CHAPTER I (pp. 1-25)


CHAPTER 2 (pp. 26-52)


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.


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


**CHAPTER 3 (pp. 53–78)**


CHAPTER 4 (pp. 79–103)


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


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).


**CHAPTER 5 (pp. 104–130)**


**CHAPTER 6 (pp. 131–154)**


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*. 
NOTES


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


8. H. Barth, Israel und das Assyrireich in den Nichtjesajischen Texten des Protojesajabuches (Diss. Hamburg, 1974).


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).


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


CHAPTER 7 (pp.155-178)


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.


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).


6. This is the immensely valuable work by L. Diestel, *Geschichte des Alten Testaments in der christlichen Kirche* (Jena, 1869).


