

- IV. Religion of Canaanites. 175-179
- a. Importance of Ugarit texts.
    - 1. Very early in content.
    - 2. Applicable to Phoenicia and Palestine.
    - 3. Show full religious and mythological system.
  - b. Canaanite gods.
    - 1. El and Ashirat at head of pantheon.
    - 2. Baal = Hadad = Al'iyān active god.
    - 3. Gods and goddesses of fertility.
  - c. Fertility and revivification in Ugarit epics.
  - d. Sacrificial ritual like later Israelite.
- D. Hebrew background of Israelite origins. 179-184
- I. Geographical and ethnic background.
    - a. Hebrew origins near Harraṅ in northern Mesopotamia confirmed by
      - 1. Congruence of names in Mari documents,
      - 2. Customary law visible in Nuzi documents, and
      - 3. Mythological inheritance from Mesopotamia.
    - b. Ethnic and linguistic relations complicated.
      - 1. Aramean affinities clouded.
        - A'. Patriarchs may have spoken Aramean before Canaanite-Hebrew.
      - 2. Probable relations with mixed, landless "Apiru.
    - c. Pre-Mosaic history.
      - 1. Patriarchs appear to have been real persons.
        - A'. Discovery corroborates Patriarchal stories in general.
      - 2. Sojourn in Egypt must be historical.
        - A'. A binding tradition.
        - B'. Egyptian names of Moses and the Aaronids.
        - C'. Clear connection with Hyksos movement.
  - II. Religious background. 184-189
    - a. Names provide key to gods of pre-Mosaic times.
      - 1. Names contain an invocation to a deity at child's birth.
    - b. Principle Israelite deity was mountain thunder-god (Baal = Hadad = Shaddai).
    - c. Early Hebrew triad may have been El, a mother goddess, and son Shaddai, as well as other gods.
    - d. Patriarchal group had family relation to its deity.
      - 1. Each head of a clan had right to choose his own god.
      - 2. Tribal and personal religion was related to same deity.
- E. The religion of Moses. 189-193
- I. Documentary sources are reliable.
    - a. J and E official versions of 11th century, written down between 925 and 750.
    - b. Variation from original tradition unlikely.
    - c. P is from a scribal circle and was probably transmitted carefully.
  - II. Historical situation confirmed by non-Biblical material. 193-196
    - a. Moses a Hebrew, born and trained in Egypt.
    - b. Excavations corroborate story of the Oppression.
    - c. Exodus ca. 1290, Conquest of Canaan perhaps 1250-1200.
    - d. Sinai, Midian, and Negeb without sedentary population before 10th century.
      - 1. But Edom was beginning to have towns, and
      - 2. Sinai and Midian had worked mines.
  - III. The Monotheism of Moses. 196-203
    - a. Moses founder of Israelite commonwealth and framer of religious system.
      - 1. Tradition compelling.