He appeared to the patriarchs by his name "El Shaddai" it may very well
mean that the particular aspect of His character that is emphasized by the
name "El Shaddai was most prominent in his relation with the patriarchs, but
that now a different aspect is to be the one emphasized by the *name* YHWH--
God's character as Redeemer, as the One who is in close covenant relationship
with His people. If this is what the verse means, there is certainly no
contradiction between Exodus 6:3 and Genesis 4:26.

To the present writer this seems an altogether reasonable explanation of
Exodus 6:3, fitting in with the use of the word "know" in many other passages
in the Old Testament, and not at all contradicting the frequent *use of this*
name in the Book of Genesis. It seems entirely natural if the whole Pentateuch
was written as one unit that the writer should have included this verse, and
that God should have spoken it. However, some conservative interpreters,
perhaps thinking this explanation a little complicated (which I do not believe
it to be), have instead suggested that the passage should be taken as a
question: "Was I not known to your fathers as YHWH?" This would represent
God as simply mentioning two names, both of which occur in Genesis--El Shaddai
occasionally, and YHWH a great many times.

It must be said of this other interpretation that from the viewpoint of
Hebrew grammar it is altogether possible. Hebrew does not use the question
mark as we do in English. Ordinarily the phrase ha is prefixed to a sentence
to indicate that it is a question, but this is not always done by any means.
There are quite a number of cases in the Old Testament where there is no
doubt that a statement is a question, but where this particular indication is
not used. This has a counterpart in English where we frequently express a