

'male and female' in 1.27 and 6.19
 'the man and his wife' in Gen. 2.25
 'the male and his female' in Gen. 7.2

'making a covenant' - Gen. 15.18
 'establishing a covenant' - Gen. 17.7

Inhabitants of land are called Canaanites in Gen. 12.6; 50.11; 33.22
 " " " " " Amorites in 15.16 and 48.22

Mountain of God called Sinai in Ex. 19.11,18
 " " " " Horeb in Ex. 3.1; 17.6

Jacob in Gen. 37.1,34 and passim
 Israel in Gen. 37.3,13 and passim

Variation in use of Jahweh and Elohim up to Ex. 3 and 6

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In spite of other attempts to explain the different names of God in Genesis, "this theory of Pentateuchal criticism has not up to the present time been generally shaken."

"We can, therefore, consider it to be both the result of Pentateuchal criticism and a firm foundation for it, that the Pentateuch first came into being after the time of Moses in Canaan and represents a literary composition made up of strands of different kinds and periods, each with a character of its own."