

- b. Moses' god Yahweh.
 - 1. Name an abbreviation meaning "He causes to be."
 - A'. The creator of all.
 - 2. Yahweh stood alone, without other gods.
 - A'. Was cosmic, universal.
 - B'. Not restricted to one mountain or one shrine.
 - 3. Was consistently anthropomorphic.
 - A'. It is necessary to slough off early Patriarchal stories.
 - B'. Anthropomorphism necessary for early worshipper's understanding.
 - 4. Was always aniconic.
 - A'. Stood in contrast to other religions, with representations of deity. 203-205
- c. Portable Tabernacle and Ark of Covenant have nomadic parallels./
- d. Animal sacrifice part of all West-Asiatic religions.
 - 1. Deity in family-table relation to worshippers.
 - 2. Propitiatory gifts to deity.
 - 3. Substitutional sacrifice and scapegoat freed people from dues or sins.
- e. Law attributed to Moses (Alt).
 - 1. Casuistic law traceable to early Sumerian codes.
 - A'. Book of Covenant 9th century in present form, but
 - B'. Probably goes back to older Canaanite prototype.
 - I'. Presupposes sedentary conditions.
 - 2. Apodictic law unique and original in Israel.
 - A'. Ten Commandments, curses, etc., categorical
 - I'. "Thou shalt not ---, because Yahweh so wills".
 - B'. Nothing in apodictic law conflicts with Mosaic times.
 - I'. May be nomadic.
 - II'. To be recited at Feast of Tabernacles at Shechem.
- f. The Torah ("teaching") of Moses. 205-207
 - 1. Possible Egyptian elements.
 - A'. God sole creator.
 - B'. International, cosmic god.
 - C'. Monotheism.
 - D'. Yet Israel revolted against grosser externals of Egyptian religion.
 - 2. Older Hebrew elements.
 - A'. Personal relation between god and worshipper.
 - B'. Contractual (covenant) relations between god and his tribe.
 - C'. Storm-mountain aspects of god.
 - D'. Mythology of Patriarchal times.
 - 3. West-Semitic (Canaanite) elements at first strikingly absent.
- g. Monotheism of Moses.
 - 1. Sole god, creator and universal.
 - 2. No sex or mythology.
 - 3. Anthropomorphic, but aniconic.

CHAPTER V - CHARISMA AND CATHARSIS

(Judges thru the Prophets; the Prophetic movement a reformation)

- A. The sources on 13th to 4th century reliable. 208-210
 - I. Discovery corroborates documentary sources.
 - II. Traditional material well transmitted.
 - III. Prophetic anthologies need only an easy readjustment.