

the story of the flood in those sections which have been taken out and called P. In fact there is more difference in the P account of the flood and the rest of P than there is between the P narrative and the J account. It is highly questionable from the standpoint of subject matter if the style of the flood story really belongs to the P account. Aside from the creation and flood stories, all the body of P is characterized by a style dealing with detailed laws, regulations for the building of the tabernacle, and so forth. Nearly 200 verses are given by Driver to P in the first nineteen chapters of Genesis as over against only about 175 verses assigned to P in the last 31 chapters of Genesis. After Genesis 19 nearly everything in Genesis is given to either J or E and there is just ~~no~~ ~~course~~

Different style of Luther's On the Babylonian Captivity and his Address to the German Nobles as over against his third book on Christian Liberty. The difference is accounted for on the basis of the different subject matter. It is by no means the fact that a different writer has written them but there is no doubt that Luther wrote all three of them.

III
 Addis in his Documents of the Hexateuch, Vol. II, p. 221, after giving what he considers to be P's account of the generations of Isaac in Gen. 25.19, 20, 26b skips to 26.34, but verse 20 "Now Isaac was forty years old, when he took Rebekah, the daughter of Bethuel the Aramean from Paddan-aram, the sister of Laban the Aramaean, to be his wife . . ." has this footnote: "Paddan-aram.' So always in P. The older documents have Aram-naharaim. " The "older documents" of course to Addis are all the documents except P which is the last.

Oswald T. Allis in The Five Books of Moses, p. 53, gives the following facts:

So the theory is not carried out consistently. . .