

NOTES

CHAPTER I (pp. 1-25)

1. Attention may be drawn to the following recent volumes: G. F. Hasel, *Old Testament Theology. Basic Issues in the Current Debate* (1972; ²1976); R. B. Laurin (ed.), *Contemporary Old Testament Theologians* (1970); and B. W. Anderson (ed.), *The Old Testament and Christian Faith. A Theological Discussion* (1969).

2. E. Jacob, *Theology of the Old Testament* (Eng. Tr., A. W. Heathcote and P. J. Allcock, 1958), p. 11.

3. The origin and history of the discipline are conveniently summarised by H. J. Kraus, *Die biblische Theologie. Ihre Geschichte und Problematik* (1970).

4. Cf. esp. M. Hengel, *The Son of God* (Eng. Tr., John Bowden, 1976).

5. G. L. Bauer, *Theologie des Alten Testaments* (1796). Cf. H. J. Kraus, *op. cit.*, pp. 88-91.

6. J. S. Semler, *Abhandlung von freier Untersuchung des Kanon* (4 Vols, Halle, 1771).

7. G. Hornig, *Die Anfänge der historisch-kritischen Theologie (Forschungen zur systematischen Theologie und Religionsphilosophie 8)* (Lund/Göttingen, 1961), p. 75.

8. Cf. B. S. Childs, *Biblical Theology in Crisis* (1970); J. A. Sanders, *Torah and Canon* (1973); and D. A. Knight (ed.), *Tradition and Theology in the Old Testament* (1977), pp. 259-326.

9. For the New Testament's interpretation of the Old, cf. F. F. Bruce, *This is That. The New Testament Development of Some Old Testament Themes* (1976); R. Longenecker, *Biblical Exegesis in the Apostolic Period* (1975); and A. T. Hanson, *Jesus Christ in the Old Testament* (1965).

CHAPTER 2 (pp. 26-52)

1. The general picture of the growth of the Old Testament from smaller to larger literary units is usefully described by K. Koch, *The Growth of the Biblical Tradition. The Form-Critical Method* (Eng. Tr., S. M. Cupitt, 1969).

2. One of the strongest attempts to do this is to be found in R. Kittel, *Great Men and Movements in Israel* (Eng. Tr., C. A. Knoch and C. D. Wright, 1925). The work by Fleming James, *Personalities of the Old Testament* (1939) follows very closely that by Kittel.

3. B. Duhm, *Die Theologie der Propheten* (Bonn, 1875).

4. The different approaches appear very markedly between the theologies of G. von Rad and W. Eichrodt. Cf. D. G. Spriggs, *Two Old Testament Theologies (SBT Second Series 30)* (1974).

5. The theory is closely associated with the name of G. von Rad. Cf. his *Old Testament Theology* (Eng. Tr., D. M. G. Stalker, 1962), Vol. I, pp. 121-8. Criticisms are expressed by L. Rost, 'Das kleine geschichtliche

Credo', in *Das kleine Credo und andere Studien zum Alten Testament* (Heidelberg, 1965), pp. 11-25; and N. Lohfink, 'Zum "kleinen geschichtlichen Credo"', *Dtn.* 26, 5-9', *Theologie und Philosophie* 46 (1971), pp. 19-39.

6. For the main ideas and institutions associated with the presence of God in the Old Testament, see my book *God and Temple* (1965).

7. The main features of Israelite worship are described in H. H. Rowley, *Worship in Ancient Israel. Its Form and Meaning* (1967); and H. J. Kraus, *Worship in Israel. A Cultic History of the Old Testament* (Eng. Tr., G. Buswell, 1966).

8. For such terminology, cf. the articles in E. Jenni and C. Westermann (eds), *Theologische Handwörterbuch zum Alten Testament*, (2 Vols, Stuttgart/Zürich, 1971, 1976).

9. Cf. esp. L. Lévy-Bruhl, *Primitive Mentality* (Eng. Tr., L. A. Clare, 1923).

10. J. Pedersen, *Israel. Its Life and Culture* (Vols I-II, 1926); (Vols III-IV, 1940).

11. For myth, cf. G. S. Kirk, *Myth. Its Meaning and Functions in Ancient and Other Cultures* (1970); and E. Cassirer, *Language and Myth* (Eng. Tr., S. K. Langer, 1946).

12. Cf. J. W. Rogerson, *Myth in the Old Testament* (*BZAW* 134), (Berlin, 1974).

CHAPTER 3 (pp. 53-78)

1. The question is dealt with very helpfully by S. Herrmann, *Israel in Egypt*, (Eng. Tr., M. Kohl), *SBT* Second Series 27 (1973).

2. Cf. H. H. Rowley, *The Faith of Israel* (1956), pp. 72, 180 ff.

3. For the ideas of God in the Old Testament, cf. R. C. Dentan, *The Knowledge of God in Ancient Israel* (1968), esp. pp. 125-96.

4. For the understanding of holiness, especially in its cultic aspects, cf. J. Pedersen, *Israel. Its Life and Culture* (Vols III-IV), pp. 198-263; and N. H. Snaith, *Distinctive Ideas of the Old Testament* (1944), pp. 21-50; cf. also O. R. Jones, *The Concept of Holiness* (1961).

5. For this name and its interpretation in Judaism and Christianity, cf. G. H. Parke-Taylor, *Yahweh: The Divine Name in the Bible* (1975).

6. For a summary of the main possibilities regarding its origin, cf. J. P. Hyatt, *Exodus* (1971), pp. 75-8.

7. For this problem, see F. M. Cross, *Canaanite Myth and Hebrew Epic* (1973), pp. 1-75; and W. F. Albright, *Yahweh and the Gods of Canaan* (1968), pp. 47 ff.

8. H. H. Rowley, *The Faith of Israel*, p. 48.

9. Cf. J. Abelson, *The Immanence of God in Rabbinical Literature* (1912).

10. See esp. A. Weiser, *The Psalms* (Eng. Tr., H. Hartwell, 1962); cf. also Jörg Jeremias, *Theophanie. Die Geschichte einer alttestamentlichen Gattung* (*WMANT* 10) (Neukirchen-Vluyn, 1965).

11. For this aspect of the understanding of God, see esp. C. J. Labuschagne, *The Incomparability of Yahweh in the Old Testament* (*Pretoria Oriental Series* V, 1966).

12. For the emergence of monotheism, see H. H. Rowley, 'Moses and Monotheism', in *From Moses to Qumran. Studies in the Old Testament* (1953), pp. 35-63.

CHAPTER 4 (pp. 79-103)

1. The dominant theory has been that of an amphictyony in which the twelve tribes participated in worship at a central sanctuary. Cf. M. Noth, *Das System der Zwölf Stämme Israels* (BWANT IV:1) (Stuttgart, 1930). Criticisms of this view are expressed by A. D. Mayes, *Israel in the Period of the Judges* (SBT Second Series 29) (1974); and C. H. J. De Geus, *The Tribes of Israel* (Assen/Amsterdam, 1976).

2. G. Buccellati, *Cities and Nations of Ancient Syria* (*Studia Semitica* 26) (Rome, 1967).

3. See note 1 above. Reference may also be made to M. Noth, *A History of Israel* (Eng. Tr., P. R. Ackroyd, rev. ed., 1960).

4. Cf. H. G. M. Williamson, *Israel in the Books of Chronicles* (1977).

5. For this theology of election, cf. H. H. Rowley, *The Biblical Doctrine of Election* (1951).

6. In this respect considerable modification is now required of the position advocated in my book *God and Temple* (1965), pp. 40 ff.

7. For the concept of the land, see W. D. Davies, *The Gospel and the Land. Early Christianity and Jewish Territorial Doctrine* (1974); and W. Brueggemann, *The Land* (1974).

8. Cf. R. Martin-Achard, *A Light to the Nations* (Eng. Tr., J. Penney Smith, 1962).

9. A very extensive literature now exists dealing with the vocabulary and concept of covenant. See esp. D. R. Hillers, *Covenant. The History of a Biblical Idea* (1969); D. J. McCarthy, *Old Testament Covenant. A Survey of Current Opinions* (1972); E. Kutsch, *Verheissung und Gesetz. Untersuchungen zum sogenannten 'Bund' im Alten Testament* (BZAW 131), (Berlin/New York, 1973); L. Peritt, *Die Bundestheologie im Alten Testament*, (WMANT 36) (Neukirchen/Vluyn, 1969); and P. Buis, *La notion de l'alliance dans l'Ancien Testament* (Paris, 1976).

10. For the background and theology of the book of Deuteronomy, see my book *God's Chosen People* (1968).

11. This development is studied in detail in the work by L. Peritt, *Die Bundestheologie im Alten Testament* (1969).

12. This aspect of Israel's covenant tradition is dealt with in my book *Abraham and David. Genesis XV and its Meaning for Israelite Tradition* (SBT Second Series 5) (1968).

13. J. Begrich, 'Berit. Ein Beitrag zur Erfassung einer alttestamentlichen Denkform', *ZAW* 60 (1944), pp. 1-11 = *Gesammelte Studien zum Alten Testament*, ed. W. Zimmerli (*Th.B.*21) (Munich, 1964), pp. 55-66.

14. E. Kutsch, *Verheissung und Gesetz*, pp. 6-27.

15. G. E. Mendenhall, 'Covenant', in *The Interpreter's Dictionary of the Bible* (1962), Vol. I.

16. An attempt to trace the earlier development of this is made by J. Halbe, *Das Privilegrecht Jahwes. Ex. 34, 10-26* (FRLANT 114). (Göttingen, 1975).

17. J. Halbe, op. cit., finds evidence of such earlier usage in Exod. 34.10, 27, but the validity of this is contested.

18. For the tension between the conditioned/unconditioned features of Israel's covenant theology in its relation to prophecy, see J. Bright, *Covenant and Promise. The Future in the Preaching of the Pre-exilic Prophets* (1977).

19. Cf. my book *Abraham and David*, pp. 79 ff.

CHAPTER 5 (pp. 104-130)

1. For the understanding of the Old Testament as law, see P. Grelot, *Le sens chrétien de l'Ancien Testament* (Bibliothèque de Théologie Vol. 3) (Tournai, 1962), pp. 167-208.

2. Cf. J. A. Sanders, *Torah and Canon* (1973).

3. The question of the meaning and use of *tôrâh* is discussed extensively by G. A. Ostborn, *Torah in the Old Testament. A Semantic Study* (Lund, 1945).

4. Cf. J. A. Sanders, *Torah and Canon*, pp. 36 ff.

5. Cf. my book *God's Chosen People*, pp. 89-105.

6. See esp. R. Rendtorff, *Das überlieferungsgeschichtliche Problem des Pentateuch* (BZAW 147) (Berlin/New York, 1977).

7. This is most evident in the work of G. von Rad, *Old Testament Theology* (Eng. Tr., D. M. G. Stalker, Vol. 1, 1962; Vol. 2, 1965).

8. Cf. W. Eichrodt, *Theology of the Old Testament* (Eng. Tr., J. A. Baker), Vol. I (1961), pp. 36 ff.

9. Cf. my article 'Covenant and Canon in the Old Testament', in *Creation, Christ and Culture. Studies in Honour of T. F. Torrance* (ed. R. W. A. McKinney, 1976), pp. 1-12.

10. For this theme a useful brief study is given by W. Zimmerli, *The Law and the Prophets* (Eng. Tr., R. E. Clements, 1965); cf. also R. V. Bergren, *The Prophets and the Law* (Monographs of the Hebrew Union College IV, 1974).

11. Cf. my book *Prophecy and Tradition* (1975), pp. 8-23, and the literature cited there.

12. Cf. esp. R. V. Bergren, *The Prophets and the Law*, pp. 181 ff.

13. Cf. my *Prophecy and Tradition*, pp. 8 ff.

14. Cf. J. Weingreen, *From Bible to Mishna* (1976).

15. Philo, *De Decalogo; De Specialibus Legibus* (Loeb Edition, Eng. Tr., F. H. Colson, 1937).

16. Cf. J. Neusner, *The Idea of Purity in Ancient Judaism* (Studies in Judaism in Late Antiquity I, Leiden, 1973), esp. pp. 72 ff.

CHAPTER 6 (pp. 131-154)

1. Cf. P. Grelot, *Sens chrétien de l'Ancien Testament*, pp. 327-403.

2. For the significance of this in regard to the interpretation of prophecy, see my article 'Patterns in the Prophetic Canon', in *Canon and Authority*.

Essays in Old Testament Religion and Theology (ed. G. W. Coats and B. O. Long, 1977), pp. 42-55.

3. Cf. J. G. Herder, *The Spirit of Hebrew Poetry* (Eng. Tr., J. Marsh, 2 Vols, Burlington, Vt., 1833; reprinted in one vol. Naperville, 1971). See also E. Schmsdorf, *Die Prophetenauslegung bei J. G. Eichhorn* (Göttingen, 1971).

4. Cf. F. F. Bruce, *Biblical Exegesis in the Qumran Texts* (1960).

5. For the conception of the Remnant in the Old Testament and interpretation of these passages, see G. F. Hasel, *The Remnant. The History and Theology of the Remnant Idea from Genesis to Isaiah* (Andrews University Monographs. Studies in Religion Vol. V, Berrien Springs, 1974).

6. Cf. my essay 'Patterns in the Prophetic Canon', passim.

7. G. von Rad, *Old Testament Theology*, Vol. II, p. 138.

8. H. Barth, *Israel und das Assyrienreich in den Nichtjesajanischen Texten des Protojesajabuches* (Diss. Hamburg, 1974).

9. Cf. J. Bright, *Covenant and Promise*, pp. 92 ff.

10. Cf. G. Vermes, *The Dead Sea Scrolls in English* (1962), p. 245.

11. For the origin of apocalyptic and its relation to prophecy, see P. D. Hanson, *The Dawn of Apocalyptic. The Historical and Sociological Roots of Jewish Apocalyptic Eschatology* (1975).

12. Cf. G. Vermes, *The Dead Sea Scrolls in English*, pp. 230-40.

13. Cf. A. Bentzen, *King and Messiah* (ed. G. W. Anderson, 1970); and T. N. D. Mettinger, *King and Messiah. The Civil and Social Legitimation of the Israelite Kings* (Coniectanea Biblica. Old Testament Series 8, Lund, 1976).

14. See above, note 10.

15. For this process of scriptural interpretation in Judaism, see the study by G. Vermes, *Scripture and Tradition in Judaism* (Leiden, 1961).

16. Cf. G. von Rad, *Old Testament Theology*, Vol. II, pp. 357 ff.

CHAPTER 7 (pp.155-178)

1. Cf. for this position, H. H. Rowley, *The Unity of the Bible* (1953), pp. 90 ff.

2. Cf. R. Bultmann, 'The Significance of the Old Testament for the Christian Faith', in *The Old Testament and Christian Faith* (ed. B. W. Anderson, 1963), pp. 8-35.

3. George Smith, *The Chaldean Account of Genesis* (1876).

4. For this movement, see esp. A. Jeremias, *The Old Testament in the Light of the Ancient East. Manual of Biblical Archaeology* (Eng. Tr., C. L. Beaumont, 2 Vols, 1911). See also A. Jeremias, *Die Panbabylonisten. Der Alte Orient und die ägyptische Religion (Im Kampfe um den Alten Orient I, Leipzig, 1907)*.

5. See esp. S. H. Hooke (ed.), *Myth and Ritual* (1933); *idem* (ed.), *The Labyrinth* (1935); *idem* (ed.), *Myth, Ritual and Kingship* (1958). For a criticism of these positions, cf. H. Frankfort, *Kingship and the Gods* (1948); *idem*, *The Problem of Similarity in Ancient Near Eastern Religions* (1951). A mediating perspective is to be found in H. Ringgren, 'The Impact of the Ancient Near East on Israelite Tradition', in *Tradition and Theology in the Old Testament* (ed. D. A. Knight, 1977), pp. 31-46.

6. Cf. R. de Vaux, *Studies in Old Testament Sacrifice* (1964); H. Ringgren, *Sacrifice in the Bible* (*World Christian Books* 42) (London, 1962).
7. Cf. *my God and Temple*, pp. 40 ff.
8. H. J. Kraus, *Worship in Israel* (Eng. Tr., G. Buswell, 1965), pp. 201 ff.
9. Cf. F. M. Cross, *Canaanite Myth and Hebrew Epic* (1973), pp. 44 ff.
10. Cf. W. F. Albright, *Yahweh and the Gods of Canaan* (1968), pp. 47 ff.
11. For the interpretation of this commandment, see J. J. Stamm and M. E. Andrew, *The Ten Commandments in Recent Research* (*SBT Second Series* 2) (1967), pp. 81 ff.
12. For the differing portrayals of Moses in the Old Testament, see G. von Rad, *Moses* (*World Christian Books* 32) (1960).
13. Cf. I. Maybaum, *Dialogue between Jew, Christian and Muslim* (1973); H. P. Smith, *The Bible and Islam* (1897); A. Geiger, *Judaism and Islam* (Eng. Tr. F. M. Young, 1898; rep. New York, 1970).
14. C. G. Montefiore, *The Old Testament and After* (1923), p. 299.
15. E. Jacob, *Theology of the Old Testament*, p. 12.
16. *ibid.*, pp. 12-13.
17. Cf. Montefiore, *op. cit.* pp. 292 ff.
18. Cf. G. Wingren, *Creation and Law* (Eng. Tr., R. Mackenzie, 1961).

CHAPTER 8 (pp. 179-200)

1. The question of the historical figure of Moses in modern research is dealt with by E. Osswald, *Das Bild des Moses in der kritischen alttestamentlichen Wissenschaft seit Julius Wellhausen* (*Theologische Arbeiten* XVIII, Berlin, 1956); a conservative presentation of his work is to be found in D. M. Beegle, *Moses. The Servant of Yahweh* (1972).
2. I am thinking here especially of J. Bright, *A History of Israel* (1958, ²1974).
3. Cf. N. K. Gottwald, *A Light to the Nations, An Introduction to the Old Testament* (1959); and B. W. Anderson, *The Living World of the Old Testament* (²1975).
4. See esp. F. F. Bruce, *This is That. The New Testament Development of Some Old Testament Themes* (1976).
5. For Luther, see esp. H. Bornkamm, *Luther and the Old Testament* (Eng. Tr., E. W. and R. C. Gritsch, 1969); for Calvin, see A. J. Baumgartner, *Calvin Hébraïsant et interprète de l'Ancien Testament* (Paris, 1889).
6. This is the immensely valuable work by L. Diestel, *Geschichte des Alten Testaments in der christlichen Kirche* (Jena, 1869).
7. Cf. F. Hesse, *Das Alte Testament als Buch der Kirche* (Gütersloh, 1966), pp. 90 ff.
8. A. Causse, *Israel et la vision de l'humanité* (Paris/Strasbourg, 1924).
9. Cf. W. Zimmerli, *The Old Testament and the World* (Eng. Tr., J. J. Scullion, 1976).
10. Cf. T. R. Henn, *The Bible as Literature* (London, 1970).