

E written in the North, J in the South

B. W. Anderson, p. 225 In the Northern Kingdom this religious heritage found expression in a northern version of Israel's sacred history which scholars call the Elohist narrative (e).

p. 226 That E comes from north Israelitic circles is indicated by the prominence given to northern figures like Joseph, his mother Rachel, and his son Ephraim (Gen. 48.20), and also by the interest in northern shrines like Bethel (Gen. 28.17-22), and Shechem (Gen. 33.18-20). Moreover, E shows peculiarities of vocabulary, like the use of "Horeb" for the sacred mountain (the Yahwist uses "Sinai") and "Amorites" for the natives of Canaan (the Yahwist uses "Canaanites").

p. 226 The Judean editors, who combined the northern and southern traditions after the fall of the Northern Kingdom in 721 B.C., usually gave preference to the J version and often blended the two accounts together inseparably. Nevertheless, what is left of this tradition, though it now lacks the organic unity of J, stands out sharply enough for us to get some idea of its distinctive character.

p. 230 " . . . the national epics of both North and South (J and E), . . .

Driver, LOT, 123 The grounds alleged may seem to be slight in themselves, but in the absence of stronger grounds on the opposite side, they make it at least relatively probable that E and J belonged to the Northern and Southern kingdoms respectively, and represent the special form which Israelitish tradition assumed in each locality.

Skinner, p. lvi lvi " . . . there are fairly solid grounds for the now generally accepted view that the former is of Judean and the latter of Ephraimite origin. . . . that body of patriarchal tradition which lies behind both documents is native to northern, or rather central, Israel, and must have taken shape there." . . . These indications make it at least relatively probable that in J we have a Judean recension of the patriarchal tradition, while E took its shape in the northern kingdom.