

After chapter 5, P skips to 6.9-22, "These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God . . . The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." Well now this earth which God made and said was good, all of a sudden God sees it corrupt and filled with violence and God decides to destroy it. What a sudden decision on God's part! What a sudden change, and what reason is there for it? P does not give us any reason. But if you take the passage which the critics assign to J there you are told about the fall of man and there you have the reason. In other words, although the critics say there is a continuous document, ^{with the} a matter which is a very vital feature of the whole history is just taken out of one and given to the other. So that you do not have what is necessary to understand how this wonderful world God made all of a sudden became filled with violence in the P document, while the J document jumps all the way down from Seth to Noah with no account of the people in between. Just all of a sudden "And he called his name Noah." Who called his name Noah? So neither P nor J is at all complete at this point. You need the story of the Fall (in J) to understand the story of the Flood (in P), and you need the record of the genealogy (in P) to understand the coming of Noah (in J).

The account of the flood will be considered under the study of interwoven parallels.

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Going on to chapter 9 we find that verses 1-17 which includes God's covenant with Noah are given to the P document, and also verses 28 and 29. Chapter 10:1-7, 20, 22-23, 31-32 is given to P, the rest to J. P is interested in lists, genealogies, enumerations, so naturally this goes to the P document. J is said to be interested in narrative. So to J goes the story about Nimrod going out and becoming a mighty hunter before the Lord in chapter 10 and the story of the confusion of tongues at the tower of Babel in chapter 11, but P gets the list of nations and the genealogies.

Following the generations of Shem and Terah, P jumps to 12:4b-5 which tells how old Abraham was when he went out from Haran and took Sarah his wife and Lot his brother's son, and all the substance they had gathered, and the souls they had gotten in Haran and they went forth to go into the land of Canaan; and into the land of Canaan they came. Then P skips to 13:6 "And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together. Then to 11b-12a, "and they separated themselves the one from the other. Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain . . ." You notice how the account of P skips all that about the trip down to Egypt and the division that arose between Abraham and Lot causing them to separate and take the part each decided to take of the land.

W. E. Addis (Vol. II, Documents of the Hexateuch, p. 221) declares "It is 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, and the curse of Canaan: he knows nothing of Sarah's