

possibility that the words do not have exactly the same meaning as similar words in our own language would have.

If the verse is to be interpreted as the critics assert, surely the redactor who put the documents together must have been extremely lacking in intelligence. The contradiction with the many sections in Genesis and early Exodus that use the name would be so glaring that he would either have to change all of these or to leave out this verse. If he was simply a man who cut up the manuscripts in a rough way and then interwove them without much intelligence, it would be hard indeed to account for the striking unity, clarity and progress that most investigators have found in Genesis and Exodus. If, however, he felt that Exodus 6:3 could properly be so interpreted as not to contradict the use of the name before that time, why should not the original writer of the Pentateuch equally well have understood it that way?

It is easy to show that the word "know" in Hebrew is not exactly identical with our English word "know." Thus we read in Genesis 4:1, "And Adam knew his wife." This does not mean that Adam had been completely unacquainted with Eve during the course of the events in Genesis 3. It expresses a different type of knowledge or experience than simply intellectual understanding of the existence of something.

Similarly, we read in Hosea 6:3: "Then shall we know, if we follow on to know YHWH." Does Hosea mean that the people of his day, many centuries after the time of Moses, did not yet know that this was God's name? It is very evident that what he means is that to really know God is to understand His character and attributes, rather than simply to have an intellectual awareness that He may be called by a certain name. Similarly, when Exodus 6:3 says that