

Chamberlin, Roy B. and Herman Feldman, The Dartmouth Bible (Boston: Houghton Mifflin Co.) 2nd ed. revised and enlarged, 1961.

p. 9 The E portion in the Pentateuch begins not with creation, according to most scholars, but with the story of Abraham, in Genesis 15, or, as some believe, Genesis 20. It includes stories (primarily traditions of the Joseph tribes, of which Ephraim was one) either unknown to or ignored by the Yahwists. Its concept of God is less anthropomorphic. Instead of appearing in human form as a guest at Abraham's tent or in a wrestling match with Jacob, as in the J document, God is manifested in more mysterious ways, in dreams or visions, and through the ministry of angels as celestial messengers ascending and descending. The E writings reflect more advanced ethical standards, more refined tastes, more humane laws, smoother writing and other evidences of the additional century of cultural development.

Jerusalem Bible, 1966, p. 7

It should be noted that the literary analysis behind this hypothesis ((the JEDP theory)) was allied with an evolutionary theory of the religious development of Israel. (See XI - 73)