

have depressed Yahwistic standards to a point where recovery was impossible."

(p. 214)

"It is highly improbable that dominant circles in Israel were 'henotheistic' in the time of the Judges, since the spirit of Moses and his influence were still alive and victories over the Canaanites were too recent and too impressive to permit them to subordinate Yahweh to the Canaanite cosmic lord of heaven."

(pp. 219-220)

The process of Canaanization reached a climax under Solomon. (p. 225)

The Divided Monarchy: - "At this dangerous moment in the history of Yahwism when its pristine purity threatened to be violated by the Canaanizing encroachments of temple-cult, ... came the prophetic movement like a refreshing west wind ... dispersing the stagnant air of the sirocco." (p. 230)

The Prophets sought a return to the earlier pure form of Yahwism. "We see in Amos a worthy successor of Elijah, a man on fire with zeal for a revival of religion and of social morality, to whom the Canaanizing practices of official Yahwism were almost as abhorrent as were specifically pagan rites, but he was no religious innovator, much less the earliest monotheistic teacher of Israel. ...

Hosea's ideal is a return to the simple semi-nomadic life of antiquity." (p. 239)

... "The materials contained in the book [of Deuteronomy] were really believed to go back to Moses and probably do reflect, in general, a true Mosaic atmosphere."

(p. 244). ... "In two respects Deutero-Isaiah marks the culmination of the Mosaic movement as such: in his clear-cut and sweeping definition of the concept of ethical monotheism and in his doctrine of vicarious suffering." (p. 250).

"Mosaism is a living tradition, an integrated organismic pattern, which did not change in fundamentals from the time of Moses until the time of Christ".

(p. 309)