

V. Albright's belief that Moses was a monotheist (pp. 196-207)

"If by 'monotheist' is meant a thinker with views specifically like those of Philo Judaeus or Rabbi Aqiba, [etc.] , Moses was not one. If, on the other hand, the term 'monotheist' means one who teaches the existence of only one God, the creator of everything, the source of justice, who is equally powerful in Egypt, in the desert, and in Palestine, who has no sexuality and no mythology, who is human in form but cannot be seen by human eye and cannot be represented in any form - then the founder of Yahwism was certainly a monotheist". (p. 207) ... "The tradition of Israel represents Moses as a monotheist; the evidence of ancient Oriental religious history, combined with the most rigorous treatment of Israelite literary sources, points in exactly the same direction. ... Moses was as much a monotheist as Hillel, though his point of view may have been different in detail". (p. 309).

["Much of the onslaught on early Israelite monotheism comes from scholars ... who deny that orthodox trinitarian Christianity, ... orthodox Judaism and orthodox Islam are monotheistic. ... No standard 'dictionary' definition of monotheism was ever intended to exclude orthodox Christianity. ... The henotheistic form (of Israelite religion) constructed by scholars sinks below the level attained in the surrounding ancient Orient, where the only alternatives were ploytheism or practical monotheism, henotheism being apparently unknown. There is nothing to show that the early Israelites were either ethically or religiously below their contemporaries." (Journ. Bib. Lit., LIX - 1940 - p. 112)]

VI. Albright's view of the Prophets of Israel as reformers (pp. 221-55)

The Prophetic Movement does not represent revolution or religious innovation. It represents a puritanical recall to an earlier simplicity and purity of faith. (pp. 86, 309)