

- c. Competition for Empire.
  - 1. Egypt vs. Mitanni, 1500-1400.
  - 2. Hatti vs. Mitanni, 1420-1370.
  - 3. Hatti vs. Egypt, 1320-1280.
  - 4. Peace treaty, 1280.
- C. Religious and intellectual background, 1600-1200 157-160
  - I. The First Internationalism.
    - a. Fluent exchange of letters throughout Near East.
      - 1. Accadian the lingua franca.
      - 2. Consequent exchange of culture and science.
    - b. Flow of religion across national borders.
      - 1. Exchange or equation of deities and myths.
  - II. Movement toward monotheism. 160-165
    - a. Previous tendencies.
      - 1. A cosmic "high" god was universal.
        - A'. E.g., Amon and Ashur for all the world.
      - 2. Different cultic forms of one god lead to theological universalism.
        - A'. Use of plural (e.g., elôhîm) meant all the different manifestations of a deity.
      - 3. Practical monotheism eliminated all but one god from effectiveness.
        - A'. E.g., all the gods were listed as forms of Marduk, and
        - B'. All the gods were listed as parts of body of Enlil.
    - b. True monotheism appeared in Aten movement in Egypt, ca. 1400. 165-170
      - 1. Sun disc was only god.
        - A'. Probably Heliopolitan in origin.
          - I'. Akhnaton only a tool in movement.
        - B'. Other gods and old mythology suppressed.
      - 2. Too remote from times for success.
        - A'. Ran counter to interests of old cults.
        - B'. Emphasis on "truth" ended in emphasis on pleasure.
          - I'. Flattery of king.
          - II'. Ignorance of social justice.
          - C'. Although defeated, doctrine affected later generations.
      - 3. Reaction against Aten movement.
        - A'. Increase in power of Amon priesthood in Upper Egypt.
        - B'. Increase in power of Seth cult in Lower Egypt.
          - I'. Seth was equated with Baal.
          - II'. This increased international, universal trend.
  - III. Growth of individual responsibility and emphasis on personality. 170-175
    - a. Egypt.
      - 1. Negative Confession of Book of Dead.
        - A'. Denial of sins against gods, king, and men.
        - B'. Considerable moral force, but
          - I'. Emphasis on after-life;
          - II'. Magic very strong, and
          - III'. Corrupt officialdom very clear.
      - 2. Personal piety, 1300-1100.
        - A'. High point of attachment of individual to god.
    - b. Mesopotamia.
      - 1. Incantatory rituals to cure sickness.
        - A'. Listed all possible contributory sins.
          - I'. Relation between sin and punishment.
        - B'. Family organization more effective than in Egypt.