

The Progress of Knowledge in B. W. Anderson's  
Understanding the Old Testament

X1-65

1966, p. 58 Ex. 19.3-6 "probably E" 1957, p.53 "probably J"

1966, p. 59 Ex. 24.1-2, 9-11 "probably J"  
24.3-8 "probably E"

p. 60 Ex. 34.10-28 J

1966 p.61 On the basis of an analysis of the form and content of these treaties, scholars distinguish two types of covenants: 1957, p. 56 On the basis of an analysis of Hittite treaties, this study distinguishes two types of covenants

1966, p. 72 Like that the two cultic objects (Tent & Ark) became separated from one another, each becoming the focal point of a particular understanding of Yahweh's relation to his people. Tent a "theology of manifestation"; Ark a "theology of presence". Tent, South; Ark, North. Later on in David's time these two objects were reunited Hence priestly tradition could affirm the Ark rested inside the Tabernacle at Sinai. 1957 ed., not there. (Would be on c. p. 66)

1966, p. 86 In the past, critical historians have agreed almost unanimously... 1957, p. 81 In recent years, critical historians have agreed almost unanimously . . .

1966, p. 201 Moreover, it has been plausibly suggested that in Jeroboam's time the northern (Elohists) version of the sacred history was written to express the nationalism of the independent state. (Footnote 15 This is the view of Walter J. Harrelson . . ., who suggests that in retelling the "true" story of Yahweh's saving deeds the E tradition often retained more ancient material than J. ) 1957, p.195 Moreover, it has been plausibly suggested that in Jeroboam's time the nucleus of the northern religious traditions, known as the Elohist narratives (E), were gathered together around Jacob, a northern patriarchal figure, to express the nationalism of the independent state.<sup>10</sup> (Footnote 10 This is the view of Walter J. Harrelson, who draws attention to the fact that the sites which Jeroboam built - Shechem, Penue and Bethel - were all associated in tradition with the northern patriarch, Jacob.)

1966, p. 380 (footnote added) re date of P "The major challenge to this scholarly consensus [that P in its final form best fits the exilic and post-exilic community] has come from the Jewish scholar Yehezkel Kaufmann. In his important book, The Religion of Israel he maintains that the whole Pentateuch is pre-exilic and specifically that P came before D.