Genesis 4:26 And as for Seth, to him also a son was born; and he named him Enosh. Then men began to call on the name of the LORD.

# *LW* vol 1, p.327 *At that time calling upon the name of the Lord was begun.*

... But calling upon the name of the Lord includes the preaching of the Word, faith or trust in God, confession, etc. In like manner St. Paul aptly associates these in Rom. 10:13–15. The works of the Second Table also have to do with the worship of God, but they are not brought into direct relation to God.

Thus after the commotion occasioned by Cain in Adam's household the generation of the godly gradually increases, and a small church is formed in which Adam, as high priest, rules everything by the Word and sound doctrine. Moses states that this had its beginning at about the time of Enos' birth. Although his name indicates that at that time the church was hard pressed by some extraordinary misfortune, nevertheless through His grace and mercy God again raised her up and gave her this added spiritual blessing, that they could meet in a definite place, preach, pray, sacrifice, something which perhaps up to that time had either been forbidden or hindered by the Cainites. Here again we see the promised Seed at war with the serpent and crushing his head.

Furthermore, the fact that Moses does not say "calling upon the Lord was begun" but "upon the name of the Lord" is correctly regarded as a reference to Christ, just as in other passages He is called אָלָה יָהוָֹה (LW vol 13 384-385) From this arises the excellent thought that at that time men began to call upon the name of the Lord, that is, that Adam, Seth, Enos, exhorted their descendants to wait for their redemption, to believe the promise about the woman's Seed and through that hope to overcome the treachery, the crosses, the persecutions, the hatreds, the wrongs, etc., of the Cainites; not to despair about their salvation but rather to thank God, who one day would deliver them through the woman's Seed.

Genesis 12:8 And he moved from there to the mountain east of Bethel, and he pitched his tent with Bethel on the west and Ai on the east; there he built an altar to the LORD and **called on the name of the LORD**.

## Gen 12:8 (LW, vol.2, p.286)

8. Thence he removed to the mountain on the east of Bethel, and pitched his tent, with Bethel on the west and Ai on the east; and there he built an altar to the Lord and called on the name of the ... Here you should note the godliness of the holy patriarch. Even though the people who lived at Moreh were beginning to hate him chiefly on account of his religion, yet this does not cause Abraham to give up his devotion to his religion. On the contrary, he erects an altar on this mountain, which is midway between Bethel and Ai, in order to perform his duty as bishop; that is, he instructs his church concerning the will of God, admonishes them to lead a holy life, strengthens them in their faith, fortifies their hope of future blessing, and prays with them. The Hebrew verb includes all these things.

I have preferred to leave the words as they appear in the Hebrew text and not to follow our translator, who explains them as dealing merely with **calling upon God**.<sup>44</sup> In this meaning the expression appears in **Joel 2:32: "And it shall come to pass that all who call upon the name of the Lord shall be delivered" or shall escape.** 

But in this passage Moses is speaking of **the entire ministry**, just as "calling upon God" itself includes the entire ministry.

Exodus 20:7 "You shall not <u>take</u> the name of the LORD your God in vain, for the LORD will not hold him guiltless who takes His name in vain.

## Exodus 3:13-15 (NKJV)

13Then Moses said to God, "Indeed, when I come to the children of Israel and say to them, 'The God of your fathers has sent me to you,' and they say to me, 'What is His name?' what shall I say to them?" 14And God said to Moses, "I AM WHO I AM." And He said, "Thus you shall say to the children of Israel, 'I AM has sent me to you.' " 15Moreover God said to Moses, "Thus you shall say to the children of Israel: 'The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. **This is My name forever, and this is My memorial to all generations.**'

God explained the name Yahweh to them: his nature and operations "God would even manifest Himself in the nature expressed by the name Jehovah, and by this he would have all generations both know and revere Him." (p.442) Cross references passages for 3:15

Genesis 15:7 (NKJV) 7Then He said to him, "I am the **LORD**\*, who brought you out of Ur of the Chaldeans, to give you this land to inherit it."

Exodus 6:2-8 And God spoke to Moses and said to him: "I am the LORD\*. 3"I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, **but by My name LORD\* I was not known to them**. 4"I have also established My covenant with them, to give them the land of Canaan, the land of their pilgrimage, in which they were strangers. 5"And I have also heard the groaning of the children of Israel whom the Egyptians keep in bondage, and I have remembered My covenant. 6"Therefore say to the children of Israel: 'I am the LORD; I will bring you out from under the burdens of the Egyptians, I will rescue you from their bondage, and I will redeem you with an outstretched arm and with great judgments. 7'I will take you as My people, and I will be your God. Then you shall know that I am the LORD\* your God who brings you out from under the burdens of the Egyptians. 8'And I will bring you into the land which I swore to give to Abraham, Isaac, and Jacob; and I will give it to you as a heritage: I am the LORD\*.' "

## Luther's Works on v. 30, p.37 (on Ex 6)

St. Peter calls the era in which we are now living, the period from Christ's ascension to the Last Day, "the end of the times." Thus the apostles, the prophets, and Christ Himself also call it the last hour.<sup>26</sup> This does not mean that the Last Day was to come immediately after Christ's ascent into heaven, but the reason is that after this proclamation of the Gospel concerning Christ there will be no other proclamation and that it will not be revealed and set forth better than it has been set forth and revealed. For of this there has always been one revelation after the other. **Therefore God says in Ex. 6:3 "By My name the Lord I did not make Myself known to them." For although the patriarchs knew God, yet at the same time they did not yet have as clear a proclamation from God as was made later through Moses and the prophets. But now no more glorious and no clearer proclamation has come into the world than the Gospel. Therefore this is the last one. All the times have come and gone, but now the Gospel has been revealed to us for the last time.** 

#### Romans 10:13-15 (NKJV)

#### 13For "whoever calls on the name of the Lord shall be saved."

14How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? 15And how shall they preach unless they are sent? As it is written: "How beautiful are the feet of those who preach the gospel of peace, Who bring glad tidings of good things!"