

it comes from, ~~and~~ I ~~was~~ noticed that earlier in the book he tells about the origin of a Hebrew, and of the Hebrew religion, and he lists ~~in~~ back here a series of five stages, I ~~don't~~ believe, at least five stages, can be distinguished in the growth of the Hebrew religion, page ~~79~~ 79, ff. Now ~~where~~ does he get the idea of these five stages, what do we know about the growth of the Hebrew religion. Well we've got this book which contains the writings of Moses, and the writings of Moses tell us about the creation of ~~the~~ world, and what occurred after that time, and then it goes on, and gives us the writing of the prophets, and from that we can learn ~~what~~ what the Hebrews believe, we have no other source, and so when you say that five stages can be developed, in the growth of the Hebrew religion, there are two sources for it. One is your imagination, somebody's imagination, ~~and~~ the other is to take some statements out of here and fit them into your ideas. Well, now, he says, the first ~~stage~~ stage, the pre-mosaic stage is characterized by animism, the worship of spirits, and so on. Well, he gives a footnote. What is the evidence of it. He says numerous relic of the early beliefs and practices are preserved in the O.T., for ~~the~~ example the reference in Deut. 33:16 to the Lord as "Him that dwelt in the bush." Well, Moses, we are told in Exodus, was called by God causing a fire in a bush, and the bush burning was not consumed, and it showed a wonderful miracle, it showed him how God was protecting the Hebrew people, though they were under terrific persecution, they were not consumed, and God was going to bring them out from Egypt, and that was what was referred to there. It doesn't show anything about any worship of trees, any animism, anything like that. It is that kind of evidence that he has to bring from here to try to get an animistic statement, and there is no ....4....whatever. It is purely imaginary. Then he goes on ~~the~~ to the second stage which lasts from the 12th century B. C. to the 9th, is frequently designated the stage of national monolatry. The term may be defined as the exclusive worship of one God, but without any denial that other gods exist, due chiefly to the influence of Moses, the Hebrews gradually adopted their national deity during this period, the God whose name appears to have been written, JHWH, I don't know why he should say name appears to have been written, because it occurs in the Bible hundreds of times, and always written that way, JHWH. How it was pronounced, no one knows,