

Ringgren, Helmer, Israelite Religion trans. by D.R. Green, 1966 (Stuttgart, 1963)

p. 136 The so-called Mosaic decalogue deserves particular mention in this context.³³ It exists in two somewhat different recensions, Exodus 20 and Deuteronomy 5, which clearly go back to a common original. The decalogue is obviously an ancient formula; most scholars today, however, deny its Mosaic origin, since several details presuppose the conditions of a settled population. Of course one must reckon with the possibility that an early prototype has been subjected to later revision; the nucleus of the Decalogue is certainly very old.

p. 174 The sacrifices made for atonement obviously presuppose a very primitive, almost physical conception of guilt and an equally primitive conception of the atoning power of the life of the sacrificial animal sacrificed vicariously. This fact is much more important than the observation that the regulations are contained in a late collection of laws and that the early sources mention this kind of sacrifice rarely if at all.