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EXODUS 3:14 AS A WORD-PLAY

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A Thesis Presented to the Faculty  
of Concordia Seminary, St. Louis,  
Department of Exegetical Theology  
in partial fulfillment of the  
requirements for the degree of  
Master of Sacred Theology

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by

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Throughout this process, however, there is one element which remains relatively unaffected: the Name. Thus, through the single pronouncement of the name "Jesus" the preacher has not clearly and unambiguously denoted that Person upon whom a Christian's faith rests. Further, even this name itself states something about the nature of this Person, for as Luther tells us, "you shall call his name Jesus, for he will save his people from their sins" (Luther 1:21). Thus it is "name" which conveys the objective content of God's revelation in a manner communicable between man. As Luther points out to Erasmus, Jesus is not only the active content (ess) of Scripture.<sup>1</sup>

<sup>1</sup>Luther, *The Bookings of the Hill*, translated from the Latin by J. I. Packer and O. E. Johnston (Westwood, New Jersey: Fleming H. Revell Company, c.1837), p. 71.

## CHAPTER I

### THE NAME YARWEH AND EXODUS 3:14

The concern which prompts this paper is the practical task of proclamation. Amidst the cultural and philosophical influences of any age, the Christian preacher is called on to proclaim, within the framework of a particular language, the God who has revealed Himself to men. This necessarily involves him in the problem of translating the language of God's Word to one which will communicate to his hearers. Throughout this process, however, there is one element which remains relatively unaffected: the Name. Thus, through the simple pronouncement of the name "Jesus" the preacher has most clearly and unambiguously denoted that Person upon whom a Christian's faith rests. Further, even this name itself states something about the nature of this Person, for as Matthew tells us, "you shall call his name Jesus, for he will save his people from their sins" (Matthew 1:21). Thus it is "Jesus" which conveys the objective content of God's revelation in a manner communicable between men. As Luther points out to Erasmus, Jesus in fact enlightens the entire content (res) of Scripture.<sup>1</sup>

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<sup>1</sup>Martin Luther, The Bondage of the Will, translated from the Latin by J. I. Packer and O. R. Johnston (Westwood, New Jersey: Fleming H. Revell Company, c.1957), p. 71.

An acceptance of the significance of this fact is important as a Christian encounters God's revelation in the Old Testament. Because of Jesus, an exegete can evaluate this written Word with full knowledge of its content and purpose. Thus he can see in the name "Yahweh" a means whereby God's reality was proclaimed among men even before God broke into history in human form and factually fulfilled His purpose. With this perspective a Christian can understand further why the two essential elements involved in the name "Jesus" are less clear in "Yahweh." (1) The object to which the name "Yahweh" points has not been presented before men as Jesus has; (2) The meaning of the name "Yahweh" itself is not made as explicit as the name "Jesus" which is connected with the concept of Savior.

This second point, however, cannot be categorically made without a careful evaluation of the one Old Testament passage which gives some indication of being an explanation of this name, Exodus 3:14. Here God answers Moses' question in regard to His name with the phrase  $\text{אֲנִי אֲנִי}$   $\text{אֲנִי אֲנִי}$ , and continues in verse 15 with the assertion, "Yahweh . . . is my name forever." Thus if there is any meaning which man can humanly understand in the name "Yahweh" it is in terms of His being the  $\text{אֲנִי אֲנִי}$ . And yet, with or without this connection, it is important to remember that even at this stage God has revealed Himself. He has given man a means by which he can uniquely designate the true God by name. The importance of

this name in the Old Testament bears a correspondence to the name "Jesus" today. Here is the one means by which a human being can designate God in a way which transcends the problems and probability involved in any human statement about God.

That which the name "Yahweh" communicates is still of prime importance, however. Either it is a means to point to a particular object or there must be meaning in the name itself; otherwise it is a name which signifies nothing. It is with this in mind that this paper is directed specifically to Exodus 3:14. Here, if any place, there is a statement which expresses the significance of the name itself. This statement, however, is apparently not a name. That is, its significance is not determined by a simple designation of that towards which it points. Rather, it is a meaningful phrase which by its very nature raises the issue which the name itself avoids, that is, the hermeneutical question. Thus in a desire to grasp the significance of the name "Yahweh" this paper must first deal with Exodus 3:14 itself as a hermeneutical problem. Then it must attempt to establish the relationship between this phrase and the name which best illuminates the significance of this name.

Chapter two therefore is a schematic presentation of the various hermeneutical methods which have been employed to determine the meaning of  $\text{אֲנֹכִי אֶהְיֶה אֲשֶׁר אֶהְיֶה}$ . This evaluation does not pretend to exhaust all the ingenious conclusions which man has developed. In fact, for the most part particular



conclusions are avoided in an attempt to clarify the methods which lie behind them. There are three reasons for this approach: (1) It serves to summarize the main approaches which interpreters have already used to express the meaning of this text; (2) It suggests a further method, or a combination of several methods, which forms the basis for the particular evaluation with which the bulk of this paper is concerned; (3) It makes clear the methodological limitation of any method so that the final results of this paper will be placed into their proper setting.

The method chosen and applied in chapter three is based primarily on that of form analysis. And yet there is a decided difference due to the particular question to which this paper is addressed. This present study is concerned only with one particular relationship: that between a name and the word-play associated with it. Thus it is the structure of individual passages which is examined while the relationship of these passages to their literary units or oral background plays a secondary role. This then is not form analysis in the strict sense, though it is closer to this method than to any other.

Specifically the methodology adopted in chapter three is as follows: (1) Criteria are set up to determine which passages are to be examined; (2) These passages are grouped according to similarities in content and characteristic marks; (3) The form of these passages is examined; (4) The

relationship between the name and the word-play is evaluated; (5) The relationship between the word-play and context is examined. Then in chapter four Exodus 3:14 is evaluated in terms of the preceding data.

Since the method followed by this paper is specifically directed to an examination of the relationship between a name and its corresponding word-play, it is not surprising that the conclusions arrived at in chapter four are in these terms. However, it is of some significance that the method leads to both positive and negative results. Basically there are three conclusions: (1) Though there appears to be no specific relationship between the structure of Exodus 3:14 and the naming formula found in the majority of the passages evaluated, this passage too seems to have a definite structure; (2) As in all the naming passages, Exodus 3:14 is apparently not intended to be an etymological explanation of the name; (3) Exodus 3:14 does seem to reflect an integral connection with the content of the immediate context which is also often found in naming passages. Thus this passage shows signs of being a stylized play on the name "Yahweh" in terms of the context. Again, however, it should be emphasized that these suggestions are not intended as descriptive of the full significance of this passage. They are simply an attempt to express the results to which the method chosen has led. However, this writer does feel they set guidelines which should be taken into account in any future exegesis of this passage.

In terms of the basic concern which prompts this paper these conclusions are disappointing. It was hoped that something more positive could be said about the significance of the name "Yahweh." There are, however, two important consolations: (1) The author of Exodus 3:14 points the hearer to that aspect of the name which is basic within the scope of the Old Testament. In terms of the context it becomes clear that Yahweh is  $\text{אֲנִי אֲנִי}$  in the sense that He is actually with man in the course of man's history. That is, this God who remains partially veiled can also be seen as He guides the history of His people; (2) The Christian can see the reality and purpose of this God who revealed Himself as Yahweh through the clarity which has been presented before us in Jesus. Here it is well to keep in mind the perspective of Luther as he remarked to Erasmus:

I certainly grant that many passages in the Scriptures are obscure and hard to elucidate, but that is due, not to the exalted nature of their subject, but to our own linguistic and grammatical ignorance; and it does not in any way prevent us from knowing the contents (res) of Scripture.<sup>2</sup>

Thus, in proclaiming the clarity of Scripture through the name "Jesus," God's revelation of the name "Yahweh" also receives its content and significance. Though man can partially see the reality of Yahweh in terms of His being  $\text{אֲנִי אֲנִי}$  to His people, it is "Jesus" which points man to this reality through God Himself coming before man.

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<sup>2</sup>Ibid., p. 71.

## CHAPTER II

### METHODS WHICH HAVE BEEN EMPLOYED

#### TO UNDERSTAND EXODUS 3:14

This chapter is not intended to exhaust all the suggestions concerning the meaning of  $\text{אֲנִי אֶהְיֶה אֲשֶׁר אֶהְיֶה}$  and its relationship to the name "Yahweh." In fact, it deals only indirectly with particular conclusions offered by the various commentators. The primary concern is rather to clarify the various methods which are involved in these conclusions. Due to the fact that commentators normally use more than one method to support their conclusions, full justice is not done to the total argument behind some of the suggestions noted below. However, the present writer feels justified in this approach because he is not evaluating these conclusions. Rather, his concern is to isolate methods for three reasons: (1) This examination will enable one to see which methods have been extensively used and which are relatively untried; (2) These methods will schematically present the manner by which commentators have already tried to understand this passage; (3) Each of these methods will be shown to be limited to conclusions which are in terms of the method itself. Additional limitations can be seen in the fact that most methods can only yield probable results and in the fact that the validity of the method itself is sometimes in question.

On the basis of the above three reasons this chapter can be seen to have an introductory role in terms of the general purpose of this paper. First, this chapter will serve as the basis upon which the particular method which is devised and applied in chapter three is determined. This method arises in part by noting which methods have been most extensively used and which might fruitfully bear further study. Second, this chapter serves to present the ways by which Exodus 3:14 has already been interpreted. Such an examination is a necessary preliminary to any further exposition of this passage. Third, this chapter points out the fact that a method inherently possesses various limitations. Any method is limited in the sense that it only evaluates the data in terms of itself. But beyond this the fact that more than one conclusion is often possible by means of a particular method indicates that such a method can only yield a certain degree of probability as to the meaning of a passage. One further limitation may be noted in evaluating the validity of the method itself. Thus, such conclusions as can be derived by the rabbinic method or by mystic contemplation are not considered by most contemporary exegetes to be legitimate. It is with a recognition of all these possible limitations that the conclusions of this paper are offered.

#### **Textual Method**

Three methods may be isolated which deal with the

external form and structure of the written text itself. The purpose of these methods is to evaluate the meaning of the passage by first determining the extent to which its external structure influences the way the meaning is conveyed.

One approach is the text critical method. Most commentators recognize the importance of first determining the correct text. In Exodus 3:14 there is no textual problem as a glance at the critical apparatus of Kittel's Biblia Hebraica will make clear.<sup>1</sup> However, in terms of content several suggestions for an emendation here have been made. One of the most widely accepted is that of Albright who suggests that the passage be read as a Hiphil, אֲשַׁר יִבְרָא in the sense of, "He causes to be what comes into existence."<sup>2</sup> One other example is that of Cheyne who emends the text to read simply אֲשַׁר, "Ashshur," the rest being omitted since both אֲשַׁר יִבְרָא 's are said to be a corruption of another form of Ashshur's name אֲשַׁר יִבְרָא, the first a gloss, and the second dittography.<sup>3</sup> Finally there are those who would eliminate

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<sup>1</sup>Rudolf Kittel, editor, Biblia Hebraica, twelfth edition, (Stuttgart: Privileg. Württ. Bibelanstalt, c.1961), p. 82.

<sup>2</sup>William F. Albright, "Contributions to Biblical Archeology and Philology: The Name Yahweh," Journal of Biblical Literature, XLIII (1924), 377.

<sup>3</sup>T. K. Cheyne, Traditions and Beliefs of Ancient Israel (London: Adam and Charles Black, 1907), pp. 530-31.

all or part of the verse as a gloss on the basis of content.<sup>4</sup>

We can note two points in conclusion: (1) Already it is clear that methods inevitably overlap and depend on one another as the example of Albright shows in particular. Though the mere suggestion that the text be emended in terms of a causative understanding sounds a bit arbitrary, a glance at the support for this under the method of comparative linguistics at least shows that this suggestion is not purely a subjective guess; (2) Even if this method were able to stand alone, it has the same internal limitations which can be seen also in each method which follows. Namely, each method when applied yields only a positive or negative conclusion which is necessarily in terms of the method itself. In other words, all one can say at this point is that there is no textual evidence which suggests Exodus 3:14 is not authentic. However, on the basis of content, which involves other methods, there is a possibility that an emendation is necessary. In any case, all the interpreter can say when he applies this, or any other method, is that the evidence is related to it positively, negatively, or to some degree of probability. Thus no single method can yield unequivocally the "meaning" of

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<sup>4</sup>For example some say verse 15 is a better answer to Moses' question in verse 13. In this respect see Martin Noth, Exodus, translated from the German by J. S. Bowden (London: SCM Press, 1959), p. 31. Others contend that verse 14b is the answer and 14a therefore an emendation. For this view see William R. Arnold, "The divine Name in Exodus 3:14," Journal of Biblical Literature, XXIV (1905), 112.

this text. On the other hand, any method which bears a positive relationship with the evidence is useful.

A second method is by means of the literary source hypothesis. Those who accept this approach normally assign Exodus 3:14 to the Elohist.<sup>5</sup> Though there are some who would like to assign it to J<sup>6</sup>, most who oppose ascribing this text to the E source do so as a result of their denial of the source hypothesis in general<sup>7</sup> or because they feel a literary source does not do justice to the uniqueness of this particular passage.<sup>8</sup>

Thus the value of the source hypothesis as a method by which Exodus 3:14 is clarified is certainly debatable. When examining this passage alone, the possibility that it is the product of the Elohist does not contribute appreciably to an understanding of what the words themselves mean. However, when this passage is interpreted in terms of other passages, this method should be taken into account in evaluating valid relationships.

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<sup>5</sup>See for example B. W. Anderson, "God, names of," The Interpreter's Dictionary of the Bible, edited by George A. Buttrick (New York: Abingdon Press, 1962), II, 409.

<sup>6</sup>Sigmund Mowinkel, "The Name of the God of Moses," Hebrew Union College Annual, XXXII (1961), 122.

<sup>7</sup>M. H. Segal, "El, Elohim, and YHWH in the Bible," Jewish Quarterly Review, XLVI (1955), 89.

<sup>8</sup>Martin Buber, Moses (New York: Harper Torchbooks, 1946), pp. 54-55.



A third method is to analyze the form of the text. The purpose of this approach is to determine the specific literary structure which constitutes the framework within which a passage is found. For example, Norman Habel has suggested that Exodus 3:1-12 might best be understood as a "Call Narrative." In noting the structural similarities between the call of Gideon in Judges 6 and the call of Moses, Habel suggests these component parts:<sup>9</sup>

	<u>Judges</u>	<u>Exodus</u>
I. Divine Confrontation	6:11b-12a	3:1-3, 4a
II. Introductory Word	6:12b-13	3:4b-9
III. Commission	6:14	3:10
IV. Objection	6:15	3:11 (3:13)
V. Reassurance	6:16	3:12a (3:14)
VI. Sign	6:17	3:12

In this structure God's statement  $\text{אֲנִי יְהוָה}$  is to be understood as the primary word of reassurance. Then when Moses reiterates his objection in terms of a lack of knowing God's name the  $\text{אֲנִי יְהוָה}$  is repeated in an even more forceful form  $\text{אֲנִי יְהוָה אֲנִי יְהוָה}$ . Hence structurally Exodus 3:14 can be viewed as a forcefully repeated reassurance.<sup>10</sup>

To the knowledge of this writer this is the only

<sup>9</sup>Norman Habel, "The Form and Significance of the Call Narratives," *Zeitschrift für die Alttestamentliche Wissenschaft*, LXXVII (1965), 298-304. The paper lists the headings found in this section of Habel's essay.

<sup>10</sup>Ibid., p. 304.

suggestion as to a possible literary structure for the context involving Exodus 3:14. Because this method has not been extensively used and because it seems to be a good means to evaluate the relationship between the name and its word-play which is the concern of this paper, it provides the basis for the methodology determined and applied in chapter three.

### Grammatical Method

Grammar might be defined as the rules by which words are put together in order to form sentences. Thus it is important to examine the structure of Exodus 3:14 grammatically.

Buber has suggested that there is some importance to the fact that verse 14 answers a question introduced by the interrogative pronoun מִי rather than מָה. According to Buber, מָה would be used to ask what the name itself is. מִי, however, is not asking for the revelation of a new name but rather for the meaning and character of the name which was already known.<sup>11</sup>

There are a surprising number of ways to look at the grammar involved in אֲנִי הָאֵל. In terms of form, it is simplest to understand אֲנִי as a first person, common gender, singular, of אֵל which might be God's way of Himself pronouncing the third person, masculine singular form, אֵל, (or אֱלֹהִים), which is man's way of saying the

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<sup>11</sup>Buber, pp. 48-49.

same thing.<sup>12</sup> Taking this a Qal imperfect, however, raises the translation problem as to whether this phrase really expresses that which is conveyed by the English future tense.<sup>13</sup> But beyond this is the desire of many scholars to emend the text and read the Qal as a Hiphil, "He causes to be what comes into existence."<sup>14</sup> Against this is the fact that there is no known example of אֵלֶּיךָ in the Hiphil, the causative being expressed by the Piel.<sup>15</sup>

The word which most determines the structure of this verse is אֲנִי. Taken alone it appears simply to be a relative pronoun. Schild suggests, however, that it be understood as an indicator for the subordination of the following אֵלֶּיךָ. Then the phrase would be in effect a verbal sentence with the subject אֵלֶּיךָ and the predicate, the relative clause אֲנִי אֵלֶּיךָ, hence "I am (the) one who is" or "I am He who is."<sup>16</sup> In addition to this possibility is that of Wellhausen who understands the אֲנִי in a causal sense with the meaning

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<sup>12</sup>A. B. Davidson, "God," A Dictionary of the Bible, edited by James Hastings (Edinburgh: T. and T. Clark, 1899), II, 199.

<sup>13</sup>Raymond Abba, "The Divine Name Yahweh," Journal of Biblical Literature, LXXX (1961), 324.

<sup>14</sup>William F. Albright, From the Stone Age to Christianity (Baltimore: Johns Hopkins Press, 1946), p. 198.

<sup>15</sup>Abba, p. 325.

<sup>16</sup>E. Schild, "On Exodus 3:14," Vetus Testamentum, IV (1954), 297.

"I am for (sintemal) I am."<sup>17</sup> Most commentators, however, look at this phrase as an idem per idem form and so to be translated "I am what I am."

It is striking that even within these three words there are so many grammatical suggestions. Certainly an understanding of grammar is essential. However, even here the interpreter is faced with many possibilities all of which are more or less probable.

#### Comparative and Developmental Methods

The methods of examining context and parallel passages need no introduction and little elaboration. However, several examples will be cited to show that here too the exegete cannot avoid facing up to various possible ways to evaluate his evidence. Raymond Abba, for example, feels that Exodus 3:14 can best be understood in terms of the promise which precedes it ( אֲנִי יְהוָה אֲנִי יְהוָה Exodus 3:12) and follows it (Exodus 4:12, 15) as an emphatic assertion of God's saving presence.<sup>18</sup>

Mowinkel, on the other hand, prefers to think that the context indicates that אֲנִי יְהוָה is a kind of mystic password which was Moses' validation before the elders in Egypt.<sup>19</sup> A number

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<sup>17</sup>Julius Wellhausen, Die Composition des Hexateuchs und der Historischen Bücher des Alten Testaments (Fourth edition; Berlin: Walter de Gruyter and Company, 1963), p. 70.

<sup>18</sup>Abba, pp. 325-26.

<sup>19</sup>Mowinkel, p. 126.

of others take Exodus 3:14 as an expression of indefiniteness (that is, "I am whoever I am") and conclude in terms of the context that although a definite name is revealed, the qualities related to this name are here indicated to be indefinite.<sup>20</sup>

The possibility of various choices becomes even more evident in terms of parallel passages. Here especially it is clear that the passages which are chosen as being "parallel" depend almost entirely on that which the commentator is trying to prove. For example, those who accept the idem per idem construction of Exodus 3:14 usually point to Exodus 33:19 to corroborate their position.<sup>21</sup> Schild, in support of "I am he who is," cites a similar construction in I Chronicles 21:17.<sup>22</sup> This kind of usage of parallel passages is, however, obvious and not at all surprising. It is important though to see the value as well as the relativity involved in this approach.

A newer method involves comparative linguistics. With the increased knowledge of the language and customs of those people who lived around the Israelites it is only natural that scholars are beginning to note external relationships

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<sup>20</sup>Theodorus Christiaan Vriezen, "Enje aser ehje," Festschrift Alfred Bertholet (Tübingen: J. C. B. Mohr, 1950), p. 507. Also see Noth, p. 45.

<sup>21</sup>David N. Freedman, "The Name of the God of Moses," Journal of Biblical Literature, LXXIX (1960), 153-54.

<sup>22</sup>Schild, p. 301.

and influences on the meaning of the biblical text. Though there may be some value in this pursuit, it too is involved in the problems of relativity and self-limitations. Two examples will make this clear.

Norman Walker has attempted to establish a linguistic connection between Egyptian concepts and Moses' use of the "I am" formula. He notes a similarity between the name of the Egyptian moon god, I H, and the first two letters of the Tetragrammaton, Y H. The epithet, W H, he feels can be traced to the Egyptian custom of adding "one" to the name of the deity they wished to regard as supreme. Thus Y H became Y H - W H, Yah is one. But Moses knew this would not impress his people in Egypt and that he needed a new and striking interpretation of this name. While sojourning with the Kenites he noted that the name "Yahweh" was similar in sound to the Egyptian IWI, meaning "I am." So for Moses and Israel Yahweh was equated with the Egyptian I W I, which translated into Hebrew is  $\text{יְהוָה}$ .<sup>23</sup>

The second example is that of Albright which has been noted above. Methodologically, however, the support for his Hiphil understanding of Exodus 3:14 depends primarily on comparative linguistics. He notes that Egyptian texts of the second millenium B.C. speak often of a god who causes to come

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<sup>23</sup>Norman Walker, "Yahwism and the Divine Name 'Yahweh,'" Zeitschrift für die Alttestamentliche Wissenschaft, LXX (1958), 262-65.

into existence. Thus his interpretation is based on numerous Egyptian and Accadian texts of pre-Mosaic days which "swarm with illustrations of this."<sup>24</sup>

Other examples might be cited here which suggest that linguistically Exodus 3:14 has nothing to do with the name "Yahweh" and that it was simply made up to make sense out of a name which was not understood.<sup>25</sup> However, enough has been said to make clear that however valuable this approach may be, it too has limitations in that more than one conclusion is possible.

A similar method is that of comparative religions. There has been some attempt to explain the content of Exodus 3:14 in terms of religious practices of other worshipping communities. Negatively, Rowley does not mention this particular passage in connection with the Kenite hypothesis, for he makes no claim to be dealing with the ultimate origin of Yahwism.<sup>26</sup> On the positive side, Buber feels that Exodus 3:14 can be understood in terms of Egyptian magic practices. It was common belief among the Egyptians that anyone who knew a

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<sup>24</sup>Albright, From the Stone Age to Christianity, p. 198.

<sup>25</sup>See for example, Theophile James Meek, Hebrew Origins (New York: Harper Torchbooks, 1960), p. 108. A similar point of view is reflected by A. H. Sayce, "The Name יהוה", Expository Times, XIX (1907-08), 526.

<sup>26</sup>H. H. Rowley, From Joseph to Joshua (London: Oxford University Press, 1948), cf. pp. 149-60 and especially p. 156 where the author states that his hypothesis does not pretend to solve the ultimate origin of Yahwism.

person's true name and how to pronounce it could gain control of him. God too could be controlled if invoked correctly. Buber suggests therefore that the revelation at the burning bush is simply a demagized view of religion as the Israelites knew it from Egypt. The first "I am" says in effect that God does not need to be conjured for He is always present. The second clause states His continual presence, however, in His own terms and not man's.<sup>27</sup>

There is certainly some possible value in this method. However, it runs into a special problem in that there is a qualitative difference between the object of Israel's worship and that of other communities. Though by this method man can note important differences, there is a danger in that he will conclude too much on the basis of similarities.

Another method consists in noticing possible theological or verbal developments which may indicate how the present text arose. One suggestion in this regard is that primitive man, confronted at some point by an überweltlich power, uttered some sort of cry. It can be shown that such cries exist which sound much like "Jahu" or "Yahuva."<sup>28</sup> Therefore "Yahweh" might originally have been one of these cries which, if anything, meant nothing more than "O-He." Moses, then, on

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<sup>27</sup>Buber, pp. 52-53.

<sup>28</sup>Rudolph Otto, Das Gefühl des Überweltlichen (München: C. H. Beck, 1932), p. 210.



a more personal confrontation may have recognized a deeper relationship between God and His people. Thus he expresses this confrontation in Exodus 3:14 by reinterpreting the old cry "Yahweh" in terms of the God who is now the present one with His people.<sup>29</sup>

Others, however, have pointed out that this development could just as easily have gone the other way. For example, the name  $\text{יְהוָה}$  betrays an ancient  $\text{י}$  and even in verse 15 is clearly connected with the patriarchs. Further, such a form as "Yahu" can also be explained as a shortened form of "Yahweh" rather than the other way around, for "Yahu" is a perfectly regular jussive form.<sup>30</sup> Thus the method of showing how concepts develop contains the same aspects of probability which can be noted in most methods.

#### Etymological Method

The purpose of this method is to express the significance of individual words in terms of their root or basic meaning. In Exodus 3:14 there is in fact only one word to analyze in this fashion, namely  $\text{אֲנִי־יְהוָה}$  or in its root form  $\text{יְהוָה}$ . But even in this quest commentators are not agreed.

First, there is some doubt as to what the root meaning

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<sup>29</sup>Buber, p. 50 and p. 55.

<sup>30</sup>Albright, "Contributions to Biblical Archeology and Philology: The Name Yahweh," Journal of Biblical Literature, XLIII (1924), 374.

of  $\text{יָהוָה}$  (or  $\text{יְהוָה}$ ) actually is. In its original form it might have meant "to fall" or "to blow," hence  $\text{יָהוָה}$  might have indicated an object such as a stone believed to have fallen from heaven, or perhaps he was considered the god of wind or storm.<sup>31</sup> Goitein, however, suggests that the root is actually  $\text{יָהַב}$  and that it means "desire." Thus "Yahweh" is the "Passionate One" and Exodus 3:14 means "I shall passionately love whom I love."<sup>32</sup>

Even those who accept  $\text{יָהוָה}$  in the common sense of "to happen" or "to be" have difficulty in determining precisely what thought this Hebrew word actually expresses. Ratchow, for example, devotes a whole treatise to an attempt to get at the significance of this word. He concludes that its meaning changes. At first  $\text{יָהוָה}$  was understood as expressing that point where "being" and "effecting" meet. Then the word was used to show that the real center of life and history was Yahweh. Exodus 3:14 reflects this meaning. Gradually, however, the word takes on a more secularized sense and simply relates to points of fact. Finally, with the Greek influence, the abstract concept of  $\text{ὁ ὢν}$  is connected with  $\text{יָהוָה}$  and it

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<sup>31</sup>J. Frederick McCurdy, "Name of God--Biblical Data," The Jewish Encyclopedia (New York: Funk and Wagnalls Company, 1912), IX, 160-61.

<sup>32</sup>S. D. Goitein, "YHWH the Passionate," Vetus Testamentum, VI (1956), 5.

begins to be used as a mere copulative.<sup>33</sup> Boman too devotes a number of pages to an attempt to express the significance of  $\text{אלה}$ . His conclusions do not differ appreciably from those of Ratschow, for he too expresses the position that Exodus 3:14 communicates Yahweh in terms of His dynamic and effective being.<sup>34</sup> This active meaning of  $\text{אלה}$  as opposed to a sense of "pure being" is emphasized by the majority of commentators.<sup>35</sup>

There is not complete agreement, however. For example, Edmund Jacob states that the Hebrews could define God as "He who is" as over against things which are temporary.<sup>36</sup> Thus, even this method, despite its necessity, does not leave a commentator with a feeling of complete certainty even as to the meaning of  $\text{אלה}$ . Beyond this, even if the meaning were fully known it has yet to be established whether there is an

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<sup>33</sup>Carl Heintz Ratschow, Werden und Wirken (Berlin: Alfred Töpelmann, 1941), p. 85. The meanings of this word are explained in detail through Ratschow's treatise. However, the section from page 79 to page 86 suggests this historical development of the word which is noted in this paragraph.

<sup>34</sup>Thorlief Boman, Hebrew Thought Compared with Greek, translated from the German by Jules L. Moreau (Philadelphia: Westminster Press, 1960), p. 49.

<sup>35</sup>See Gerhard von Rad, Old Testament Theology, translated from the German by D. M. G. Stalker (New York: Harper and Row, c.1962), I, 180. Or, Johannes Hänel, "Jahwe," Neue Kirchliche Zeitschrift, XL (1929), 614. Also see, A. B. Davidson, The Theology of the Old Testament (New York: Charles Scribner's Sons, 1914), p. 55. Others too could be added.

<sup>36</sup>Edmund Jacob, Theology of the Old Testament, translated from the French by Arthur W. Heathcote and Philip J. Allcock (New York: Harper and Row, 1955), p. 52.

etymological connection between אֲנִי אֵל and אֵל אֲנִי which is intended by the author.

### Culturally Influenced Methods

One of the greatest influences on the methodology of any interpreter is that exerted by the total frame of reference which governs the way in which the interpreter himself thinks and speaks. This influence is often so obvious that it is difficult to see. However, a look at the way various commentators have expressed the meaning of Exodus 3:14 to their particular culture will point to the importance of grasping and admitting the influence one's own culture has on any attempt to express the meaning of a text.

One of the most obvious and important influences affecting an understanding of Exodus 3:14 was the translation of it into the Greek language and therefore the Greek world of thought. Thus, it is through the ἐγώ εἰμι ὁ θεός of the Septuagint, which becomes the "ego sum qui sum" in the Vulgate that a concern for God's "being" is placed into this passage. Therefore it is not surprising to find Augustine citing this passage as substantiation for his concern to express God's unchangeable being.<sup>37</sup> Here also Athanasius finds proof for

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<sup>37</sup>Augustine, "City of God," Nicene and Post Nicene Fathers, edited by Philip Schaff (Buffalo: Christian Literature Company, 1886), II, 152.

God's oneness,<sup>38</sup> Gregory of Nyssa emphasizes God's existence,<sup>39</sup> and Thomas Aquinas sums them all up by stressing that this passage truly names God according to His essence as "He who is."<sup>40</sup>

Moving on historically one can see theological concerns coming through as Luther points to the fact that man through his own efforts cannot even name God,<sup>41</sup> while Calvin finds God here pointing to His divine glory.<sup>42</sup> Skipping to more recent times Franz Pieper suggests that God has here explained His name both etymologically and essentially as "pure being."<sup>43</sup> Finally, it should be noted that contemporary existentialists concerned predominantly with "being" often

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<sup>38</sup>Athanasius, "Four discourses against the Arians," Nicene and Post Nicene Fathers, edited by Philip Schaff (Buffalo: Christian Literature Company, 1886), IV, 433.

<sup>39</sup>Gregory of Nyssa, "Against Eunomius," Nicene and Post Nicene Fathers, edited by Philip Schaff (Buffalo: Christian Literature Company, 1886), V, 105.

<sup>40</sup>Thomas Aquinas, Basic Writings of Saint Thomas Aquinas, edited by Anton C. Pegis (New York: Random House, 1944), I, 131-32.

<sup>41</sup>Martin Luther, Werke (Weimar: Hermann BOLAUS, 1899), XVI, 48-49.

<sup>42</sup>John Calvin, Commentaries on the Last Four Books of Moses Arranged in the Form of a Harmony, translated from the Latin by Charles W. Bingham (Grand Rapids: Eerdmans, 1950), I, 74.

<sup>43</sup>Franz Pieper, Christian Dogmatics, translated from the German (St. Louis: Concordia Publishing House, 1950), I, 433.

point to Exodus 3:14 to support their concept of God.<sup>44</sup>

It is important to see the implications of this influence on the interpreter's method. This is not, however, to judge the validity of these various cultural overtones but simply to point out that they are there and have definite limitations. For example, the concept of "being" might have great importance within the existentialist's thought-world, but it means considerably less to a modern linguistic analyst and very likely meant still less to an ancient Hebrew. Therefore the interpreter should keep in mind the influence of his culture on his method and recognize the inherent limitations which culture poses.

#### Non-literal Methods

It is difficult to find a title which accurately subsumes all the methods noted in this section. In one sense, however, they can be grouped together since they all employ an exegetical method which brings something into this text that is not found in the words themselves. Thus the value of these methods depends both on the validity of this external factor and also on whether this external factor can actually help to bring out the meaning of this text.

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<sup>44</sup>See for example, E. L. Mascall, He Who Is (London: Longmans, Green, and Company, 1943), p. 5. Or, Etienne Gilson, God and Philosophy (New Haven: Yale University Press, 1941), p. 41.

The external factor of rabbinic methodology is the set of implicit or explicit hermeneutical rules which range from Hihhel's seven to Jose Ben-Hagilili's thirty-two. By these rules rabbinic exegetes can "validly" draw meaning from such facts as the three שׁוֹשַׁן's of Exodus 3:14.<sup>45</sup> Some look for deeper or hidden meaning in the text and conclude that God is here revealing Israel's future servitude,<sup>46</sup> or that the whole phrase is simply another of God's names.<sup>47</sup> Thus, methods are employed which accept the text as it stands but specifically look for "deeper" meanings in it. These methods are self-limiting in that there are only certain ways by which these deeper meanings can be found. Thus they do not involve pure subjectivism. However, here the question of the validity of a particular method becomes apparent. Thus a method is not only limited because it is self-contained but also because it inherently raises the question of validity.

This method of the mystics points in particular to the problem of validity as an inherent factor in the use of any methodology. In this approach the method itself is commonly considered today to be invalid simply because it provides no objective means by which a text can be examined. For example,

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<sup>45</sup>"Exodus" in Midrash Rabbah, edited by H. Freedman and Maurice Simon, translated by S. M. Lehrman (London: The Soncino Press, 1938), III, 64.

<sup>46</sup>Ibid.

<sup>47</sup>Ibid., p. 65.

through a kind of mystic contemplation Swedenborg can conclude that the first "I am" of Exodus 3:14 refers to "Being" and the second to "Coming forth." The first refers to the Father and the second to the Son while the communication of both leads to the Holy Spirit.<sup>48</sup> Such statements point to the fact that his method has few if any limitations. But by this very fact the method is useless because it cannot delimit the meaning of this passage.

The method of noting New Testament analogies also brings an "external" into the text. A glance at the introduction to this paper will make clear that the present writer is not opposed to seeing such analogies in God's revelation in the Old Testament. Nonetheless it should be clear that this method brings in something beyond the text. Thus the validity of even this method must be understood to depend on the validity of the "external." Further, here too is an inherent limitation. This method does not yield the "meaning" of the text itself even if it does point to its content and significance.

One obvious method which is usually overlooked if not consciously ignored involves the relationship between the particular interpreter's experiences and the meaning he finds in the text. Although it is dangerous to suggest that these

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<sup>48</sup>Emanuel Swedenborg, Arcana Coelestia, edited by John Faulkner Potts (New York: Swedenborg Foundation, 1915), IX, 139.



external influences determine the meaning of the text, it is clear that they do set up limitations. For example, if an interpreter himself does not believe in God or in miracles, the possibility that Exodus 3:14 is simply a more or less factual account would not be open for him. Thus one's beliefs and experiences are involved in interpretation, and these limit the way various methods may be used.

It is striking that of all the commentators consulted, only one made a point to interpret Exodus 3:14 in terms of a real experience. Martin Buber in his book Moses stresses the fact that this passage in particular must go back to the personal experience of one man's confrontation with God.<sup>49</sup> This is not to suggest that other commentators denied this connection. However, it does point to the fact that a commentator's personal beliefs do influence his understanding of a particular passage. These beliefs are inextricably bound to his methodology and tend to limit the meaning he can see in the text.

### Conclusion

It is difficult if not impossible to note all the external factors which influence the exegesis of a particular text. The above chapter, however, attempts to present the main methods which have been used, together with the limitations

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<sup>49</sup>Buber, p. 55.

involved in each. This points to the fact that any further attempt to understand this passage must take cognizance of those suggestions which have been made and those methods which have been employed. Though any of these methods could bear a deeper examination, one particular approach will now be devised which seems at this point to be most able to clarify the relationship between the name and word-play with which this paper is chiefly concerned.

#### Form and Structure of Passages

##### Involving Personal Names and Word-plays

#### Criteria

The first step which this method requires is to set up criteria by which those passages to be evaluated can be singled out. The criteria determined are as follows: (1) The

## CHAPTER III

### THE MODIFICATION AND APPLICATION OF THE FORM ANALYSIS METHOD

The purpose of this chapter is to formulate and apply a new method which would clarify specifically the relationship between name and word-play in Exodus 3:14. The method which is chosen, however, is only partially new since it can best be understood as a modification of the form analysis method combined with the parallel passage approach. Since the purpose of this method is to examine the possible relationship between  $\text{אֱלֹהִים אֲנִי}$  and the name  $\text{אֶלֹהִים}$ , the approach which is chosen is to establish a list of passages where there is a similar relationship between a personal name and a word-play. These passages will then be categorized and evaluated, and the conclusions from this method related to Exodus 3:14 in chapter four.

#### Form and Structure of Passages Involving Personal Names and Word-plays

##### Criteria

The first step which this method requires is to set up criteria by which those passages to be evaluated can be singled out. The criteria determined are as follows: (1) The

passage must contain a personal name; (2) The passage must indicate the verbal significance of this name.

Already certain problems are evident. First of all there is an element of arbitrariness involved in limiting the evaluation to personal names. In a listing of the passages which describe the giving of names in general, Andrew Key has included those related to place names.<sup>1</sup> Johannes Fichtner in an article which stresses the form of such passages likewise includes place names.<sup>2</sup> Certainly there are a sufficient number of word-plays on the giving of place names to make this an important element in any attempt to understand how the name and word-play are related. However, within the limits of this paper, these passages will not be examined for two reasons. First, the purpose of this paper is to evaluate the relationship between Exodus 3:14 and the name "Yahweh." Though there is a danger in drawing any analogy to the giving of this name, it is certainly closer in form to a personal name than to a place name. Second, Fichtner has shown that there is an essential distinction between the manner of the giving of place names and the giving of personal names.<sup>3</sup>

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<sup>1</sup>Andrew F. Key, "The Giving of Proper Names in the Old Testament," Journal of Biblical Literature, LXXXIII (1964), 55.

<sup>2</sup>Johannes Fichtner, "Die Etymologische Ätiologie in den Namengebungen der Geschichtlichen Bücher der Alten Testament," Vetus Testamentum, VI (1956), 373.

<sup>3</sup>Ibid., p. 379.

Thus there is some justification in limiting this study to one form.

A second problem arises through the fact that the very style employed throughout the Old Testament often makes use of word-plays.<sup>4</sup> Many of these plays are related to proper names even though the connection between the two is not explicitly stated.<sup>5</sup> Thus it is often difficult to determine which passages actually fit the criteria which have been established. For the most part, however, only those passages are included which indicate that there is a connection between name and word-play through a connecting  $\text{ן} \text{ } \text{ל} \text{ } \text{ו}$ ,  $\text{ן} \text{ } \text{ל}$ , or  $\text{ו}$ . In addition there are a few passages which are included because an understanding of the significance of the name is necessary in terms of the context.<sup>6</sup> Finally, some passages are noted where a name previously explained is later described as being given.<sup>7</sup> Though these passages do not actually fit

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<sup>4</sup>See Fichtner, p. 386, for a brief discussion of the general love of the Semites for word-plays. Also see the examples given in Ed. König, Stilistik, Rhetorik, Poetik (Leipzig: Dieterich'sche Verlagsbuchhandlung, Theodor Weicher, 1900), pp. 292-93.

<sup>5</sup>See examples of this in Genesis 49, particularly the plays on the names Judah, verse 8; Dan, verse 15; and Gad, verse 19.

<sup>6</sup>The latter case is illustrated in such passages as the giving of the name Benoni, Genesis 35:18, Issac, Genesis 17:19, 21:3, Moab, Genesis 19:37, Ben-ammi, Genesis 19:38, and perhaps Immanuel, Isaiah 7:14, at least in terms of the later context of Isaiah 8:8-10.

<sup>7</sup>See for example, the naming of Seth. In Genesis 4:25 a word-play is connected with the naming by his mother. In

the criteria they are included in order to give the complete biblical picture of the giving of these particular names.

Applying these criteria to the whole Old Testament yields the passages noted in the appendix. The validity and completeness of this list may be challenged especially in terms of borderline cases. For example, in comparing this list with that of Key there are some important differences. Aside from the numerous place names in his list Key includes fourteen names specifically given but unexplained. Two of these are given in the appendix because of the significance of the people involved: Sarah, Genesis 17:15, and Benjamin, Genesis 35:18. On the other hand for some reason Key neglects to include Cain, Genesis 4:1 and Peleg, Genesis 10:25. Further, he does not note several other names which are doubtful in any case: Man, Genesis 5:2, Gershom and Eliezer, Exodus 18:3-4, and Geharashim, I Chronicles 4:14.<sup>8</sup> Though each of these last four names raises a particular question in terms of whether they meet the criteria, it is useful to keep them in mind while evaluating the passages in general.

#### Grouping according to content

Though there are many ways in which the passages could

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Genesis 5:3 it is recorded that Adam named him Seth. Thus both passages must be taken into account in evaluating the giving of this name.

<sup>8</sup>See the lists in Key, pp. 57-59.

be grouped, the following division according to content is a natural and helpful one.

One group is the birth passages in historical books. It is useful to distinguish these passages from those in the prophets Hosea and Isaiah. In his analysis of the giving of names Fichtner begins by eliminating the prophetic books.<sup>9</sup> Though the criteria set up by this paper require that they be included, the difference in character between these passages and namings in the historical books is clear and will be explained more fully in the next grouping.

In terms of sheer numbers the passages which are included in this first group encompass the vast majority of the word-plays which are examined. This simply emphasizes the fact that the setting for most of the namings is quite naturally at birth. Some might be included here which are not birth stories in the strict sense but yet fit best into this category. For example, the namings of Woman or Man do not relate to births in the common sense. The naming of Benjamin might, strictly speaking, be considered a renaming, although it certainly is in a birth context. The word-plays at the namings of Isaac, Peleg, Ichabod, or Beriah do not relate directly to the circumstances of the birth itself. However, they do point to events which were important at the time of these births. Thus the birth context, in a wide sense, surrounds most of

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<sup>9</sup>Fichtner, p. 373.

the naming passages.

A second group is the birth passages in the prophetic books. The namings in Hosea and Isaiah all take place within a birth context and are expressed in a form very similar to that in the historical books. Thus, at first glance it is difficult to show why they should be separated into a distinct group. As this paper proceeds, however, it will become more and more evident that there is a different character reflected in these passages. One general observation which may be made at this point is that they all are intended as more than simple names; they are signs so that the meaning of the names themselves play an important part in the context. Thus the word-plays on these names also have a different nature. They are, in fact, not plays at all, but simple restatements of the meaning of these names usually reflecting the very word or words in the name itself. One further fact which will become increasingly clear is that the name Immanuel constitutes an exception to almost any generalization which can be made about namings in the prophets. In fact it could even be validly dropped from the list entirely for there is no explicit play on this name. However, because this name itself is so important and also the meaning of the name seems to be reflected in the context, it will be duly noted.

Though there are few renamings, their very nature requires that they be placed into a separate group. Both the renaming of Jacob as Israel and Gideon as Jerubbaal refer directly to



a particular event which occurred later in their lives. The renamings of Sarai and Abram, however, are not so clearly associated with a specific event. In fact no reason is given for the new name Sarah, and the word-play of Abraham is somewhat unique in that it points to the future. Thus the only consistent factor in renamings is that they occur after the person achieves maturity and are not limited to a specific kind of event or context.

The final group consists of those few passages where the naming is by function or circumstance. The names of Eve and Geharashim point to the function of the person involved. The pun on the name Edom, Genesis 25:30, and Jacob, Genesis 27:36, as well as Hagar's naming of Yahweh as "Thou art a God of seeing" show that names can also be associated with circumstances unrelated to a birth context even in the wide sense.

#### Grouping according to characteristic marks

It is interesting to note first how the passages are grouped according to biblical books. One of the most striking factors in the list of passages is that so many are found in Genesis. Continuing on down the list there are two important namings given in Exodus 2, while the references to Gershom and Eliezer in Exodus 18 are added almost as a parenthetical thought. From that point on, the names which turn up seem to follow no particular course. The renaming of Gideon as Jerubbaal is of some importance though quite obviously not a

birth story. Thus, for some reason the original naming of none of the judges is recorded until the birth of Samuel. Here is a clear naming formula with a lengthy birth narrative surrounding it. Next the name Ichabod is also clearly explained. Here a man whose personal significance is unimportant to the biblical account is accorded a relatively complete description of his birth. From this point on the naming events are of a different nature. The play on the name Jedediah is conceptual rather than verbal. Each of the names in I Chronicles has a unique aspect; the play on Jabez involves a change in the order of the letters; the name Geharashim, if it is intended as an individual's name, has a functional meaning; and the name Beriah, while fitting well the name formula, is unique in its position within the other lists of names. The distinctive character of the namings in Isaiah and Hosea has been noted above.

It is of some value to go through the list once more to see if any other relationships can be seen. Though this involves a certain amount of subjectivity, from the point of view of quantity and consistency the key passage is the naming of eleven of the twelve sons of Jacob in Genesis 29 and 30. On the other hand, from a linear perspective a case might be made for the fact that all these word-plays are simply leading up to the naming of God in Exodus 3:14, for from that point on the passages exhibit a different character. From the point of view of uniqueness the namings of Ichabod, Jabez, and Beriah

could be singled out simply because of their lack of importance as characters in the biblical narrative. It is tempting now to draw from these observations and suggest that the usage of puns with reference to personal names was a practice primarily after, but not long after, the time of Ichabod. Thus the significance of the removal of the ark from Israel was still strong in the author's mind. From this era he then looked back at the history of his people and saw that in terms of the current political structure the most important factor was the birth of the twelve patriarchs. Though both before and after these patriarchs there are important figures who also received due emphasis, the author did not consistently pun on all names. Note for example that Abel is omitted, the pun on Man is not definite, the sons of Noah are omitted, and the pun on Abraham is not in a birth story. On the other side, the names of Aaron, Joshua, and the judges, with the exception of Samuel and possibly the renaming of Gideon, are omitted. From the theological perspective the chief name was of course Yahweh. Thus the uniqueness of the naming of Ichabod seems to betray a possible historical era in which these particular word-plays were made.

This explanation is intended as a tentative one. Certainly the evidence is far from conclusive, and yet the present writer sees no better way to make sense out of the fact that only certain names are accorded a word-play. There are some obvious objections to this approach: (1) It assumes that all

the puns are the work of the same man. This of course can not be completely true, as can be seen by the use of name-plays in Hosea, Isaiah, and even as late as the Gospel of Matthew. And yet, without attempting to be rigidly consistent about this, the present writer feels that there is some reason to conclude that the majority of the word-plays were attached to specific names shortly after the time of Ichabod. (2) Genesis 29-30 does not include all twelve patriarchs, Benjamin being left for Genesis 35:18 where it is not explained as the others. However, this objection does not eliminate the fact that eleven of the twelve births are clearly grouped together here in a literary unity, and each one is explained; a fact which is unique in the Old Testament. Further, the placing of the naming of Benjamin perhaps involves other factors, and, rather than de-emphasizing it, its position in Genesis 35:18 is of a calculated importance.<sup>10</sup> (3) There are namings after Ichabod and after Yahweh. But again this objection requires a consistency in the above evaluation which is not intended. This writer or writers who shortly after Ichabod attached meanings to specific names were not unique nor was this method limited to them.

A second characteristic to be examined is the frequency

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<sup>10</sup>James Muilenburg, "The Birth of Benjamin," Journal of Biblical Literature, LXXV (1956), 197.

of these passages in source strata.<sup>11</sup> Though the purpose of this paper is not to prove or disprove the source hypothesis, it must be taken into account both because many commentators work with it and because it might help to clarify how the passages under consideration relate to one another. A glance at the chart of passages makes it apparent that the majority of the namings in the Pentateuch are found in the J source. Twelve are found in E and eight in P. The significance of this is threefold: (1) Most word-plays are found in the oldest source, J; (2) None are in D; (3) The idea of punning on names is not limited to one particular source.

These observations again point to conclusions similar to those noted in the preceding section. In an analysis limited to the historical books which also includes the giving of place names, Johannes Fichtner points out that most of these passages occur in sections describing the early part of Israel's history. These decrease in sections devoted to the taking of the new land and almost disappear during the time of the monarchy. Thus it is natural that there are no specific name-plays in Deuteronomy and few in P.<sup>12</sup> This also

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<sup>11</sup>See the source division suggested in: W. O. E. Oesterley and Theodore H. Robinson, An Introduction to the Books of the Old Testament (New York: The Macmillan Company, 1934), pp. 34-38. This authority is used because it forms the basis upon which Key's listing is established.

<sup>12</sup>Fichtner, pp. 375-76. See also the article by B. S. Childs, "A Study of the Formula, 'Until this day,'" Journal of Biblical Literature, LXXXII (1963), 286. Here Childs

serves to emphasize that it is the time of the Elohist and especially the Jahwist from which Israel's past history is viewed. Although not all commentators agree, J can be assigned to about the end of the tenth or early ninth century,<sup>13</sup> while E speaks from the ninth or eighth century.<sup>14</sup> Of course, even if this dating is correct it says nothing about the antiquity of those traditions which are recorded in J and E. However, so far the evidence tends to point to the suggestion that most of the word-plays on names reflect an early custom whose practice gradually died out. These plays seem to have been made in an era which is at least post-Ichabod but not likely later than the eighth century as a terminus ad quem.

A third characteristic relates to the one who confers the name. In terms of the chart, twenty-three who give the names are women, twelve are men, and twelve are given by God. Only four of these latter twelve are given by Yahweh and they are all in the prophetic books, again an indication of the distinctiveness of these namings.

Strangely enough, even this evidence may help to enlighten

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suggests that the D writer used the formula "until this day" rather than the "etymological aetiologia," or word-plays, of the type noted in this paper.

<sup>13</sup>Otto Eissfeldt, The Old Testament: An Introduction, translated from the third German edition by Peter R. Acroyd (New York: Harper and Row, c.1965), p. 200.

<sup>14</sup>Ibid., p. 203.

the question as to when these word-plays were originally made. Sven Herner, in a study of the name-givers in the Old Testament, concludes that in the older literature names were given by the mother.<sup>15</sup> This point is borne out by a glance at the chart which indicates that in the J and E accounts a woman always names the child if possible (there was no woman to name Eve) with the exceptions of the naming of Noah, the renaming of Benjamin, the naming of Manassah and Ephraim by Joseph, and the naming of Gershom by Moses. This is further supported by the fact that in the P document, which is commonly considered to be the latest, all the namings are by God or the father. In some of the cases noted in the chart it is not clear who the name-giver is.

Using evidence such as this and capitalizing on the fact that there are some namings in J and E by the father, Herner concludes that both J and E were composed about the same time. He suggests further that this was a historical period in which the custom of the mother giving the names was being altered. According to Herner, this indicates that both documents must precede the reign of Ahab, 869-850.<sup>16</sup> He supports this by pointing out that the two sons by Ahab's Baal-worshipping wife, Jezebel, have names which are compounds of

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<sup>15</sup>Sven Herner, "Athalia," Karl Marti, edited by Karl Budde (Giessen: Alfred Töpelmann, 1925), p. 137.

<sup>16</sup>These are the dates as given in John Bright, A History of Israel (Philadelphia: The Westminster Press, c.1959), p. 467.

the name Yahweh; namely, Ahaziah, I Kings 22:40, clearly a Baal worshipper also, I Kings 22:53, and Jehoram, II Kings 3:1. These together with the name of the daughter Athaliah indicate that Jezebel had not been able to give or alter the names.<sup>17</sup> Thus the evidence suggests that there is more reason to date the name-plays in J and E from a period before the reign of Ahab.

One final characteristic is the structure of these passages. It is not surprising that all the passages listed have a similar structure, for they all refer to the same kind of event. A closer look, however, reveals that there is a similarity between most of them which could not be the result of pure chance. Thus there is a certain manner in which the naming at a birth was usually described. For the sake of simplicity this pattern will henceforth be termed the "naming formula." Basically this formula is as follows: "she called his name N for, word play on N."

Before this formula is further examined it must be determined whether one can validly speak of such a construction. In terms of the chart there are some important namings which do not fit this formula. Obviously, the renamings vary for they are not involved in birth stories. However, even here, in the renaming of Abraham and Israel especially, one can see traces of the naming formula. Also, those passages which

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<sup>17</sup>Herner, p. 140.



appear to be exceptions to the rule, such as Sarah, Zerah, and man, can better be described as apocopated forms. They do not contain as much information and do not express a clear word-play as do the others. All the rest, however, can easily be understood in terms of the general naming formula.

### Evaluation of the naming formula

It would be misleading to suggest that the evidence allows us to assert that there was a definite formula on which the naming passages were patterned. However, it is reasonable to speak of such a pattern through an inductive look at the varieties of naming passages, for they all tend towards a similar structure. Fichtner finds this structure best expressed in the naming of Gershom by Moses.<sup>18</sup>

וַיִּקְרָא  
(מִשְׁמָה) יְהוָה-שָׂמָּה אֶת-שְׁמוֹ כִּי אֶחָד אֶרְאֶה וְיָשָׁב אֶת-עֵינָי בְּאֶרֶץ כְּנָעַן:

Exodus 2:22. In general, the elements of this formula include: (1) Some form of אָרָא; (2) The subject who does the naming; (3) Some form of שָׂמָּה, possibly preceded by יָשָׁב; (4) The name itself; (5) A connective, כִּי, וְעַל-כֵּן, וְ, a form of אֶחָד, or a combination of these; (6) A statement related to the name.

Those naming passages which include all these elements in some form or another include Eve, Seth, Noah, Ishmael, You-are-a-God-of-seeing, Abraham, Edom, Reuben, Simeon, Levi,

<sup>18</sup>Fichtner, p. 379.

Judah, Dan, Naphthali, Gad, Asher, Issachar, Zebulun, Joseph, Israel, Perez, Manasseh, Ephraim, Moses, Gershom, Samuel, Jabez, Beriah, Jezreel, Not-Pitied, Not-my-people, and Maher-shalal-hashbaz. Though this might be considered sufficient evidence to speak meaningfully about a naming formula, it should also be made clear that few passages follow exactly the same pattern. Therefore variations also must be noted.

Since many of the naming passages occur in birth stories it is perhaps natural that the majority of them are prefaced by the phrase "and she conceived and bore a son," or a variation of this. Perhaps in fact this occurrence is frequent enough to include it in the formula. Since, however, the formula is inductively determined, it is simply a matter of personal preference how it might best be expressed. Therefore, although this preface might well be kept in mind, it need not be considered to have a direct influence on the word-play in the formula, which is the main concern of this section.

One of the most consistent elements of this formula is the use of  $\text{נָּרַפ}$ . Though it is normally found as a Qal perfect or imperfect, third person, feminine, singular, in a few cases it is expressed as a Niphal, and when the name-giver is male it is, of course, masculine. It is worth noting that in four of the five namings in the prophetic books the  $\text{נָּרַפ}$  is in the imperative. This form is not found in other namings.

The second most consistent element is some form of the noun  $\text{דָּו}$ . Though normally found as  $\text{יָדָו}$  and about one-fourth

of the time with an  $\text{נָ}$  prefix, there are several important variations. The plural ending  $\text{נָּו}$  in the naming of Man is unique. Only twice is  $\text{נָּו}$  used, which is not surprising since there are only three females who are deemed worthy enough for their names to be explained. Of these, the structure of the naming of Eve is somewhat different so that a simple  $\text{ו}$  is used. The two times  $\text{נָּו}$  is found refer to Sarah, whose name is not played upon, and Not-pitied, whose naming follows the distinctive lines of the prophetic books. Of the other minor variations it should be noted that only in the namings of Cain, Ichabod, Jerubbaal, and Geharashim is the  $\text{ו}$  totally absent.

One of the more curious elements of the formula is the great variety in the use of the connective between the name and word-play. Most frequent is the conjunction  $\text{וְ}$  with a form of  $\text{נָּו}$  a close second. Often, in fact, these two words are used together. Less frequently a simple waw conjunction is used, and four times  $\text{וְ-לֵי}$  is found in this key position.

In his analysis of names and places, Fichtner points out that the formula  $\text{נָּו וְ-לֵי נָּו וְ-לֵי}$  is normally associated with place names.<sup>19</sup> Thus  $\text{וְ-לֵי}$  may have originally been understood as the connective to be used in place designations and perhaps there is a remnant of this which can be seen in the naming of Edom, Genesis 25:30.

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<sup>19</sup>Ibid.

Though it is included in the story of Esau and the red lentils, it may show some indication that there was confusion as to whether the particular name "Edom" should be described as a place or a person. Lest too much importance be attached to this, however, it must also be pointed out that the other three usages of  $\text{לֵךְ-לְךָ}$  are found in the namings of Levi, Judah, and Dan. Here there is a similarity with the other namings of the patriarchs in this section so that these three could not be singled out as possibly referring to places.

Further, there is a distinctive form in the giving of names to the patriarchs listed in Genesis 29-30. With the exception of the first name, Reuben, and perhaps the last, Joseph, the play on the name precedes the giving of the name itself in each case. The introduction to the word-play is some form of  $\text{אמר}$ , usually  $\text{וַאֲמַר}$ . The connective to the name then is either  $\text{לֵךְ-לְךָ}$  or a simple  $\text{ו}$ . Therefore, because there seems to be a general pattern within this group of namings and because the  $\text{ו}$  and the  $\text{לֵךְ-לְךָ}$  seem to be essentially interchangeable, there is reason to conclude that in these cases the particular connective chosen makes little difference. In other words there is no indication that the author intends a rigidly interpreted causal connection by these words.

The most common connective used is  $\text{כִּי}$ . This form is used either with an implied or explicit form of  $\text{אמר}$  to indicate a particular exclamation which relates to the name,

or by itself it can point to some external fact which has something to do with the name. An example of the latter case would be the naming of Eve, where the ם points to her specific function, or Peleg, where an external event is described. The former case, in which a form of ך is implicit with the ם, is illustrated in the naming of Seth. Genesis 4:25 states: "and she called his name Seth, וְשָׂתָהּ אֵת שֵׁט׃ . . . ." Thus the fact that the statement begins in the third person but the word-play is given in the first person indicates that the ם relates to something which was said. A similar phenomenon can be seen also in the namings of Manasseh and Ephraim. The namings in the prophets, with the exception of Immanuel, are also introduced by a ם alone. However, these too point to an event, albeit a future one. Further, both the naming and the word-play are presented as an oracle of Yahweh and therefore are introduced by a general ך.

The remaining passages either introduce the word-play as something the mother said, as in the namings of Cain, Asher, Issachar, and Zebulun, or with an indefinite ך which refers back to the ך for its subject, as in the namings of Noah, Joseph, Ichabod, and Jabez. Sometimes one of these forms is joined with a ם as for example the namings of Gershom, Jabez, Reuben, or Simeon. But in any case there is sufficient evidence to show that the specific connective chosen does not conform to any rigid rule. In fact it is even

possible to omit it entirely as in the naming of Joseph. Thus no definite conclusion can be stated as to what kind of a relationship was intended between the name and its corresponding word-play through distinguishing different connectives.

Even an analysis of the meaning of the connectives does not make clear the relationship between name and word-play. Though ׀ - ׁ generally is translated "therefore," Brown-Driver-Briggs suggests that this should be understood as a general word which simply introduces a statement of fact.<sup>20</sup> Thus in its four usages in the naming formula it can validly be understood as an indication that the name was simply N, and that there need not be any special relationship between this name and the word-play which precedes it.

The meaning of ׁ as a conjunction is more difficult to express precisely. Brown-Driver-Briggs suggests that after a negative, as in the naming of Sarah, ׁ simply means "but." That is, "thou shalt not call her name Sarai, ( ׁ ) but Sarah shall be her name," Genesis 17:5.<sup>21</sup> Often ׁ can introduce direct narration so that its meaning can best be expressed by quotation marks.<sup>22</sup> Nonetheless, it can also point to a causal

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<sup>20</sup>Francis Brown, S. R. Driver, and Charles A. Briggs, editors, A Hebrew and English Lexicon (Oxford: Clarendon Press, 1962), p. 487.

<sup>21</sup>Ibid., p. 474.

<sup>22</sup>Ibid., p. 471.

relationship.<sup>23</sup> The analysis of this word in Brown-Driver-Briggs closes with the note "  $\text{׃}$  is sometimes of difficult and uncertain interpretation, and in some passages quoted a different explanation is tenable."<sup>24</sup> Therefore the meaning of  $\text{׃}$  itself does not lead to any definite conclusion as to how the name and word-play are to be related in the passages which have been noted. Although a causal relationship may be implied, this is not a necessary conclusion which can be derived from the meaning of the connectives themselves. Therefore the relationship between name and word-play will have to be determined by other means.

In terms of biblical books, the same conclusions noted above when evaluating the giving of names in general also applies to the occurrences of the formula. Structurally there appears no real distinction between the forms noted in various books with the possible exception of those in the prophetic books. Here all of the namings, except that of Immanuel, are joined by a simple  $\text{׃}$ , and both the name and the explanation are presented as statement by Yahveh.

The other unusual construction in the naming of eleven of the twelve patriarchs in Genesis 29-30 is worth noting from the perspective of the source hypothesis. Here the fact that the explanation precedes the name is not at all related

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<sup>23</sup>Ibid., pp. 423-24.

<sup>24</sup>Ibid., p. 474.

to any division into sources. Even the three uses of  $\gamma\epsilon\lambda\upsilon$  are found twice in J and once in E. Thus there seems to be a unity to these word-plays which cannot be attributed to the style of a particular source. Rather, if anything, this points to either a style of oral tradition which can be seen in various sources, or else, the later influence of a compiler who at least had both J and E before him. However, no categorical conclusion may be drawn from this since this same formula is found outside the Pentateuch and even as late as the naming of Jesus in Matthew 1:21.

#### Conclusion

The purpose of this preceding section has been to indicate, insofar as it is possible, the literary characteristics involved in the naming passages. Though it is dangerous to present any conclusions on the basis of this evidence as if they were absolute, there are two general factors which have turned up again and again: (1) The word-plays seem to have been written in a historical era which, for the sake of simplicity, might be expressed as that of the early monarchy; (2) There is a definite literary structure which can be seen when looking at the naming passages as a group.

The historical era from which a literary document stems is difficult to determine especially with the biblical text. One reason for this is that this text includes various traditions which come from different historical periods. The



problem is especially evident in the giving of names, for if there is anything which goes back historically to the event which is being recorded it is the name itself. The question, however, is whether the word-play comes from this same historical event or whether it reflects a later addition. In terms of the evidence which has been so far presented, the latter seems to be the case. For example, it has been noted that the word-plays are generally found in the book of Genesis, and further, that most are in the older sources, J and E. Thus there is already some indication that this is not a feature which is deemed important in every naming. It is up to the composer as to which names are to be described. Also, there is indication that word-plays are not found in the style of all sources. Therefore the possibility grows that these word-plays reflect the stylistic influence of a particular era.

More evidence is suggested by the fact that the names chosen to be played upon point in general to the same later historical era. For example, the fact that the patriarchs' names are consistently played on in Genesis 29-30, along with the fact that Exodus 3:14 can be seen as a linear climax to the word-plays, seems to indicate that the author sees special importance in these names. Thus both historically and theologically the period of the early monarchy is possible. This is supported by the fact that there are no word-plays at the naming at birth of any of the judges until Samuel. This

together with the evidence that these namings in J and E likely preceded the reign of Ahab tends to limit the majority of word-plays to the historical period around the early monarchy. Also the namings of such people as Ichabod suggest that these word-plays were composed during a time when the removal of the ark was still considered one of the more important events of their history. To this might be added the fact that both J and E are commonly assigned to the early monarchical period as well as the evidence suggested by Herner that the namings in J and E reflect an era before Ahab.

The formula itself also has a bearing on the historical question. Aside from the fact that it obviously reflects a definite style, there is no necessity to believe that the author intended that the word-plays had come from the same historical source as the name. There is no clear indication that there is a causative relationship intended between the name and its word-play. In fact the very lack of consistency as to the connective used seems to indicate that this was not his concern. Thus one might understand the connective best as an indicator of a stylistic or verbal relationship between name and word-play rather than as an attempt to describe the original or historical relationship.

The fact that most of the naming passages reflect a specific stylized character is quite clear. Though the naming formula is not a rigid structure, there is evidence of a particular form to the expression of the giving of names. Thus

any attempt to understand the relationship which is intended between the name and its word-play must take this quality into account.

A stress on style is not new, although it does reflect an aspect of the biblical text which is easily overlooked. Guillaume, in an article entitled "Paronomasia in the Old Testament," points out that there is an important hermeneutical function involved in noting such stylistic mannerisms. For example, the concern which some show to indicate that these word-plays are etymologically "false" is, from the perspective of style, completely beside the point. In fact, Guillaume suggests that everyone for whom these stories were originally told knew the "etymological" meaning of the name. Thus the word-plays were not intended etymologically but were simply a part of the art of showing other "explanations" related to the name.<sup>25</sup>

Others too have noted the stylistic character of these namings as, for example, James Mullenberg in an article on the naming of Benjamin. He points especially to Genesis 29-30 and notes:

That an extended period of time has been compressed into a stereotyped mold and ordered into a fixed scheme is obvious. (Though there are slight narrative transitions and insertions) . . . these in no way alter the character

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<sup>25</sup>A. Guillaume, "Paronomasia in the Old Testament," Journal of Semetic Studies, IX (1964), 282. Some of the inferences here are the present writer's but the insight belongs to Guillaume.

of the literary forms, which are in a high degree stylized to conform to a fixed pattern. The woman conceives, bears a son, utters a sententious saying, and names the child in accordance with her fateful words.<sup>26</sup>

Thus in order to grasp the significance of the Word as it stands one must be open to these factors. This is especially true of naming passages where the real point cannot be recognized apart from an evaluation in terms of the Hebrew language itself. Although stylistic considerations cannot yield the whole meaning of the text any more than can a grammatical analysis, yet an interpreter cannot avoid an attempt to understand these influences any more than he can those of grammar.

#### Relationship between Name and Word-play

##### Etymology of the name itself<sup>27</sup>

Before any conclusions can be drawn concerning what kind of a relationship the author intended between the name and the word-plays which have been noted, the possibility that these are in fact etymological explanations must be considered. To do this, the possible etymological root of the name itself must first be examined and then evaluated in terms of the word-play which is given. It would be pointless to list all

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<sup>26</sup>Muilenburg, p. 195.

<sup>27</sup>A frequently cited work in this area is Martin Noth, Die israelitischen Personennamen im Rahmen der gemeinsemitischen Namengebung (Stuttgart: W. Kohlhammer, 1928). This book, however, was unavailable.

the etymological explanations and suggested origins of the various names, for this is a study in itself. Some representative selections will make quite clear the problems involved in this quest.

Despite the fact that all the word-plays make sense only in the Hebrew language, there is good reason to believe that at least three of the names originally are rooted in another language. The clearest of these, according to many commentators is the name Moses. In an article which describes the almost staggering problems involved in trying to determine the etymological roots of this name, J. G. Griffiths concludes that there is no longer any reason to doubt that the name Moses, as it is written in Hebrew characters, originally comes from an Egyptian name of a similar sound.<sup>28</sup> This point is supported in Brown-Driver-Briggs,<sup>29</sup> as well as by numerous other commentators noted in Griffiths' article.

Two other names which are often pointed to in terms of their foreign roots are Sarai and Abram. Since, however, there is no attempt to make a Hebrew pun out of the change in the former name, only the latter one will be considered here. Albright, in an article which evaluates the name "Abram," concludes that "Abraham" can be understood as the same name

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<sup>28</sup>J. Gwyn Griffiths, "The Egyptian Derivation of the Name Moses," Journal of Near Eastern Studies, XII (1953), 231.

<sup>29</sup>Brown, Driver, Briggs, p. 602.

in a dialectic Aramaic form.<sup>30</sup> This is confirmed by Hicks in an article on this name in the Interpreter's Dictionary of the Bible.<sup>31</sup> Thus the Hebrew pun on at least these two names could not be interpreted as a reflection of the etymological significance of their original meaning.

One other method by which commentators feel they can explain the original significance of many names is to translate them into a theophorous title. Thus "Israel" is explained as expressing the hope "El strives (against my enemies)."<sup>32</sup> Ishmael suggests the petition, "May God hear."<sup>33</sup> Dan and Jacob may be from names which were originally theophorous but then abbreviated. Thus Dan might originally have expressed the wish "May God judge"<sup>34</sup> and Jacob, "God overreaches" or "God follows" or "God rewards," depending on the meaning given to the root.<sup>35</sup> Whether these particular explanations are valid or not, there is evidence to show that many names

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<sup>30</sup>W. F. Albright, "The Names Shaddai and Abram," Journal of Biblical Literature, LIV (1935), 203.

<sup>31</sup>L. Hicks, "Abraham," The Interpreter's Dictionary of the Bible, edited by George A. Buttrick (New York: Abingdon Press, 1962), p. 15.

<sup>32</sup>Robert Graves and Raphael Patai, Hebrew Myths: The Book of Genesis (Garden City, New York: Doubleday and Company, 1964), p. 229.

<sup>33</sup>John Skinner, Genesis, Volume I of The International Critical Commentary (Edinburgh: T and T Clark, 1910), p. 287.

<sup>34</sup>Ibid., p. 387.

<sup>35</sup>Ibid., p. 360.

of this era were intended to have a theophorous significance.<sup>36</sup>

A number of the names have been explained as originally belonging to foreign deities. For example, it is pointed out that Gad is the Phoenecian god of luck,<sup>37</sup> Asher might be related to the Canaanite goddess "Asherah,"<sup>38</sup> Eve might be a hebraicized form of the wife of the Hittite storm-god "Heba,"<sup>39</sup> and Issachar, which literally could mean "Sakar's man," could be related to the Egyptian god of Memphis "Sokar."<sup>40</sup> Even the name Jacob has been found in texts as early as the eighteenth century B.C. as a theophorous name meaning "Jacob is God."<sup>41</sup> Thus the possibilities increase.

Even those who try to find relatively sane etymological significance in these names are often confronted by many possibilities. For example, Noah, which is explained from  $\aleph \kappa \nu$  seems actually to be closer to  $\aleph \nu \nu$ .<sup>42</sup> Jacob is connected with two meanings, "heel" and "supplanter."<sup>43</sup> Simeon might

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<sup>36</sup>Graves, p. 191.

<sup>37</sup>Skinner, p. 387.

<sup>38</sup>Ibid., p. 388.

<sup>39</sup>Graves, p. 69.

<sup>40</sup>Ibid., p. 218.

<sup>41</sup>Bright, p. 70.

<sup>42</sup>Skinner, p. 133.

<sup>43</sup>Brown, Driver, Briggs, p. 784.

literally mean the offspring of a hyena or wolf.<sup>44</sup> Benjamin can either mean "Son of the right hand" or "Son of the South."<sup>45</sup> Thus it is hard enough to find the real root form, and even if it can be determined its specific meaning in the naming passage is not always clear.

The point of this section then is simply to show the problems faced by those who search for the "real" etymological meanings of these names. Certainly some of these attempts tend to be rather farfetched, and in any case the conclusions arrived at can hardly carry with them much certainty. Thus when the word-plays connected with these names are passed off as "popular etymologies," or bluntly discounted as false, the whole value in these passages is missed because commentators assume them to be intended as "true" etymologies. Although there may be a value in trying to reconstruct etymologically the meaning of these names, this method ought not be put forth as an explanation of the way these names are intended to be understood, especially in these naming passages. James Barr has pointed out quite well the fallacy in the approach to the Hebrew language which attempts to recover the so-called "original" meanings of words. Though he admits that etymological concerns are evinced in the biblical text the importance here is not etymological origins, but its history. Thus

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<sup>44</sup>Ibid., p. 1035.

<sup>45</sup>Ibid., p. 112, 411-12.



the etymologizing of personal names can best be understood as simply a part of the story linked with the literary devices of assonance and rhythm which mark this kind of literature.<sup>46</sup>

Therefore to stress the etymology of the name itself when this has no bearing on the content of the passage is not to ferret out the "real" meaning but to miss the point. The etymological concern of the author is not that of ultimate origins but can best be understood in terms of the story he is relating.

#### Etymological correspondence between name and word-play

In a number of cases the author relates etymologically the name and the word-play. To cite a few examples, Peleg seems to be taken from  $\lambda\lambda\omicron$ , to split, Ishmael from  $\gamma\alpha\omega$ , and Isaac from  $\rho\pi\chi$ . Thus it certainly is possible for the author to suggest a word-play which is etymologically related to the name. In fact this would likely be the first factor to influence him. The question, however, is whether he felt bound by this kind of a relationship so that in every case he understood his word-play to be the source in an etymological sense for the name.

Here a few examples will point out that occasionally, even when there is an obvious etymological meaning in a name, the author will deliberately ignore this and create a

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<sup>46</sup>James Barr, The Semantics of Biblical Language (London: Oxford University Press, c.1961), p. 110.

different one. For example, the pun on Noah's name which seemingly could be made just as easily and with more etymological correctness with  $\text{נח}$  is instead made with  $\text{נח}$ . Ishmael, which easily suggests a pun related to "El hears," instead speaks of Yahweh hearing with only an allusion to the  $\text{ש}$  of the name in the preposition  $\text{ש}$ . Another example is the name Reuben which obviously could be explained as "Look! a son." However, the author sees fit to play on  $\text{רובן}$  which only loosely is connected to the  $\text{ן}$  ending of Reuben's name. The name Samuel also is a good case in point. Literally the author could easily suggest a word-play related to "name of El" or "his name is El." But rather he seems to relegate the El ending of the name to the  $\text{ל}$  in  $\text{שמואל}$  and places the  $\text{ל}$  of  $\text{שמואל}$  before "Yahweh." Thus it seems clear that at least in these examples the author makes no attempt to express the literal meaning of the name. Rather he goes out of his way to create a new pun. Therefore it is more natural to understand all the word-plays in the namings as a literary construction which may in fact relate etymologically to the name, but is not intended as any kind of an etymological explanation.

#### Correspondence in form between name and word-play

In order to substantiate the above conclusion a further examination of the relationship between name and word-play is necessary in those cases where there is an etymological

connection. One observation which comes through even in these passages is that in few cases is the word-play exactly the same as the name. Thus the explanation could not, strictly speaking, be the source for the name itself. Otherwise the name would bear a closer correspondence to this word-play. Just to take one example, note the naming of Dan. Here Rachel exclaims, "God has judged me, 'ִּדָּן." Genesis 30:6. Thus if the name had been taken directly from the exclamation he would have been called 'ִּדָּן rather than דָּן.

The only objection to this argument is that there is an implicit connection intended which somehow links the exclamation to the name in an etymological sense. Thus in the example דָּן could be the Qal perfect third person, masculine, singular of the same root noted in the exclamation. However, there is no general rule by which the author seemed to intend the name and explanation to be related. Since in fact many cases have already been noted in which an etymological connection is impossible, it seems best to conclude that the point of these passages is not specifically to describe the actual etymological origin of the name even by such an implicit connection.

There are a number of important exceptions, however, where the author clearly indicates that the etymological meaning of the name plays an integral part in understanding its place in the context. For example, the changing of the name Benoni to Benjamin in Genesis 35:18 can only be understood

if Benoni is interpreted as "Son of my sorrow." Though a word-play is made on neither name, the context requires that the first especially be understood in terms of its etymology. Otherwise the point of changing the name could not be seen.<sup>47</sup>

Another name which seems to have exact etymological significance is the name Isaac. Here, in fact, is the only case where the name and the word-play are exactly the same. However this naming sequence is unique in many ways. First of all there is no naming formula which incorporates a word-play. God simply tells Abraham that he will have a son and that he should call his name Isaac (Genesis 17:19). Abraham laughs at the whole idea (Genesis 17:17). Sarah too laughs (Genesis 18:12) and is specifically reprovved for it (Genesis 18:13-15). At the birth and naming in Genesis 21:3-6 Sarah utters a statement which puns on the name (Genesis 21:6). Here in fact she uses the name פִּי יִצְחָק in its etymological sense exactly in the pun. However, it is perhaps noteworthy that there is no attempt to suggest that this is the source for the name. Thus in the one example where it could be shown that the exclamation of the mother was in fact precisely the source for the name, the author deliberately appears to make this

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<sup>47</sup>Pedersen notes in this connection that the Hebrews would likely know the linguistic value of a name such as Benjamin. However, the important factor here is not the meaning of the name itself but the ideas which are connected with it. See Johannes Pedersen, Israel: Its Life and Culture (London: Oxford University Press, 1926), I, 252.

connection impossible. In fact, if anything this passage shows that the mother's exclamation is made after the name is already established.

One final example where the name and word-play are directly related in form is the namings in the prophets. But rather than to deny the general point that the word-play does not determine the name, these passages simply emphasize that they must be taken as a special case. Thus in addition to the distinctive qualities of these namings which have already been noted, the fact that most of them have explanations which include the name itself in its etymological meaning again sets them apart. However, once again the naming of Immanuel does not quite fit. The etymological meaning of the name does not seem to play an important part in the immediate context, although Isaiah 8:8 and 8:10 require this kind of understanding of the name.

#### Precedence of the name over the word-play

With the exception of the namings in the prophets, there is a distinct possibility that the names themselves preceded the word-plays. That is, the stories which are recorded concerning the giving of names are not intended to present the actual naming event as it historically happened. Rather the author had before him the name itself and perhaps some incident which related to that particular birth. From these he created the word-play which is recorded.

Childs makes this point clear in his analysis of the birth and naming of Moses. Here he emphasizes the fact that etymologically the name Moses is of Egyptian origin. Thus the author of this naming follows the usual pattern and derives the name from a loose association of sound.<sup>48</sup> Therefore the word-play which is recorded must be understood as a later pun on an already existing name.

Whether this kind of a conclusion can be applied to every naming in the Old Testament or not, again a general pattern can be seen. Once it is admitted that in most cases the exclamation could not be the source for the name and that in no case, outside of the prophets, is it intended as an exact source for the name, then the conclusion that the name temporally precedes the explanation is not only natural, it is required. In fact, rather than casting doubt on the "historical" validity of what is recorded here in the biblical text, one would be forcing this very text to try to cast it into a "historical" mold. The question is not whether the text is true or not; it is a question rather of what the text is actually saying. From this perspective it is clear that the author intends the reader to understand these namings as word-plays which are based on "historically" valid names, and yet are described from a point of time after the actual naming itself took place.

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<sup>48</sup>Brevard S. Childs, "The Birth of Moses," Journal of Biblical Literature, LXXXIV (1965), 116.

### Significance of the word-play

The question still remains, however, as to why these word-plays were made and what meaning they were intended to have. The answer to this is necessarily incomplete, although certain points seem evident. The most obvious is that many of the names did in fact have an etymological meaning, so that in speaking of this name it is natural to make allusion to this significance. Further, the analysis in the first section of this chapter points to the fact that there was a particular historical era in which plays on names were often made. Though it seems that this desire was gradually lost, these word-plays on certain names remain. Why these plays were made is not clear. To some extent they seem to be first of all simply a facet of the narrative style.<sup>49</sup> Nonetheless the idea of playing on names was not limited to a particular documentary source nor can it be completely limited to a particular time span. Rather it seems to have been generally practiced around the early years of the monarchy, and it is in this era that most of the puns were likely made. For the most part these word-plays are limited to those people who

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<sup>49</sup>Skinner, p. xiii, explains the puns as a mere fascination on the meaning and origin of names which, he claims, is common among primitive people. Barr, p. 109, also notes that etymology plays a notable part in the minds of many religious people. But whatever their motive, the concern of this paper is their meaning. This meaning is not adequately examined by simply tossing these word-plays off as mere literary fantasy.

would have been considered important at this time. Thus they seem to have been primarily a stylistic way to add significance to the name of someone who was considered important.

#### Relationship between Word-play and Context

Accepting the position that the word-play is a construction which has only a loose verbal connection with the name does not say anything about the meaning of this pun. Accordingly the next evaluation must be in terms of the meaning of this word-play as it fits into the thought progression established by the context.

#### Word-play and context from the aspect of form

From the aspect of form and therefore in terms of a meaningful relation to context, the naming passages can be divided into two nearly equal groups. On the one hand are those passages which seem forced into context both from the perspective of form and content. On the other hand there are numerous passages where the word-play has a key role in the content of the section. Rather than being forced, they seem to determine the structure of the context around them.

As an example of a passage where there is a clear distinction between the form of the naming and that of the context, Genesis 2:23, the naming of Woman, may be cited. Even a quick glance at the Kittel text shows that this verse has a poetic structure which distinguishes it from both the preceding



and succeeding context. In terms of content verse 22 describes how Yahweh takes man's rib and creates  $\text{אִשָּׁה}$  whose "name" is specifically used. Verse 24 could easily be understood as continuing this thought by applying the fact that woman was taken from man's rib with the fact that the two become one flesh. The pun between  $\text{אִשָּׁה}$  and  $\text{אֶחָד}$  then is not necessary to the context although it does fit best here by again emphasizing the oneness between man and woman which the story of the rib describes.

The naming of Eve in Genesis 3:20 indicates another aspect of the disparity between the form of the naming and the context. The whole preceding context from verse 14 on has a poetic structure. Then prosaically verse 20 states that the wife was called "Eve" because she is the mother of all the living. This verse lacks the poetic structure which precedes it. And although the chapter then continues in prose, the content of what follows bears no direct relationship to the pun in verse 20. In fact, in terms of the context, it makes little sense, for she is as yet the mother of no one.

Other cases of naming independent of context include that of Cain, which, however, has inherent textual problems; the naming of Seth which again is a prose passage following a poetic section; the naming of Noah which breaks the definite structured character of the rest of chapter five; the naming of Peleg, also an addition within a genealogical listing; and

finally a number of the patriarchs listed in Genesis 29-30. These, however, will be dealt with below because their forced character cannot be seen in terms of form alone.

On the other side it is worthwhile to note a few examples which show a unified structure centering around a naming. Here the naming of Beriah in I Chronicles 7:22-23 is one of the clearest illustrations of a unified story. This section of Chronicles in general contains simply a listing of the genealogies related to the twelve tribes. Though these are a number of extraneous remarks scattered through these lists there are only three names explained and of these only two have stories attached to them: the namings of Jabez and Beriah. Therefore this naming of Beriah is easily differentiated from the wider context. The story itself is organized around the evil,  $\text{עָרָב}$ , which is noted in the pun. As has been suggested above, the author could not have intended this phrase as the source of the name if for no other reason than that the actual name,  $\text{בְּרִיָּה}$ , has a naturally long hireq not found in the pun,  $\text{עָרָב}$ . Further, the word-play itself shows clear signs of being a literary construction in that the  $\text{בְּ}$  prefix which is necessary to make it a pun makes little sense and is difficult to express in translation. However, this concept of  $\text{עָרָב}$ , which the author sees in the name, recalls the evil connected with the raid by the men of Gath in which Ephraim's son Elead was slain. Thus this word-play is integrally connected with the context and may even be seen to

constitute the central thought around which the story is expressed.

Other examples may be cited such as the recurring theme of laughter in the naming of Isaac; the need for context to make sense out of the etymological significance of the naming of Moab and Ammon; the integral connection in the play between the name Edom and the red pottage; the story of the naming of Issachar in terms of Leah's deal with the mandrakes; Perez and the story of his breach; the naming of Moses, Gershom, and Jerubbaal. These are cited only to point out that many of the namings are integrally related by form and content to the context.

#### Examples of a unity between word-play and context

Although there is no disparity between the form of the many namings and their context, it is well to note some examples which indicate the extent to which these word-plays are integrally involved in the thought progression of this context. Thus for example, in the puns connected with the namings of Manasseh and Ephraim and understanding of the general context of Joseph's life is necessary before they make any sense. Here, in fact, is an example of word-plays which are not directly dependent on the immediate context. The first points to a forgetting of his former hardship which requires a general knowledge of Joseph's life all the way back to his troubles with his brothers in their father's

house. The second also points in a general way to the fruitfulness which had suddenly come upon him and is recorded in the more immediate context. Nonetheless an understanding of context even in a rather wide sense is presupposed in these word-plays.

The naming of Ichabod might also be cited as an example of a word-play which depends on the more immediate context for its significance. The context indicates that the author understood the name to mean  $\text{יָשׁוּב}$ -not,  $\text{כְּבוֹד}$ -glory,<sup>50</sup> in the sense that the glory of Israel, which the ark represented, was now gone. Thus, without some understanding of the context which describes the capture of the ark by the Philistines, the point of the word-play would be missed.

Other examples too could be cited which indicate a relationship between the meaning of the word-play and the context. To note but a few, consider the name of Moses and the idea of lifting up, Benoni and Rachel's sorrow, Ishmael and God's hearing of Hagar's plight, Abraham as the father of a multitude, Isaac and laughter, and Gershom and the sojourning of Moses. Thus, on the one hand there is often a positive relationship between the word-play and its context.

#### Examples of disparity between word-play and context

Though it has already been noted above that there are a

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<sup>50</sup>Brown, Driver, Briggs, p. 33.

number of cases in which the form of the naming sets it apart from the context, the concern in this section is with a conceptual difference. For example, the names Woman or Eve can be understood to fit into the general thought of the sections in which they are found even though their form sets them apart. Here, however, examples will be presented which are not distinguishable from context on account of their structure, and yet it is clear that the meaning attached to the name does not quite fit the thought progression of this context. This situation is most evident in the namings in Genesis 29-30.

In general terms, this section follows Jacob's marriages to Leah and Rachel in which it is made very clear that Rachel is loved more than her sister (Genesis 29:30). Then follow the births in which the general theme is the competition between the two sisters to have children. At first Leah seems to be winning, but then Rachel gets into the competition through her maid Bilhah. Leah also joins in this manner through her maid Zilpah, and the episode closes with Rachel finally having a child of her own, Joseph.

The word-plays which are included in the namings all follow the general course of this story, although some fit more naturally than others. For example, the word-play on Reuben ignores its etymological sense, "Look! a son," to stress the affliction רָבִיחַ (ר) of Leah which the context suggests. This approach is continued when the שָׂמָו associated in the name Simeon is described as God's hearing of Leah's

being hated. When the author gets to Levi it becomes clear that his plan to explain all the names in terms of this particular context is a difficult task. In the first place, looking at this text literalistically it seems rather unnatural that Leah at this point would exclaim that her husband is now joined to her. Legally he had always been joined in the sense that he was officially her husband. If the joining refers to a new emotional relationship based on closer ties between her and her husband, there seems to be no reason why this particular birth would elicit this kind of a relationship any more than the earlier ones. In any case, if this were her feeling it seems unlikely she would express it through the verb  $\text{אָהַב}$ . It is not a particularly common word, and in fact this is the only place in the Old Testament where it refers to the joining of husband and wife. Thus it seems most likely that the author here had a name, "Levi," which he was trying to express by means of a word-play in terms of the context. Though he succeeded to some extent, the "forced" character of the word-play begins to become evident.

The name of Judah, which includes a word-play based on the concept of "praise," is difficult to see in terms of the context. Though it would always be natural for a mother to praise Yahweh at the birth of any child, there is no special attempt here to relate this praise to the conflict between Leah and Rachel. Perhaps, however, there is a tradition reflected here connecting the name "Judah" with the concept of

"praise" which required that this relationship be maintained in the recording of this naming.<sup>51</sup>

In the names which follow, the "forced" character of the word-plays becomes even more evident. In the naming of Dan, Bilhah's first child, Rachel exclaims, "God has judged me," but then goes on to explain this in terms of the context by adding that God has heard her voice and given her a son. Thus there seems to be a deliberate attempt to express the name in terms of an explanation which fits the context. The same is true also in the naming of Naphtali. Here it seems as if the author had only one concept with which to work: that of "wrestling." So he applied this in a figurative sense to the general struggle between Leah and Rachel and even goes so far as to picture Rachel as a kind of victor. However, here especially, a literalistic interpretation runs into many problems, for Rachel is not really wrestling with her sister; Bilhah is the one having the child; and there is no reason for Rachel to think of herself as having prevailed. Understood as a literary play based on the name Naphtali and a wrestling image, the word-play makes sense.

The following names, Gad and Asher, are not distinctively related to the context; however, the names themselves almost determine that the word-play be in terms of "good fortune"

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<sup>51</sup>See, for example, this same pun in the blessing by Jacob of his sons, Genesis 49:18.

and "happiness." The naming of Issachar is preceded by a special story of Reuben and the mandrakes. Therefore in this particular case there does seem to be a relationship between the naming and the context. However, even here there is some confusion as to whether the "hire,"  $\gamma \supset \psi$ , relates to the story of the mandrakes, or to Leah's earlier giving of her maid to Jacob. The final naming of Zebulun and Joseph involve word-plays which fit in as well as possible with the context. The naming of Joseph has a unique characteristic in that there seem to be two word-plays associated with it. The first, based on  $\eta \circ \aleph$ , fits best into the context by stressing that now finally Rachel's "shame" has been taken away. The second is noteworthy in that the name itself  $\eta \circ \aleph$ , is reproduced,  $\eta \circ \aleph$ . The content of this word-play, however is strange both because it seems unlikely that at a time like this Rachel's first concern would be for another son and because it points forward towards the possibility of another birth. Perhaps this second explanation was added to indicate that this birth sequence is not complete without taking Benjamin into account.

#### Context and the question of "history"

Before attempting to draw any further conclusions from the above evidence it is necessary at least to note the existence of the "historical" problem. To do this, the namings in Genesis 29-30 will be considered in terms of their



"historical" validity. This particular example is of value because proponents of the historico-critical approach have used it as evidence for various conceptions of the historical and political make-up of Israel. This evaluation will also make clear the historical perspective adopted in this paper. A discussion of this perspective is necessary because one's historical views tend to limit the conclusions which can be made in relation to an account such as that recorded in Genesis 29-30.

Broadly speaking, there are two poles exhibited in approaching these passages from the historical perspective. On the one side are those who tend to interpret a section such as the one under investigation as a description of actual facts.<sup>52</sup> Thus, for example, the exclamation which Leah makes at the birth of Reuben is understood simply as it stands as a comment which Leah must actually have made.<sup>53</sup> On the other side are those who look behind the words to try to see what they actually refer to. Thus, for example, it is suggested that Leah and Rachel are actually goddesses, while Leah's six sons are Arameans of an earlier Abraham confederacy who never settled in Egypt. They are later joined by their cousins, the Rachel tribes, together with the tributaries of each, the Zilpah tribes and the Bilhah tribes. The Benjamin tribe,

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<sup>52</sup>Cf. H. C. Leupold, Exposition of Genesis (Columbus, Ohio: The Wartburg Press, c.1942), pp. 800-816.

<sup>53</sup>Ibid., pp. 801-02.

though titularly also of Rachel, could not claim to be of Aramean stock.<sup>54</sup>

This paper attempts to avoid both poles by deliberately making no prejudgment regarding the historical factors lying behind the texts in question. This is not to ignore the historical question, but to suggest that within the methodology of this paper it can and should be avoided. If one notes, for example, Noth's comments on Genesis 29-30<sup>55</sup> and the criticisms of Bright<sup>56</sup> it is evident that their concern with this passage has a different character from that of this paper. Their interest is to describe how this passage fits what they have already discussed about the historical sequence of events in

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<sup>54</sup>Graves, p. 218.

<sup>55</sup>Martin Noth, The History of Israel, translated from the German by Stanley Godman (London: Adam and Charles Black, c.1958), pp. 86-87. Noth in this section is attempting to describe the historical development of the twelve tribe system. It is interesting that even he suggests in a footnote on page 86, "In Genesis 29:31 these tribes are again grouped differently; but this was due merely to the shaping of the narrative and is of no historical importance."

<sup>56</sup>John Bright, Early History in Recent History Writing (Chicago: Alec R. Allenson, 1956), pp. 115-16. Bright seems to attribute more historical validity to the scheme of the tribes as noted in Genesis 29-30 than does Noth. (Cf. p. 115.) He suggests, "This scheme, to be sure, represents the final and normative clan affiliation. What its exact prehistory was we do not know. But it is most difficult to believe that such a picture could possibly have evolved after the settlement, or that the clans themselves had no existence or common history prior to that time." (p. 116.) Both, however, make clear that they are using this text as it relates to their particular construction of Israel's history. Their concern is not first of all with its literary origin and meaning, but with their reconstruction of the history of the twelve tribe system.

the formation of Israel. Thus their first concern is not to interpret this section as it stands as a literary unit. This same characteristic can also be found in the approach of Leupold, who tends to read this text in terms of his historical concerns. But, in limiting this paper methodologically to the literary structure of this passage, neither historical position need be taken. Rather such a passage as Genesis 29-30 is viewed "historically" only in terms of the one who wrote it. This is the only "historical" concern which would relate to this paper, since the methodology which has been adopted in this chapter primarily deals with the structure of the text itself.

#### Context as the limiting factor of the word-play

It is necessary next to note the manner by which the word-play is described in the context. Here the concern is whether the word-plays point to characteristics found in the literary context, or if they presuppose a particular "historical" perspective. In other words, perhaps the methodology of this paper could produce misleading conclusions by not adopting a view of history which involves more than the point of view of the author. That is, in terms of the example of Genesis 29-30, perhaps these word-plays cannot adequately be explained without either analyzing further the historical development of the Leah-Rachel tribes, or from the other perspective, without knowing more about the events which actually surrounded the

birth events. Therefore, the concern here is whether the word-plays actually make sense in terms of the literary context in which they are found, or whether they actually point beyond it.

It is convenient at this point to distinguish between birth and renaming contexts. In the birth stories there is a surprising consistency by which the word-play is in terms of a birth context or even a preceding story. This is obvious in most of the namings of the twelve patriarchs and especially evident when Rachel names Benoni. The only two exceptions to this general rule are the second explanation of the naming of Joseph, which may be understood to presuppose Benjamin, and the name "Benjamin" itself. In the latter case, however, there is no explicit word-play made on the name so that even if Benoni is best understood etymologically in this context, the same need not be said about Benjamin. The second explanation of Joseph also need not presuppose a context in the future, for strange as it may have been, Rachel's concern to have another child could be understood solely from the perspective of the birth of Joseph.

A few other examples will make the point clear. The pun on Cain suggests simply an expression by the mother. The naming of Seth points to the preceding context of the death of Abel. The naming of Noah may constitute an exception in that it points beyond the birth context. Peleg's explanation also suggests a natural phenomenon not related in the previous

context. Moab and Ammon, however, can be understood in terms of the story which precedes the naming. The play on Perez relates to a circumstance at the birth as does that of Jabez. The relationship between the others to a birth context has already been noted in various places above. Thus, with the possible exceptions of Noah, Peleg, and Joseph, the word-plays on the name relate to the birth context as it is described in the literary account which precedes. In no case does it point to a later characteristic of the person or tribe, and in only a few cases does it suggest an event to which the context has not alluded before. Therefore, as a general rule one can conclude that the word-play in birth stories is in terms of the literary context surrounding or preceding the birth itself.

To some extent, renamings are different. For example, the renaming of Abraham which is explained as the "father of a multitude" clearly has future implications which go beyond the context. The naming of Eve, which is not found in a birth context, points to her in a future function not related to the immediate or preceding context. But it is difficult to draw any generalizations from these examples, for in the renaming of Jacob as Israel and Gideon as Jerubbaal, the respective contexts play an important part in the word-play. Pedersen has pointed out that in renamings the person involved receives this new name as he is entering a new phase of his life.<sup>57</sup> Thus it may be a preceding event which leads to the

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<sup>57</sup>Pedersen, p. 253.

entering of this new phase as in the case of Gideon. Or it may be a plan which involves the future, as in the case of Abraham. Therefore, although the immediate context need not determine the content of the word-play associated with the new name, in some cases it does. But even in those instances where it does not, a different historical perspective, independent of that of the writer, would not help to interpret the significance of that new name.

#### Context as a means to understand the word-play

It has already been noted that an author might use a word-play associated with a particular name within the literary structure of the context. For example, the idea of laughing and laughter is found throughout the story of the naming of Isaac. Here also is an example of a unitary relationship between name and context. That is, there is but one concept, laughter, associated with the name in its context.

However, it is not always the case that the author felt bound by only one word-play. Especially the name "Jacob" receives several plays on it, and in each case this play corresponds to the needs of the context. Usually the name itself is understood etymologically as being related to the root  $\text{J P Y}$  which means roughly to be protuberant, and hence yields the meanings "heel" and "hilly."<sup>58</sup> Thus in the naming of Jacob

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<sup>58</sup>Brown, Driver, Briggs, p. 784.

in Genesis 25:26 the play is on the idea that Jacob was born, so to speak, right at the heel of his twin Esau. In fact, he is pictured as having grasped Esau's heel and hence is called Jacob. Later, in Genesis 27:36, the name is again punned upon but this time in terms of the new context. By rather devious means Jacob has obtained Esau's birthright and here also succeeds in obtaining the blessing which also rightfully belongs to his brother. Because of this Esau laments, "Is he not rightly named Jacob? For he has supplanted me (׳ַבְּרִיחַ) these two times." Thus the meaning of בְּרִיחַ which figuratively can mean "to assail insiduously" or "overreach"<sup>59</sup> is punned upon in a sense conforming to the context. Perhaps this same kind of a pun can be understood in Jeremiah 9:4 where the author is warning the reader to beware of his neighbor, who might "supplant" him. Hosea 12:3-4 also shows how the literary idea of the pun is used when he describes Yahweh's indictment of Jacob by citing the fact that in the womb he grasped the heel בְּרִיחַ. He continues here with an allusion to the meaning of Israel by stating in the parallel stich that he strove לָחַץ with God. Thus the style involved in playing on a person's name becomes more clear.

One other example which illustrates the usage of word-plays on proper names as a narrative art occurs in Genesis 49. Here, in Jacob's blessing of his sons, there are several

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<sup>59</sup>Ibid., p. 151. Also see p. 156.

word-plays on their names though this is not nearly as consistently done as it is in Genesis 29-30. However, here again Dan is spoken of in his function as judge  $\text{דָּן}$ , which reflects the same meaning as the pun in Genesis 29:6, but changes its significance. The pun on the name Gad in Genesis 49:19 is emphasized by three words which are perhaps all derived from the same root as the name itself ( $\text{גָּד}$ ), yet clearly with the emphasis of a "raid" or "invasion," rather than "good fortune." Finally the name "Judah" is again connected with the idea of "praise" in verse eight. Thus the making of word-plays is not limited to naming stories. Further there seems to be no indication that these plays were limited to one particular meaning. And finally, insofar as possible, it seems as though the author would relate the word-play to the context.

#### A Suggestion as to the Method

##### Behind the Composition of Word-plays

It is always somewhat presumptuous to suggest that the author's original thought process which produced the written text as we have it can be discerned. And yet, after noting some of the phenomena which have been discussed in this paper, it does appear possible to trace a general thought pattern which many of the naming passages have in common. Therefore in the hope of shedding additional light on the meaning the author intended these passages to convey, a mode of



construction will be suggested.

In general, the preceding section has shown that, though there are some indications that many naming passages are separable from their context in form, they seem to be related, as far as is possible, by means of their content. Even in those cases where the pun seems almost forced into the context, there is every indication that the author did have this context in mind. Thus within the limits which the name itself creates, context becomes an important means, from a stylistic point of view, to understand why a particular word-play was suggested. In fact it is striking that all but a few of the word-plays can be understood in terms of the literary context which surrounds them. Their content does not seem to depend either on later "historical" events related to the person they are describing, nor does it indicate some "historical" fact of the birth which is not recorded.

Therefore the following mode of construction is suggested. First, the writer of the naming sections had before him two determinative factors. One was the name itself. The other was either the story surrounding the naming in a written form, without a word-play, or a story, perhaps handed down by oral tradition, through which the author could better incorporate the word-play he planned to associate with it. The first case might be illustrated by "Woman" where it seems as if the author added to a context which was already in some sort of written form, a word-play which he felt was important in this context.

The second could be illustrated by the naming of Beriah, where the word-play plays an integral part in the way the whole story is worked into a narrative. Thus, as was established in the first section of this chapter, these word-plays seem to originate in a later era, perhaps that of the early monarchy. Then, as the next section made clear, these plays are not composed as if they were to be understood as the source for the name, nor even a scientifically verifiable etymological explanation. They are simply word-plays which stress both the importance of the one named and the artistic ability of the narrator.

Von Rad describes this mode of construction in a similar manner as he comments on the naming of the patriarchs in Genesis 29-30:

Apparently there is here a delicate and very free etymological game in which the narrator sparkles, but which we are aesthetically unable to imitate. We must, however, imagine that not the least of the charms of this passage for the ancient reader, consisted in the renewed suspense about how the next name (long familiar, of course) would be etymologically and yet playfully interpreted by the narrator. These are not, therefore, etymologies in the strict sense of the word and do not claim to be. Rather, they are free allusions to which the narrator is inspired by the names and which the hearers receive as ingenious.<sup>60</sup>

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<sup>60</sup>Gerhard von Rad, *Genesis*, translated from the German by John H. Marks (Philadelphia: The Westminster Press, c.1959), p. 289.

## CHAPTER IV

### NAME AND WORD-PLAY IN EXODUS 3:14

The application of the facts noted in chapter three to the giving of the name Yahweh in Exodus 3:14-15 may at first appear arbitrary. Yet in making this relationship it is important to keep in mind the reason why the method of this paper was used. It arose through an observation in Exodus 3:14 that there was some sort of implied connection between this word-play and the name "Yahweh" which follows in verse 15. Second, this method was devised in an attempt to see if there was any clue in the other Old Testament namings involving word-plays, which would help to make clear the kind of relationship intended in Exodus 3:14. Thus, recognizing that the relationship was first established between Exodus 3:14 and these other examples, the application now back to Exodus 3:14 will not appear to be arbitrary.

#### Structure of Exodus 3:14

This evaluation will proceed in terms of the same general outline followed in chapter three. In relation to the grouping which was set up according to content, Exodus 3:14 does not directly fit into any particular category. But although it is obviously not a birth story in the strict sense, there are similarities. "Yahweh" is presented as a

new name, as it would be in a birth context. It is not a renaming based on a former name, as in the example of Abraham, nor is it based on a particular event as in the renaming of Gideon or Jacob. This latter point may be challenged by indicating a connection here to the  $\text{אֱלֹהֵינוּ}$  of verse 12. However, the author draws no specific connection to this verse, nor is there any indication that there was any former name of God which was now changed because of this or any other event. Rather, the giving of this name is unique. It is not a renaming nor a naming intended as a sign as are those in the prophetic books. It is presented as a new name, yet it is distinct in that the one giving the name also receives it.

In terms of characteristic marks about all that can be said is that most commentators assign this passage to the E source. This does have some significance, however, by underscoring the fact that the best analogies to this passage should be in terms of the earlier namings of J or E. Further, it suggests that here too perhaps the era in which the passage was recorded was that of the early monarchy. Also, from a literary point of view, the author may intend this word-play to be of special significance since it is the last one found in the E listing. In fact, accepting the indication that the J namings in Exodus 18:3-4 are intended in a parenthetical sense, a case could be made for the fact that Exodus 3:14 is the last personal naming in the Pentateuch. However, this is

not to deny that this passage is unique and perhaps not even intended as a naming which corresponds in any way to the rest. On the other hand, this uniqueness may be simply the result of the kind of naming which it must be; that is, a self-naming in which the name-giver and the one named is God Himself.

This unique situation may be another reason why the form of Exodus 3:14 does not bear any correspondence to the naming formula. However, despite this lack, there is some reason to suggest that the same kind of a structured relationship lies behind this passage. For example, in terms of the naming formula, this passage would read: "And Elohim called His name Yahweh, for He said, 'I am who I am.'" However, it is obvious that this structure would be both inadequate and misleading in this context. It would be inadequate because it would seem to imply that God was creating His name rather than revealing that which was already known to Him. It would be misleading because this formula would call to mind a birth context which in this presentation would be wrong. God is not being born. Rather, He is revealing His own self-designation to men. Therefore, although there may be the same kind of a relationship between the name and its word-play, it is understandable why no allusion to the naming formula could be made. However, the form of Exodus 3:14 is worth examining.

One of the clearest indications that Exodus 3:14 is

intended as a literary expression can be seen in its correspondence in structure to the succeeding verse, verse 15. In the first place, both verses can easily be understood as an answer to Moses' question: "If . . . they ask me 'What is his name?' what shall I say to them?" To answer this, both verse 14 and verse 15 begin with the phrase  $\text{וְיֹאמֶר אֵלָיו מִי הוּא}$  although verse 15 adds the word  $\text{עַד}$ . Verse 14 then continues with the word-play  $\text{אֱלֹהֵי אֲבוֹתַי}$ , which is necessary before the character of the  $\text{אֱלֹהֵי}$  which follows can be correctly understood. Then in verse 14 a connecting  $\text{וְיֹאמֶר}$  is inserted to be followed by a phrase which is essentially the same in both verse 14 and 15:  $\text{כִּי אֵלֹהֵי אֲבוֹתַי אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק אֱלֹהֵי יַעֲקֹב$ . In verse 14 the word  $\text{אֱלֹהֵי}$  is inserted, while verse 15 asserts, "Yahweh, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob." Then as if to prevent any possible confusion, verse 15 concludes, "this is my name forever, and thus I am to be remembered throughout all generations." In this way the author makes very clear that  $\text{יְהוָה}$  is God's only name. Therefore, whatever  $\text{אֱלֹהֵי}$  means, it is not to be understood as the direct answer to Moses' question. There is no reason to conclude that  $\text{אֱלֹהֵי}$  is intended as a name. Rather, it seems to belong to that same category as the word-play which was noted above in the literary reconstruction of the naming formula in terms of this passage. Here, however, as a result of the uniqueness of this particular name, the form has been

changed, but its character as a word-play is no less evident. Instead it seems as though the author deliberately took the structure of verse 15 and expressed the word-play in verse 14. Then he made very clear for his reader how these two verses were to be understood by underscoring that it is the name  $\text{יהוה}$  in verse 15 which is God's name forever. Thus verse 14 seems to be a deliberately constructed word-play to add significance to this name, based on the form of verse 15. This is not to depreciate the value of Exodus 3:14 but simply to attempt to understand this text in the form in which it has been presented. In fact, this kind of an understanding of the text seems to point even more clearly to the importance of "Yahweh" as God's unique and only real "name." In Fichtner's analysis, which is especially directed to the form of the name-giving passages, he points to Exodus 3:14 with this observation:

Die Formulierung entspricht begreiflicherweise keiner der oben besprochenen Formen, da es sich um eine Selbstkundgebung des Namens handelt. Aber die Tatsache, dass der Elohist hier Jahwe den eigenen Namen "deuten" lässt, ist von grundsätzlicher Wichtigkeit für die Wertung der Namensgebung überhaupt und speziell des Jahwenamens. Es kommt hier--wie in der Verleihung des Namens durch Jahwe an einen Menschen--in besonders eindringlicher Weise zur Anschauung, dass dem Namen ein hohes Gewicht beigemessen wird, ja dass er mit dem Wesen und der Eigenart des Benannten identisch ist.

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<sup>1</sup>Johannes Fichtner, "Die Etymologische Ätiologie in den Namengebungen der Geschichtlichen Bücher der Alten Testament," Vetus Testamentum, VI (1956), 386.

Thus, even from a literary point of view it is hard to over-emphasize the significance of the fact that the name "Yahweh" is "explained." Not only does this serve to emphasize the importance of names in general, but it also underscores the fact that it is the name "Yahweh" which enables man to speak meaningfully and distinctly of the unique and only God whose essence is pointed to by this name.

#### Relationship between Name and Word-play

Accepting the position then that Exodus 3:14 is intended as a word-play on the name "Yahweh," the next step is to see if this relationship corresponds at all to the relation between name and word-play in the naming formula. The brief analysis of the "Etymological Method" noted in chapter two revealed that several suggestions have been offered for the "real" etymological origin of the name "Yahweh." However, there seems to be little reason to believe that the author intended such a scientific analysis of his word-play. Strictly speaking,  $\text{יְהוָה}$  could not be a source for the name  $\text{יְהוָה}$ , not only because the former is a different form of the verb, but also because the latter betrays an ancient  $\text{י}$  which is not even hinted at in the word-play. Thus, it appears that Exodus 3:14 reveals that same trend noted in other naming passages. First it is clear that the name takes precedence over the word-play. That is, the name-play is not intended as a source for the name, but rather the word-play is a later



construction reflecting the name which was already known. Second, the relation between name and word-play is not intended as an etymological one. Here the oft-quoted line of Gunkel is in order: "etymologies are not acquired by revelation."<sup>2</sup> Finally, here too there seems to be a verbal construction from a later, perhaps early monarchical, historical era. Thus this passage too can best be understood as a sign of narrative artistry which came from an era in which word-plays were employed to add significance to names which were singled out for special emphasis. Therefore, the unique character of the word-play on Exodus 3:14 reflects not only the uniqueness of this particular naming, but further serves to emphasize the significance of this name.

#### Relationship between Word-play and Context

Once again the question must be asked, however, as to why this particular word-play was chosen and what meaning it is intended to convey. Thus an analysis in terms of the context is required. The relationship between the structure of Exodus 3:14 and its context is debatable. Though there is no text-critical reason for thinking of this verse as an insertion, it has been suggested that because of the content some

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<sup>2</sup>Hermann Gunkel, The Legends of Genesis, translated from the German edition of 1901 by W. H. Carruth (New York: Schocken Books, c.1964), p. 30.

kind of a textual emendation is required.<sup>3</sup> However, textual emendation may be obviated on the basis of the evidence already cited which indicates that there are a number of other naming passages which show that their formal structure often distinguishes them from the context. This distinctiveness serves primarily to show that they are intended as the result of a particular style which may be integrally related to the context in general or else be distinguishable from it.<sup>4</sup> Thus Exodus 3:14 also reflects the fact that this passage is intended first of all as a stylistic emphasis which is distinguishable from the context and yet based upon it. It seems as if the one who described this story of Moses at the burning bush felt that at this point further emphasis was needed. Therefore, in the terms of the story which was already before him, he added verse 14, basing it on the structure of verse 15, so that he could accurately represent the full significance of this naming.

Beyond being the likely source for the form of verse 14, the context also seems to have been the determinative factor in the particular word-play which was chosen. As has already been noted in both the methods of form analysis and the analysis of context,<sup>5</sup> one of the key concepts which has often

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<sup>3</sup>Supra, pp. 9, 10.

<sup>4</sup>Supra, pp. 67-75, especially the summary remarks on p. 84.

<sup>5</sup>Supra, pp. 12, 15.

been mentioned in describing the significance of the two occurrences of  $\text{אֲנִי־יְהוָה}$  in this passage appears in verse 12, where God promises Moses  $\text{אֲנִי־יְהוָה}$ . By the method employed in this present paper, once again this phrase plays a key role. Throughout the context of Exodus 3 God's continuing presence with his people is of prime concern. Therefore it is natural and significant that the author picks this concept to give special emphasis to the naming of Yahweh, by playing on it in Exodus 3:14.

Once again a tentative suggestion will be advanced as to the mode of construction of Exodus 3:14. First, the author had before him the same two factors which were noted earlier: the name itself and the context in a more or less finished form. Here in fact it seems most reasonable that the context was even in a written form, for the correspondence to verse 15, though it could have arisen through a rigid oral tradition, is more easily understood as a literary one. Thus the writer created this word-play which was based both on the name and the context, and presented it in the structure of verse 15. Therefore verse 14 can best be understood as a composition whose meaning reflects the author's understanding of the naming of Yahweh in this particular context. It is not intended either as the etymological origin of "Yahweh" nor a revealed statement as to His "being."<sup>6</sup> Rather it is a

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<sup>6</sup>This interpretation is not totally new as can be seen in a comparison with von Rad's evaluation of Exodus 3:14. In

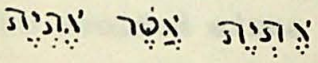
narrator's way of showing deep respect for the profound importance he saw in the giving of this name.

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reference to the paranomastic relative clause  $\text{וְכִי יִקְרָא אֶת שְׁמֵי הַיְהוָה}$  he suggests: "Anyone who reads the words cannot but feel that they are terse and pregnant. And yet their importance as a theological first principle ought not be overestimated. They are only meant to be a promise to men who were in a hopeless situation, and this promise employs the rhetorical device of playing freely on the derivation of a name, a thing in which, as is well known, story-tellers in ancient times love to indulge. These etymological puns, which the story-tellers were moved to use from time to time, are generally only loosely connected with the sound content of the name to be explained (Gen. 17:5, 21:6, 27:36, etc.). The casualness of this etymological interpretation can be seen from the fact that hardly any other passage in the whole Old Testament betrays any acquaintance with this interpretation given by E of the name Jahwe." See, Gerhard von Rad, Old Testament Theology, translated from the German by D. M. G. Stalker (New York: Harper and Row, c.1962), I, 180-81.

## CHAPTER V

### SUMMARY AND SUGGESTIONS FOR FURTHER STUDY

In general terms this paper has been concerned about method and the task of exegesis. It has explored in a summary fashion the various methods which have already been applied to Exodus 3:14 in order to show the inherent limitations of any method and with the intent of determining a new one which would clarify the relationship between a name and its word-play. The results of this method were then summarized and related to Exodus 3:14. On the basis of this method it was concluded that Exodus 3:14 reveals the same structured style noted in most of the naming passages. Further the phrase  seems to be a word-play based on the name "Yahweh" rather than an etymological explanation of the name. Also this word-play seems to have been deliberately constructed with the context in mind, both from the point of view of the form which is based on verse 15, and content which is related to verse 12. There is, however, no pretense that this method has enabled the interpreter to express any kind of an "absolute meaning" for this passage. Nor are the inherent limitations of the method itself ignored. This method set about to examine word-plays, and it ought not be surprising therefore that the conclusions are in these terms. It is also believed, however, that these suggestions as to the form and limitations

to possible meanings which can be seen in Exodus 3:14 are worth taking into consideration in any future attempt to understand this passage.

Finally it should be noted that Exodus 3:14 was not simply chosen by chance to be only an experiment in methodology. On the contrary; this present writer feels that this passage is of such significance that rather than offering this paper as the conclusion to a study it would better be understood as a prelude. The reason for choosing this passage was not to explain it fully, even if this were possible. Rather, it was to point up the methodological problem confronting Old Testament exegetes especially. Even in a passage with the theological importance of Exodus 3:14 exegetes can only speak of probabilities and theories. Perhaps this position can never be avoided since it seems as though the methodological problem cannot be overcome. On the other hand, this does not mean we ever have the privilege to avoid trying with all the means available to grasp and express the significance which the text inherently has.

This text has suggested several areas which deserve further exploration. First there is the whole idea of a possible "Name Theology," understood not just as one aspect of the theological perspective of the Deuteronomist as von Rad has suggested,<sup>1</sup> but as a basic factor in the whole revelation

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<sup>1</sup>Gerhard von Rad, Studies in Deuteronomy, translated from the German by David Stalker (London: SCM Press, 1953), p. 37.

of God in the Old Testament. Emil Brunner, in his book Revelation and Reason, suggests that the real, though often hidden, center of revelation in the Old Testament is the name of God. "The name is simply the revelation of God as Person. In His word God says what He is, in His name He says who He is."<sup>2</sup> Thus "the Old Testament concept of the 'name of God' means that the point in all revelation is not merely 'something,' or certain truths, but Himself."<sup>3</sup> Leeuw, in his analysis of religion from the perspective of phenomenology, underscores another aspect of the fundamental quest to understand names:

What has become manifest, in the first place, receives a name. All speech consists first of all in assigning names: "the simple use of names constitutes a form of thinking intermediate between perceiving and imagining."<sup>4</sup>

In this sense, on the name "Yahweh" hangs the revelation of God in the Old Testament. Without this name whatever acts He did could not be assigned to Him nor communicated between men. Therefore the theological significance of this name bears further study.

Aspects of the word-play itself could also be examined.

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<sup>2</sup>Emil Brunner, Revelation and Reason, translated from the German by Olive Wyon (Philadelphia: The Westminster Press, c.1946), p. 89.

<sup>3</sup>Ibid., p. 90.

<sup>4</sup>G. van der Leeuw, Religion in Essence and Manifestation, translated from the second German edition by J. E. Turner (New York: Harper and Row, c.1963), II, 674. Incorporated in this passage is a quote which is cited as being from McDougall, An Outline of Psychology, p. 284.

Even if one accepts the position suggested in this paper that these word-plays are a stylistic combination of a name plus context, this still does not explain why they were made. Thus a more general analysis of word-plays in the Old Testament also would be of value.

One final area which bears further study is the meaning of the words  $\text{אֱלֹהֵינוּ}$   $\text{אֱלֹהֵינוּ}$  themselves, especially in terms of the problem of translating the Hebrew  $\text{אֱלֹהֵינוּ}$  into meaningful English without distortion. Perhaps an understanding of the Hebrew concept of reality which  $\text{אֱלֹהֵינוּ}$  may reflect would also help to make clear the content which was originally seen in the name "Yahweh."

Thus the task to grasp the reality conveyed in Exodus 3:14 and the name "Yahweh" continues. But a Christian exegete ought never forget that this reality has been presented before man in Jesus. However, any illumination which Old Testament study can shed on the meaning of Yahweh's name is of value to the New Testament believer for his understanding of the nature and activity of Jesus Christ, Yahweh incarnate.



APPENDIX A

Naming Formula

Passage	קרא Form	שם	Name	Connective	Word-play	Speaker
Genesis 2:23	NI 3ms	-	אָדָם	כִּי	אִישׁ	(the man)
3:20	QI 3ms	שֵׁם	אֲדָמָה	כִּי	אִישׁ	(the man)
4:1	-	-	קַיִן	וַתֹּאמֶר	קַיִן	(Eve)
4:25	QI 3fs	אֶת-שֵׁם	שֵׁת	כִּי	שֵׁת	(Eve)
5:3	QI 3ms	אֶת-שֵׁם	שֵׁת	-	-	(Adam)
5:2	QI 3ms	אֶת-שֵׁם	אָדָם	-	(אֶדֶם)	(Elohim)
5:29	QI 3ms	אֶת-שֵׁם	לָמֶךְ	לְאֹמֶר	לְנִצְחָנִי	(Lamech)
10:25	-	שֵׁם	פֶּלֶג	כִּי	זִכְלָתָהּ	-
16:11	QP 3fs	שֵׁם	יְשָׁמְעָל	כִּי	שֵׁם	(Angel)
16:15	QI 3ms	שֵׁם-בְּנוֹ	יְשָׁמְעָל	-	-	Abraham
16:13- 14	QI 3fs	שֵׁם-יְהוָה	אֶתְהַלֵּךְ בְּרַגְלֵי	כִּי אֲמַרְתִּי	רַגְלֵי רַגְלֵי*	(Hagar)
17:5	NI 3ms (neg.)	אֶת-שֵׁם	אֶבְרָהָם	כִּי	אֶבְרָהָם	(Elohim)
17:15	QI 2ms (neg.)	אֶת-שֵׁם	שָׂרָה	כִּי	שָׂרָה	Elohim
17:19	QP 2ms	אֶת-שֵׁם	יִצְחָק	-	-	(Elohim)
21:3	QI 3ms	אֶת-שֵׁם-בְּנוֹ	יִצְחָק	-	-	Abraham
21:6	-	-	-	וַתֹּאמֶר	יִצְחָק	Sarah
19:37	QI 3fs	שֵׁם	מוֹלַד	-	Implicit	(Lot's elder)
19:38	QI 3fs	שֵׁם	בְּרֵךְ-עַמִּי	-	Implicit	(Lot's younger)

Passage	קרא Form	שם	Name	Connective	Word-play	Speaker
Genesis						
25:25	QI 3fs	שָׁמוּ	יִשׁוּ	-	-	they*
25:30	QP 3ms	שָׁמוּ	אֶדְוִם	עַל-כֵּן	וְאֶדְוִם	he
25:26	QI 3ms	שָׁמוּ	יַעֲקֹב	-וְ	בְּעַד Before N	he
27:36	QP 3ms	שָׁמוּ	יַעֲקֹב	-וְ	יַעֲקֹב	(Esau)
29:32	QI 3fs	שָׁמוּ	רָאִיבֵן	כִּי-צָמְחָה	רָאִיבָה	(Leah)
29:33	QI 3fs	שָׁמוּ	שָׁמַעוֹן	וְהֵאמָרָה -וְ	שָׁמַע Before N	(Leah)
29:34	QP 3ms	שָׁמוּ	לֵוִי	וְהֵאמָרָה עַל-כֵּן	וְלֵוִי Before N	(Leah)
29:35	QP 3fs	שָׁמוּ	יִהוּדָה	וְהֵאמָרָה עַל-כֵּן	אֹדֵי Before N	(Leah)
30:6	QP 3fs	שָׁמוּ	דָן	וְהֵאמָרָה עַל-כֵּן	דָּנָי Before N	Rachel
30:8	QI 3fs	שָׁמוּ	נַפְתָּלִי	וְהֵאמָרָה -וְ	נַפְתָּלִי Before N	Rachel
30:11	QI 3fs	אֶת-שָׁמוּ	גָד	וְהֵאמָרָה -וְ	בְּגָד* Before N	Leah
30:13	QI 3fs	אֶת-שָׁמוּ	אֲשֵׁר	וְהֵאמָרָה -וְ	בְּאֲשֵׁר כִּי-אֲשֵׁרוֹנִי Before N	Leah
30:18	QI 3fs	שָׁמוּ	יִשְׂשַׁכָּר	וְהֵאמָרָה -וְ	שִׁכָּרִי Before N	Leah
30:20	QI 3fs	אֶת-שָׁמוּ	זְבֻלֹן	וְהֵאמָרָה -וְ	זְבֻלֹנִי Before N	Leah
30:24	QI 3fs	אֶת-שָׁמוּ	יוֹסֵף	וְהֵאמָרָה וְהֵאמָרָה	אֲסֵף Before N יֵסֵף After N	(Rachel)
32:29	וְהֵאמָרָה	שָׂמָה	יִשְׂרָאֵל	כִּי	שָׂמָה... אֶלְוִתִּי	(a man).

Passage	קרא Form	שם	Name	Con- nective	Word-play	Speaker
<u>Genesis</u>						
35:10	QI 3ms	אֵלֹה־שָׁמוֹ	יִשְׂרָאֵל	-	-	(Elohim)
35:18	QI 3fs	שָׁמוֹ	בְּרַחֲמֶיךָ	-	Implicit	(Rachel)
35:18	QP 3ms	וְ	בְּרַחֲמֶיךָ	-	-	Father
38:29	QI 3ms	שָׁמוֹ	פָּרָךְ	- ו	פָּרָךְ...פָּרָךְ Before N	unclear
38:30	QI 3ms	שָׁמוֹ	זָרַח	-	הָשָׁנָה Before N	unclear
41:51	QI 3ms	אֵת־שָׁמוֹ	מִצְטָד	כִּי	צִטְטָה	Joseph
41:52	QP 3ms	אֵת שָׁמוֹ	אֶפְרַיִם	כִּי	הַפְרֵינִי	(Joseph)
<u>Exodus</u>						
2:10	QI 3fs	שָׁמוֹ	מִצְטָה	וְהָאָמֶר כִּי	מִשְׁתִּיחַתָּה	(Pharaoh daughter)
2:22	QI 3ms	אֵת שָׁמוֹ	אֶרְטָם	כִּי אָמַר	אֵר	(Moses)
18:3	-	שָׁמוֹ	אֶרְטָם	כִּי אָמַר	אֵר	(Moses)
18:4	-	שָׁמוֹ	אֵלֵי־עֶזְרָה	כִּי	בְעֶזְרִי	(Moses)
<u>Judges</u>						
6:32	QI 3ms	-	יִרְבֵּעַל	אָמַר	יִרְבֵּעַל בִּי הַבַּעַל	unclear
<u>I Samuel</u>						
1:20	QI 3fs	אֵת־שָׁמוֹ	שָׁמוֹ יָלַד	כִּי	מִי הוּא שְׁאֵלְתִּיו	(Hannah)
4:21	QI 3fs	-	אֵי־כְבוֹד	אָמַר	כְּבוֹד	unclear
4:22	-	-	אֵי־כְבוֹד	וְהָאָמֶר	כְּבוֹד	unclear
<u>II Samuel</u>						
12:24	QI 3ms	אֵת־שָׁמוֹ	שָׁלֹמֹה	-	-	(David)
12:25	QI 3ms	אֵת־שָׁמוֹ	יְדִידָה	-	יְהוָה אֶתְבֹּד	(Nathan?)
<u>I Chron.</u>						
4:9	QP 3fs	שָׁמוֹ	יֵעֶזְרָךְ	אָמַר כִּי	בְעֶזְרִי	Mother
4:14	-	-	אֵי אֶתְבֹּד	כִּי	אֶתְבֹּד	-
4:23	QI 3ms	אֵת שָׁמוֹ	בְּרֵיעַל	כִּי	בְרֵיעַל	(Ephraim)

Passage	קרא Form	שם	Name	Con- nective	Word-play	Speaker
<u>Isaiah</u> 7:14	QP 3fs	שָׁמַי	שָׁמַי אֵל	-	Implicit	(woman)
8:3-4	QV 2ms	שָׁמַי	שָׁמַי אֵל שָׁמַי אֵל שָׁמַי אֵל	כִּי	שָׁמַי	Yahweh
<u>Hosea</u> 1:4	QV 2ms	שָׁמַי	שָׁמַי אֵל	כִּי	שָׁמַי אֵל	Yahweh
1:6	QV 2ms	שָׁמַי	שָׁמַי אֵל	כִּי	שָׁמַי אֵל	Yahweh
1:9	QV 2ms	שָׁמַי	שָׁמַי אֵל	כִּי	שָׁמַי אֵל	Yahweh

Key to Appendix A

\* - textual uncertainty

() - implied

N - Name

Q - Qal

N - Niphal

I - Imperfect

P - Perfect

V - Imperative

3 - third person

2 - second person

m - masculine

f - feminine

s - singular

pl - plural

APPENDIX B

Characteristic Marks

Passage	Name	Source
<u>Genesis</u> 2:23	Woman	J
3:20	Eve	J
4:1	Cain	J
4:25	Seth	J
5:3	Seth	P
5:2	Man	P
5:29	Noah	J
10:25	Peleg	J
16:11	Ishmael	J
16:15	Ishmael	P
16:13- 14	Thou art a God of seeing	J
17:5	Abraham	P
17:15	Sarah	P
17:19	Isaac	P
21:3	Isaac	P
21:6	Isaac	J-E
19:37	Moab	J
19:38	Ben-ammi	J
25:25	Esau	J

Passage	Name	Source
<u>Genesis</u> 25:30	Edom	E
25:26	Jacob	J
27:36	Jacob	E
29:32	Reuben	J
29:33	Simeon	J
29:34	Levi	J
29:35	Judah	J
30:6	Dan	E
30:8	Naphtali	E
30:11	Gad	J
30:13	Asher	J
30:18	Issachar	E
30:20	Zebulun	J
30:24	Joseph	E-J
32:28	Israel	J
35:10	Israel	P
35:18	Benoni	E
35:18	Benjamin	E
38:29	Perez	J
38:30	Zerah	J

Passage	Name	Source
<u>Genesis</u> 41:51	Manasseh	E
41:52	Ephraim	E
<u>Exodus</u> 2:10	Moses	E
2:22	Gershon	J
18:3	Gershon	J
18:4	Eliezer	J
<u>Judges</u> 6:32	Jerubbaal	
<u>I Samuel</u> 1:20	Samuel	
4:21- 22	Ichabod	
<u>II Samuel</u> 12:24	Solomon	
12:25	Jedidiah	
<u>I Chron.</u> 4:9	Jabez	
4:14	Ge- harashim	
7:23	Beriah	
<u>Isalah</u> 7:14	Immanu- el	
8:3-4	Maher- shalal-	

Passage	Name	Source
	hashbaz	
<u>Hosea</u> 1:4	Jezreel	
1:6	Not pitied	
1:9	Not my people	

Key

The transliteration of each name is that of The Holy Bible, Revised Standard Version.

The division into sources follows W. O. E Oesterly and Theodore H. Robinson, An Introduction to the Books of the Old Testament (New York: The Macmillan Company, 1934) pp. 34-38.

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