶר אַחִימֶלֶךְ

“Is the young man Absalom all right – Save Absalom, that young man?”)

The question sentence can also have rhetorical meaning, and certainly does not require an answer, because the answer is already in the text itself, and this could be interpreted as “a warning” for Moses, that he did not need to worry if the Israelites asked, “His name.” (Ex. 3: 3), the Bible, however, does not record the question that Moses worried about. Even

this model of translation can be found in many places, for example in Exod. 8:26,

YLT Exodus 8:26 and Moses saith, 'Not right to do so, for the abomination of the Egyptians we do sacrifice to Jehovah our God; lo, we sacrifice the abomination of the Egyptians before their eyes - and they do not stone us! [17].

Translate:

26 And Moses said, It is not meet so to do; for we have sacrificed an abomination unto the LORD our God. behold, if we have offered the sacrifices of the Egyptians before their eyes, shall they not stone us?

If we compare with the translation of LAI, Kel. 6: 3 (2)

I have appeared to Abraham, to Isaac, and to Jacob, as God Almighty; but in my name Yahweh I have not revealed myself..” [1].

Thus, the LAI does not follow the Hebrew text faithfully for the translation of the preposition, perhaps from the English text (so add the preposition before My name Yehuwah), and omit the preposition “to” for Isaac and Jacob, which really exist. in Hebrew text; even LAI also omits the end of the sentence, “to them.”

A. The conclusion of statement at the beginning is:

- 1) Ex. 6: 3 (2) is more accurately defined as the translation that I propose is based on the aspect of synthesis according to the “Science of Interpretation” procedure.
- 2) Mr. Herlianto has “accused” (the) copyists of the Tenakh (Hebrew) Bible of replacing / inserting the name Yehuwah (יהוה).

B. On the Basis of the Accusations in Point (b) I ask the Following Questions

- 1) 'Which ancient texts' do Br. Herlianto so that he accused the copyist of having included or inserted the name Yehuwah (יהוה). How many vocabulary words related to the name of the Creator in the 'codex' are inserted; which ancient manuscripts for society?
- 2) If indeed there has been a “replacement” in the process of copying the Tenach Bible, then can we show evidence of the existence of a text before the replacement / insertion of YHWH's name?

V. CONCLUSION

Exodus 6: 3 has been successfully re-translated so accurately that it does not allow any misconceptions about the recognition of the name YHWH which Abraham-Isaac-Jacob even knew their ancestors, preceding His introduction by the name El-Shaddai.

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- [5] Ibid
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- [7] BBE: the Bible in Basic English (1949/64) BibleWorks6.
- [8] Ibid
- [9] NIB: New International Version (UK).

- [10] NIV: New International Version (1984) (US).
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- [12] RWB: Revised Webster Update (1995) with code.
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