

Von Rad, Gerhard, The Problem of the Hexateuch and other essays. Translated by E. W. Trueman Dicken (McGraw-Hill Book Co.: N.Y) 1966. This is a trans. from Gesammelte Studien zum Alten Testament, published by Kaiser Verlag, Munich 1958.

Summaries, not exact quotations

p. 13 Story of exodus and of Israel's settlement in Canaan is a separate tradition distinct from the tradition of Israel's experiences at Sinai cf. also p. 18 (direct quote):

With regard to their relationship to the tradition of the exodus and settlement which we have investigated above, it is important to recognize that, considered as traditional material, they were entirely independent. Nor have they been incorporated into the literary version of the exodus tradition with uniform consistency throughout. The material of Exod ~~XXXII~~ and XXXIII is more closely blended with them than is the account of the theophany and the covenant, which offered much greater resistance to such interpolation and redaction because of its own massive importance and the gravity of its particular interests. (p.18)

p.26 Re Deuteronomy. Direct quote:

One cannot accept the assumption that these men created ad hoc so remarkable a literary form. (p. 26)

One might be forgiven for imagining the deuteronomists seated at their desks, hunting round for a diversity of forms into which they could pour a new content, and striving by the most effective combination of the various elements to give expression to their special theological interests. Obviously from the point of view of form criticism no one would accept any such picture of the origins of Deuteronomy; it is precluded by a recognition of the fact that Deuteronomy is, in form, an organic whole. We may distinguish any number of different strata and accretions by literary criteria, but in the matter of form the various constituents form an indivisible unity.

pp.27,28 The tradition on which the Exodus version of the Sinai narrative rests is the tradition known to the Elohist. It has these main elements:

1. Exhortation (Exod XIX.4-6) and historical recital of the events at Sinai (Exod. XIXff.)
2. Reading of the law (Decalogue and Book of the Covenant).
3. Promise of blessing (Exod. XXXIII.20ff.)
4. Sealing of the covenant (Exod. XXIV).

Deuteronomy belongs to precisely the same cultic tradition, with regard to its form and content.

p. 35 Re Deut. 31.10b-11. Direct quote:

This text was at one time distrusted on principle, on the grounds that the reading of a "Book of the Law" must be a very late cultic custom; nowadays we see clearly that, although the reading from a book might still indicate a late date, the usage of a proclamation of the divine commandments which underlies it must have been a very ancient cultic practice.