

The second argument, that each document is a continuous and complete narrative, simply does not work out. For instance the alleged P document, which runs from Gen. 1:1-2:4a, says in 1:31, "And God saw everything that He had made and behold it was very good." It jumps to ch. 5, which is mostly genealogy, and then begins its story of the flood in 6:9-22. The story of the temptation and the fall is omitted, and no reason is given for the change described in 6:11: "The earth also was corrupt before God, and the earth was filled with violence." The material in chs. 2-4, which is needed to supply this information, is assigned to a different document.

The critics divide the story of the flood between J and P. They assign to P the revelation that a flood is coming, the order to build an ark, and the listing of its specifications. All of these are omitted in J, which never mentions the ark until it abruptly says that the Lord told Noah to go into it. They assign to J the sending out of the birds which is omitted in P. P tells of Noah's leaving the Ark, which is not mentioned in J. J tells of Noah's sacrifice, which is not mentioned in P. Thus both stories are incomplete in the alleged documents.

There was much excitement in England in 1872 when it was announced that a parallel to the Biblical story of the flood had been discovered among the Babylonian and Assyrian tablets in the British museum. This account has many similarities to the Biblical account, and doubtless represents a somewhat corrupted recollection of what actually occurred. In comparing it with the Biblical account, it proves to include the elements of the alleged J story and those of the alleged P story,