

Eichrodt, Walther, Theology of the Old Testament, Vol. I, trans. by J. A. Baker (The Westminster Press:Phila.) 1961 from the German Theologie des Alten Testaments, Teil I (sixth edition, 1959)

p.13 Preface to the Fifth Revised Edition

. . . a fundamental opposition to that understanding of the OT which characterizes the developmental theory is maintained throughout the work,

Ch. I OT Theology: The Problem and The Method

p. 31 It is high time that the tyranny of historicism in OT studies was broken and the proper approach to our task re-discovered. This is no new problem, certainly, but it is one that needs to be solved anew in every epoch of knowledge -- the problem of how to understand the realm of OT beliefs in its structural unity and how, by examining on the one hand its religious environment and on the other its essential coherence with the NT, to illuminate its profoundest meaning.

3.29

p. 109 The Cultus

A more serious objection might be raised to an early provenance of the Ark, were the concept of God which it attests in real and unresolvable contradiction with that symbolized by the sacred Tent. The evidence for the latter as a shrine of the Mosaic period is good,<sup>3</sup> and therefore, in opposition to the theory which once held the field,<sup>4</sup> it is not to be regarded merely as a covering for the Ark - of no importance in itself - but as a shrine in its own right.<sup>5</sup> The constructive element in the P 'Tabernacle' tradition is not the invention of the Tent shrine, but the unbreakable association established between the Tent and the Ark.

6.5

3 Ex.33.7-11

4 E.g. Wellhausen, Prolegomena, p. 37

5 First established in detail by E. Sellin, 'Das Zelt Jahves', Alttest. Studien Kittel dargebracht, 1913, pp. 168 ff. For Arabian evidence relating to sacred tents, cf. R. Hartmann, 'Zelt und Lade', ZAW 37, 1917-18, pp. 216 ff.

p. 206 Indeed, the proclamation of the divine Name is so inseparably connected with the revelation of God himself, that different epochs can actually be distinguished by the mere fact of their using different names for God.<sup>1</sup>

1 As in the E and P strata of the Pentateuch.