

Orr writes, Addis remarks on J's "large-hearted interest in the myths(?) and sacred places both of Northern Israel and of Judah." (Orr, 210/ Addis, Hex.

1. p. liv.

Abraham's home in J is at Hebron, but his first altar is built near Bethel, Gen. 12.8. Latterly, in both J and E, he lives at Beersheba (South), Gen. 21.33; 22.19. Isaac also in both sources, lives at Beersheba. J narrates the vision of Jacob at Bethel (with E), Gen. 28.10f, his wrestling with the angel at Peniel, Gen. 32.24ff., his residence at Shechem (with E and P), Gen. 34. E also has his stories about Bethel, Shechem, and Beersheba, but he records Jacob's residence in "the vale of Hebron" (South), Gen. 37.14, as, earlier, he had shared in the story of the offering of Isaac on Mount Moriah., Gen. 22.

Gen. 37.14 Though it is clear from the context that Jacob's home was not at Shechem (vers. 12,13) yet simply on the ground that it mentions Hebron, this verse is treated by Muenen, with others, as an interpolation (Hex. pp. 230, 231).

Carpenter says flatly: "Of Hebron, which belonged peculiarly to Judah, no notice is taken." Hex. i, p. 116

Addis, i, liv. "The Jahvist displays a large-hearted interest in the myths and sacred places both of northern Israel and of Judah. He speaks of Abraham's sojourn at Shechen and Bethel, but places his fixed abode at Hebron in Judah (Gen. xiii.18; xvii.1). He enters (Gen. xxxvii.) into the details of Judean genealogy. Joseph, the father of the two great northern tribes, Ephraim and Manasseh, is his hero, but he gives the next place after Joseph, not to Reuben, but to Judah."

Anderson, B. W., 1957 p. 195 " . . . the nucleus of the northern religious traditions, known as the Elohist narratives (E), were gathered around Jacob, a northern patriarchal figure, 1 . . . "

Anderson, B. W., 1957 p. 225 " . . . northern version of Israel's sacred history which scholars call the Elohist narrative (E).

Essfeldt, 203/5-10