

**TABLE 5.1 STRUCTURAL ELEMENTS OF THE SUZERAINTY TREATY FORM\***

1. Preamble or title of the author/superior party to the treaty  
(Exod. 20:2a; Deut. 5:6a; Josh. 24:2a)
2. Historical prologue or antecedent history of relations between the treaty partners.  
(Exod. 20:2b; Deuteronomy 1–3, 5:6b, Josh. 24:2b-13)
3. Stipulations stating the obligations imposed upon the vassal or inferior party to the treaty.  
(Exod. 20:3-17; Deut. 5:7-21; 12–26; Josh. 24:14)
4. Provision for deposit of the treaty text in a temple and periodic public reading  
(Exod. 25:21; 40:20; Deut. 10:5; 27:2-3; 31:10-11)
5. Lists of gods (or elements of nature/people) as witnesses to the treaty  
(Josh. 24:22, 27; Isa. 1:2; Micah 6:1-2)
6. Curses and blessings invoked for disobedience/obedience to the treaty stipulations  
(Deuteronomy 27–28)
7. Oath by which the vassal pledges obedience to the treaty  
(Exod. 24:3; Josh. 24:24)
8. Solemn ceremony for formalizing the treaty  
(Exod. 24:3-8)
9. Procedure for initiating sanctions against a rebel vassal  
(Hosea 4:1-10; Isa. 3:13-15)

\*The elements of the suzerainty treaty form and the biblical covenant citations are drawn chiefly from K. Baltzer, D. J. McCarthy, G. E. Mendenhall, and P. A. Rieman.

that was striving to establish the legitimacy of its leadership in a restored Judahite community (see pp. 273–79). The P stipulations of Exodus, Leviticus, and Numbers cannot have come directly from the time of Moses. For one thing, Aaron and his family are given an eminence among the priests that contradicts his more limited role in the JE traditions and that corresponds temporally with later elevation of the Aaronic priests (see pp. 280–84, 298–301). Some elements in P, however, are older than the source as a whole and may go back at least to tribal times, if not to Moses, in their nuclear form: (1) socioeconomic and ritual laws

in the Holiness Code (see Web Table H, 93C and G); (2) census data that may refer to old army musters (see Web Table H, 95 and 113); (3) details concerning the tabernacle that may accurately reflect an ancient tent shrine (see Web Table H, 86E; see also pp. 120–23).

#### *Collections of Customary Socioeconomic and Religious Laws*

The so-called law codes of Exod. 20:22–23:19 and Deuteronomy 12–26 are compilations of case law precedents for specific aspects of civil and religious life. The so-called Covenant Code of Exod. 20:22–23:19 was probably compiled