

Gen. 31.18b illustrates stylistic argument.
Speiser says, "a transparent insert from P", p. 245
Von Rad - ,p.323, Padan Aram is style of P.

Words "servant" and "servants" see C & H, p. 383³ where C & H assert:
"The P sections of Genesis do not contain the word once."

Von Rad, p. 26 Genesis

The Priestly narrative is quite different from the sources characterized above. Its text can be recognized even by laymen because of its striking peculiarities with regard to form and content. One may not consider this document a narrative at all. It is really a Priestly document, i.e., it contains doctrine throughout.

Encyclopedia Biblica, "Exodus", Vol. II, p. 1441

by G.F.M.

Here also ((in Exodus)) the Priestly stratum is easily recognized and separated,

Walter Beyerlin, Origins and History of the Oldest Sinaitic Traditions. Trans. by S. Rudman (Basil Blackwell Oxford) 1961 first printed. In this trans. Basil Blackwell, 1965

p. 1 " . . . but by an large there is a great deal of agreement concerning the parts of the Pentateuch which belong to the Priestly Source or have been worked into it and have been handed down from the beginning in priestly circles.

G. Fohrer, IOT, p.179

P's individuality distinguishes it from its environment at least as clearly as D. It exhibits a formal style (influenced by D and Ezechiel), a characteristic use of language, a love for genealogies and numbers, an interest in cultic and priestly matters, an emphasis upon cultic purity and holiness, an avoidance of anthropomorphisms. There is less emphasis on cultic sites, the priesthood, and the cult in the pre-Mosaic period, during which, as in E, the name "Yahweh" is not used. For these reasons P was the first individual stratum to be identified and distinguished, though it was long thought to be the earliest and most reliable presentation and was not dated correctly until the nineteenth century.