

III. Albright's confidence in biblical source materials (pp. 33-47; 189-93; 292-300).

"We can hardly ... be surprised to find archaeological discoveries confirming Israelite tradition almost always, as far as they go." (p. 43) ... "As critical study of the Bible is more and more influenced by the rich new material from the ancient Near East we shall see a steady rise in respect for the historical significance of now neglected or despised passages and details in the Old and New Testaments". (p. 47)

The validity of the Bible narratives as historical documents is bulwarked by (1.) a knowledge of the continuing strength of oral tradition in the Orient; (2) the modern study of categories of literary style; (3.) an understanding of the Oriental reverence for the written word, and (4.) an understanding of what might legitimately be added to a transmitted tradition. (pp. 33-47)

IV. Albright's view of the Mosaic system (passim)

"It is absurd to deny that Moses was actually the founder of the Israelite commonwealth and the framer of Israel's religious system. This fact is emphasized so unanimously by tradition that it may be regarded as absolutely certain."(p.196)

Mosaism represents an "abrupt break with the past, an evolutionary mutation. ... Mosaism changed slowly but surely in the following generations, until gradual evolution was violently, by the Prophetic movement, with a zeal to restore primitive Mosaism. It was partly successful in eliminating elements which it considered abuses and wholly successful in restoring Israelite piety." (p. 86)

Pp. 197-207 present the elements of Israelite religion which Albright credits to Moses: Yahweh in a clear-cut and developed concept, the Tabernacle and the Ark, animal sacrifice, and the apodictic law.

The "decimation of the Canaanites by the Israelites of the Conquest prevented the complete fusion of the two kindred folk which would almost inevitably