

Ringgren, Helmer, Israelite Religion trans. by D.R.Green(Fortress Press:Phila)1966
A trans. of Israelitische Religion pub. by Verlag. Stuttgart, 1963

p. 31 No doubt the unanimity of Israelite tradition with respect to the person of Moses has particular significance. If the historicity of the Mosaic traditions is denied, this means only that some other figure must be invented to explain the existence of the nation of Israel and its religion.

But even if it is not really possible to doubt the existence of Moses, this fact is still far from proving that the whole Moses story contained in the book of Exodus should be considered historical. It is better viewed as a legend that has been considerably amplified in the course of time.

p. 35 Mendenhall has pointed out that the form of the covenant is reminiscent of Hittite suzerainty treaties, in which a king enters into a covenant with a vassal. Such a treaty document usually exhibits the following structure: (1) introduction . . . (2) an account of the relationship previously obtaining between the two parties; (3) the conditions of the treaty; (4) a provision that the document is to be deposited in a temple and regularly read in public; (5) a list of gods acting as witnesses; and (6) formal cursing and blessing. To a remarkable extent the Sinai covenant is described in the same categories. It is difficult to determine whether this phenomenon really shows Hittite influence in northern Israel or whether we are dealing with a treaty form common throughout the ancient Near East. But the analogies at least prove that the covenant concept is not necessarily a late idea, since it was known to the Hittites in precisely this form as early as the fourteenth century B.C.

Tent - Tabernacle

p. 39 According to the priestly tradition, the ark was kept in the innermost room of a tent sanctuary as early as the desert period.⁴⁴ The earliest traditions call this tent either the tent of meeting (ohel moed) or the tent of the testimony(ohel 'edut), and do not connect it with the ark.

⁴⁴ G. von Rad, Old Testament Theology, I, 234 ff.; R. de Vaux, op. cit., pp. pp. 294 ff., with additional bibliography.