

document jumps right from Seth to Noah, with no account of anyone between. All of a sudden we read that “he called his name Noah.” Who called whose name Noah? Neither document is at all complete at this point.

After the story of the flood, chapter 10:1-7 is God’s covenant with Noah. Then comes the generation of Noah’s sons, which they assign to the P document. They say that P is interested in lists, genealogies, and enumerations. So naturally this goes to the P document. They assign the greater part of chapter 10 to P, though a section of it is given to the J document. The narrative about Nimrod going out and becoming a mighty hunter before the Lord is given to the J document, but the lists of the nations are given to P, which they say is interested in enumerations and lists. J is interested in narrative, and this is an interesting narrative.

After this genealogy (the generations of Shem and Terah) P jumps to chapter 12. The beginning of 12 goes to J, but 12:4b is given to P, “Now Abram was seventy-five years old when he went forth from Haran, and Abram took Sara his wife and Lot his brother’s son, and all the substance they had gathered and the slaves they had acquired in Haran and they went forth on their journey to the land of Canaan and they came to the land of Canaan.” Then it skips to 13:6, “but the land could not support them dwelling together, for their substance was great, so that they could not dwell together.” Then 13:11b-12a, “So they separated from each other, Abram dwelt in the land of Canaan and Lot dwelt in the cities of the plain, and pitched his tent towards Sodom.” Notice how it skips the account of the trip down to Egypt and the account of the division between them as Abraham and Lot decide which part of the land each of them would take. Later on, in his book, *The Documents of the Hexateuch*, Addis makes this statement, “It is in the habitual practice of P to ignore all scandal in the families of the Patriarchs, who are to him men of ideal virtue.” Thus he is silent about the fall of Adam, Noah’s drunkenness, the curse of Canaan, Sarah’s incredulous laugh, or of Abraham’s deceit. He represents the parting of Abraham and Lot as the result of a friendly agreement. He is silent about the expulsion of Hagar and her son, and