

Beyerlin, Walter, Origins and History of the Oldest Sinaitic Traditions (Basil Blackwell, 1965) Translated by S. Rudman, of Herkunft und Geschichte der ältesten Sinaitraditionen (Tubingen) 1961. (((Beyerlin is Prof. of Theology in the University of Kiel)))

p. 54 Summing up, then, we may say that the parallels between the above Hittite covenant-treaties and the Israelite Decalogue are so numerous and so striking that one can hardly avoid the view that the Ten Commandments are - formally - modelled on the covenant-form that is revealed in the vassal-treaties of the Hittites and was probably in general use in the Near East of the second millenium (((spelling Rudman's))) B. C.¹⁵⁸ Now that it has been shown how far the most important elements in the structure of the Decalogue are paralleled by elements within the Hittite covenant-form, a number of other elements in this treaty form, relating not so much to the inner structure of the treaty as to the cultic framework in which they are set, will be pointed out. This will raise the question whether these elements also, which are equally part of the covenant-outline, have any correspondence in the case of the Decalogue.

158 Cf. also G. E. Mendenhall, op. cit. ((('Covenant Forms in Israelite Tradition', BA, 17, no. 3 (Sept. 1954),)) p. 54, n. 12.

p. 56 All in all there are good grounds for the view that the covenant-form followed by the Hittite treaties acted as a formative influence in the case of the Decalogue and the motives which led to it being written down.

p. 64. Now that the reasons have been given for the view that the covenant-form underlying the Hittite vassal-treaties was also familiar to ancient Israel it may be considered proven that the formal structure of the Decalogue should not be considered as Israel's creation but as modelled on this existing, well-established treaty-form.