

p. 3 . . . First, in many details remarkable similarities can be observed between the Israelite religion and other ancient Near Eastern religions. It is obvious that the Israelite and Assyrian accounts of the deluge go back to a common ancient deluge tradition. The description of the mythical sea monster Leviathan in Isaiah 27.1 coincides almost word for word with a passage from the ancient Canaanite Ras Shamra texts. These and many other examples show that Israel by no means developed in a religious vacuum, but stood in close relationship to its neighbors in the religious as well as the cultural domain.

p. 5 . . . For a long time the Kuenen-Wellhausen documentary hypothesis was accepted almost universally. According to this theory, the Pentateuch came into existence during the postexilic period through a combination of four source-documents, which precise literary analysis of the present day text can recognize. . . .

p. 6 . . . . .  
. . . For our purposes, it suffices to note that the statements of the Pentateuch about the religion of the patriarchs and of the Mosaic age can by no means be accepted as historically accurate. Even though oral tradition may well have preserved many accurate reminiscences, the power of time to transform the narratives must be reckoned with. The views of later ages have had opportunity to influence them. . . .

Finally, Noth in particular has pointed out that Deuteronomy is not very closely connected with the four other Books of Moses, but rather constitutes an introduction to the so-called Deuteronomistic History (see below).<sup>12</sup> Many scholars have accepted this theory.<sup>13</sup>

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12 M. Noth. Überlieferungsgeschichte des Pentateuch (Stuttgart: Kohlhammer, 1948)  
13 See, e.g., I. Engnell, Gamla Testamenter (Stockholm: Svenska kyrkans diakonistyrelses bokforlag, 1945), I, 209 f.