

Development

- Driver, LOT, p. 123 "the anthropomorphisms of J favour, moreover, an earlier date
- Driver, LOT, p.85/3 Can anyone read the injunctions respecting sacrifices and feasts in Ex. 23.14-19 beside those in P(Lev.1-7, Nu.28-29, for instance), and not feel that some centuries must have intervened between the simplicity which characterizes the one and the minute specialization which is the mark of the other?
- Driver, LOT, p.85/5 Deut - one place; Ex. -in every place

- Harrelson 154/1 The high religion of Canaan thus resembled that of the other peoples of the ancient world in many respects
- 154/5 Israelite religion, as noted frequently, drew heavily upon the religious traditions and practices of Canaan.

- Harrelson 199/5-8 It is difficult to decide whether the deuteronomistic historian has simply falsified the record of Jeroboam's installation of non-Levitical priests at Bethel. We have already seen that the priesthood in Jerusalem had undergone many changes. . . It seems very probable, therefore, that Jeroboam actually reintroduced a more legitimate and ancient priesthood into North Israel at Bethel, although it was later to become corrupt and to deserve the historian's judgment upon it. . . . Thus we may believe that Jeroboam boldly engaged in a significant religious reform, drawing upon elements of the patriarchal traditions and those of the wilderness period that would make him as a true reformer of Israelite life and worship, but in the process opening the way for significant cultural developments and closer relations with the neighboring peoples as well.

- G. Fohrer 122/5 This, too, agrees with a specific early stage of development, probably even the situation of the so-called patriarchs themselves.

- G. Fohrer 137/2-5 The Covenant Code(C), Ex. 20.22-23.33, says Fohrer, has in general the laws pertaining to an advanced stage of settled life. C is earlier than D and originated in the early period of the monarchy, about the ninth century. Fohrer distinguishes five states in the growth and redaction of C

- IDB, "Exodus", GEWright Vol.2p.196/2-10 Yet the earlier legal codes in Israel (e.g. Exod. 20.23-23.19) were not constitutional law; like the earlier codes among other peoples, they were compiled for the instruction of the people, and perhaps to unify legal practice. No judge ever decided a case on the basis of the "constitution"; the mentality did not exist at that time for this type of action.