

Cross, Frank M. "The Priestly Tabernacle" in The Biblical Archaeologist Reader <sup>2</sup> edited by G. Ernest Wright and David Noel Freedman (Chicago: Quadrangle Books, Inc) 1961

p. 203 In recent years the Wellhausen reconstruction of history has undergone sweeping revision. . . .

p.203-4 Today the Old Testament lies in a new setting. The horizons of ancient Near Eastern history have been pushed back. Israelite history can no longer be made to climb the three-flight staircases of Wellhausen's Hegelian reconstruction. While the broad outlines of the Documentary Hypothesis (JE,D,and P) remain intact, and in fact have been strongly supported by the implications of biblical archaeology, the history of Israel requires thorough reinterpretation.

p.204 Data dug up by the spade, documentary and non-documentary, in the period between the wars have transformed our knowledge of the second millennium in Near Eastern history. The milieu of the Patriarchs is no longer shadowy. The Amorite or Proto-Aramean connections of the patriarchs in the region of Harran and Nahor (Nahur) can no longer be doubted. The Cappadocian Tablets (nineteenth century), Babylonian documents from the First Dynasty of Babylon (The Age of Hammurabi, ca. 1830 to the fall of Babylon 1550), and especially the Nuzi Tablets (fifteenth century) and the archives of Mari (eighteenth century) have given remarkable parallels to the mores, the religious practices and background, and the names of the Patriarchs.

Of particular interest are the occurrences of the name Abram in contemporary Babylonian records, and the longer form of the name Hacob (Ya'qub-el) in the records of Chagar Bazar (eighteenth century).

p.205 The name of the patriarchal god, El Shaddai (A.V. "God Almighty"), recorded only in the Priestly strata, accords perfectly in the context of Patriarchal religion in flat contradiction to the views of older scholars (cf. 7). Saddy 'Mountain One' must be associated with similar appellations: Har 'Mountain (-god), an element in the names of Hyksos chieftains who ruled Egypt in the second quarter of the second millennium, and Sur 'Crag' or 'Mountain' known both from the Mari letters and Babylonian records as elements in personal names - and found in the Priestly lists of princes (see § 7). . . . .

p. 205-6 Moses and the leaders of Hebrew elements in Egypt, to judge from their Egyptian names, had become comparatively assimilated into this Egyptian culture. Whether or not Moses was reared as an Egyptian prince, there can be little doubt that he was a cosmopolite of Tanis, the capital city of Egypt. //

p.207 The application of new knowledge drawn from Phoenician and Israelite orthography, and the application of comparative material drawn from the Ugaritic mythological tablets, provide radically new procedures for the analysis and dating of the earliest Old Testament poetry. This method was first applied by W.F.Albright to the Oracles of Balaam, which in their original form are shown to date from the thirteenth or twelfth century. In a similar way, the Song of Deborah (Judges 5), the Song of Moses (Exodus 15), the Blessing of Moses (Deuteronomy 33), Psalm 18 (II Samuel 22), Genesis 49,