

Anderson, G.W., The History and Religion of Israel. (Oxford) 1966

p. 36 It has sometimes been supposed that the covenant idea represents a later theological element which has been superimposed on the narratives. But the covenant forms, as represented by the Ten Commandments (Exod 20.1-17), is strikingly parallel in structure to treaties made between Hittite kings and their vassals in the period 1450 - 1200 B.C. The vassals are reminded of what the king has done for them and of their obligations to him: allegiance, tribute, service, acceptance of his jurisdiction, and the like.

p. 36 To determine what were the specific requirements made of Israel in the Mosaic age is far from easy. The mass of legislation contained in the Pentateuch is a complex literary compilation. The whole of Leviticus and much of the legislation in Exodus and Numbers comes from the Priestly Code, which, though it may embody much ancient material, was probably compiled during or soon after the Exile. It is embedded the Code of Holiness (Lev. 17-26), which is of uncertain date and provenance. The Deuteronomic Code (Deut. 12-26) is in all probability the book which was found in the Temple in the reign of King Josiah (2 Kings 22): some features in it reflect seventh-century conditions; but its staple material must be older. Exod. 20.22- 23.33, the Book of the Covenant, presupposes settled agricultural life. It has interesting resemblances to the Code of Hammurabi, and also to Assyrian, Hittite, and Sumerian law codes; but no doubt such elements were mediated to Israel through Canaanite influence.