

best known. That is of course in the first part of Genesis and it is after all the story of creation and is different from the geneology and the law book and yet it does follow this sort of style and the description is of one day, 2nd day, 3rd day, etc. It is the style that is appropriate to this sort of an account and it is the only style that might have been used in it. The story of the flood in which there are sections taken out.

The style is appropriate to this sort of an account but an account which is not used to any great length and it varies the floods and there are sections taken out and there are parts similar to the verses in the accounts of the creation. I doubt if one just reading would think of the P story of the Flood or would actually think of it as belonging to P or JE and so forth. There is more difference in the P account of the flood and the rest of the P narrative than there is between the P narrative and the J account. It is highly questionable on the viewpoint of the flood if the style really belongs to the P account. Aside from that and all the rest of the story of the creation, all the body of P is of this style of detailed and precise law and the regulations for the building of the tabernacle and the table legs have to be built out of a certain kind of wood, with certain kind of ornamentation on the foot of each one of them and you will make the top a certain way and then it tells all over again how they did do it and it is made up of the same words of when they told them what to do.

There is a different style in the two. From Gen. 1-20 we know there is quite a bit put in P and in Genesis there is practically nothing in P. After that nearly everything in Genesis is given to either J or E and there is just one verse taken and that is of the list of the kings of Edom and it is of the whole history of the patriarchs and it is mostly all given in J or E except for one little brief statement given in P. So a different style is different with different subjects and in the yr. 1520 there were three books which appeared in German. One of them was a book, "On the Babylonian Captivity" and in this little book it told about the church of Germany was subject to a foreign ruler and it showed how around the people of the church there were built walls and all the priestly things keeping him from Christ is shown and the great evil of the situation and in that same year there was an address to the German nobles which appeared and it was strikingly similar to the article on the Babylonian captivity. It described the way in which so much money was going from Germany down to Italy. It told of the way in which the social life of Germany was ruined. There was a constant toll being held by the overlords of Italy and it called upon the German nobles