

Pfeiffer, Intro. to the O.T., p. 171

"E makes Abimelech king of Gerar (Gen.20.2) not, with the glaring anachronism of J, king of the Philistines (26.1b), who in reality appeared in Palestine nearly a millennium after the time of Abraham. . . . In connecting the Patriarchs with the Eastern Bedouin (29.1) rather than with the Arameans of distant Harran (as J did in 24), and in locating Laban's home not far from Gilead (in J, Laban overtook Jacob in Gilead after seven days, 31.22f.; in E, after one day 31,24,25a), E is more faithful to the oral tradition than J. Another instance of his fidelity is the retaining of Reuben (changed to Judah for patriotic reasons by J) as the brother who tried to save Joseph and later became the spokesman of the brothers in pleading with Jacob (37.22; 42.37,E; contrast 37.26; 43.3; 44.16; 46.28,J)."

p.172

Orr, Jas., The Bible Under Trial, p. 261 (not quoted)

How can P "know nothing" of a "fall" when, as Wellhausen admits, he was acquainted with the J narrative of Gen. 3? (Wellhausen, History of Israel, p. 310)