

declarative statement with a tone of voice that shows that it is a question. Thus in response to the statement, "So-and-so is in New York today " one might answer, "You mean I wouldn't find him at home if I were to call?" In writing we indicate this by a question mark. In speaking we indicate it with a rising inflection. It is altogether possible that the sentence in Exodus 6:3 was to be read similarly.

The present writer prefers the other interpretation, that it uses the Hebrew word translated "know" in a sense rather different from our ordinary English word "know." However, this second interpretation is certainly not impossible. In either event there is no necessary reason to take this verse as contradicting what we find so frequently in Genesis, that God is spoken of by the name YHWH.

A FALSE IMPRESSION

As noticed above, the development that preceded, and to quite an extent conditioned, the Wellhausen hypothesis began when it was noticed that the first 34 verses of Genesis use the name Elohim exclusively (35 times), and that the next 22 1/2 verses (Genesis 2:4-3:1a) use the name YHWH 12 times. It is easy to gain the impression that a similar alternation of names, with one name used exclusively for a chapter or so, and then the other name used for a chapter or so, continues throughout the Pentateuch. We have noticed that after the first few chapters of Exodus the name YHWH is used most of the time. In the previous sections, the names are both used many times, but such long sections with one used repeatedly are comparatively rare. It will be interesting to look at the way the names are used in the remainder of the