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Where do our ideas come from?, 1934.

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WHERE DO OUR MORAL IDEAS COME FROM?
With Special Reference to Professor Breasted's Book
"The Dawn of Conscience"

By
Rabbi Abba Hillel Silver
At
The Temple
on
Sunday morning, February 25, 1934.

The moral ideas, my friends, come, of course, from within the life of the human race. They are the result of long living over vast stretches of time on the part of mankind. ~~These~~ moral ideas have come to us because mankind through his long process of trial and error has discovered what is socially desirable and what is socially undesirable -- in other words, what is good and what is bad.

In the Olden Days men believed that their moral ideas and conceptions of right and wrong came to us through some form of miracles, revelations, in dreams or visions. Our study of races, of primitive passions, convinces us that this is not the case. Whatever man knows has come to him out of his own heart and oftentimes with bitter and costly experience. In nature there is neither a within nor a without. It is all one sphere, one world to the religious man, whose creator is God.

Men have speculated as to when the dawn of man's moral life took place, when man actually became conscious of his inner and his moral life. At first man was quite unconscious of moral ethics. Primitive man was not given to introspection nor to any abstract thinking. He lived according to the habits of his tribe. What was socially accepted was socially mandatory. He did not reflect on his inner life, nor upon the value or meaning or sanction

of his conduct.

But there soon came a time in the development of the human race when man became quite conscious of his relations, in terms of moral relations, with his fellow men, when man became inquiring, analytical, when he began to ask the meaning of certain things when he became a moral being. Just when that began is problematic. Our data will have to be the earliest documents of man's moral life. These date back about 5000 years and these documents are the documents of the Egyptians. Professor Breasted who recently wrote a very interesting and stimulating book called "The Dawn of Conscience" conjectures that the beginning of man's conscious moral life, took place somewhere around the year 5000 B.C.E. and that it took place in the Valley of the Nile. Dr. Breasted is a great archaeologist, a great Egyptologist and has devoted many years of his life to the deciphering of the hieroglyphics of the ancient records of the Egyptian people. It is therefore readily understood that the central interest of Dr. Breasted would be in Egypt as the home of the original moral speculation of the human race and one can readily understand the temptation to such a man on the basis of his discoveries in the tombs to build up a philosophy and history of morals on the rather scanty evidences uncovered in Egypt. It is very likely that in time older documents

documents will be discovered in other lands and that the archaeologists will uncover records of an earlier life. So much of it has been lost. .

The Hebrew literature, which survives in the Bible is an insignificant fragment of the total literature which the Jewish people must have produced in those days. In fact the Bible makes much of the lost nineteen books from which the writers drew their material. The Israelites did ^{did} not write on clay as the Babylonians. The Babylonians with the use of the stilus would write in the clay and bake it. That was a document. Some of these documents have been preserved in the British Museum where there are already almost one hundred thousand. The Jews lived in the mountains in Palestine. They did not write on clay. They wrote on skins and parchments which are more readily destroyed. The Egyptians erected huge monuments on which they wrote their codes of law and their history. The written documents of Israel, therefore, are far less than those of Babylonians and Egyptians.

The whole subject of priority, as to who was the first to have produced the great moral teachings is much over-emphasized. After all no race has a monopoly on experiences which yield social judgment and moral values.

Given the same conditions and the same set of experiences any people will yield the same set of ideas. Our moral conceptions have come out of the vast sea of universal experience. They are not the exclusive creation of any one people. Dr. Breasted is therefore clearly unfair in saying that our present moral heritage has come to us from many sources and not exclusively from the Hebrews. He is probably wrong in over-emphasizing the pioneering role which the Egyptians have played in the world's morals.

Dr. Breasted in his book is still fighting those theologians who believed that all religion and all morals were "revealed" to the world, first, to the Hebrews, or that the Hebrews exclusively enjoyed a divine revelation, a notion held exclusively by the orthodox dogmatists. Dr. Breasted demonstrates that there are many ripe social and moral ideals which were known to the Egyptians 3000 B.C.E. which is true. But his conclusion, frequently made as if he were not entirely convinced, that "our moral heritage of the present has come to us rather through the Hebrews than from them" -- is largely unsubstantiated in his book. At times Dr. Breasted presents his thesis in a very acceptable form: "In receiving a great and inspiring moral and religious heritage from the Hebrews, therefore, we may regard it as a

demonstrated fact that we have inherited a two-fold legacy, which is made up in the first place of some thousands of years of human experience in the Ancient Near East, chiefly Egypt, before the Hebrew nation arose, and was then in the second place marvelously deepened and enriched out of their own social experience by the prophets and sages of Israel themselves."

At other times he seems to go a step further. When he says, for example: "in morals, in religion and in social thinking in general, the Hebrews built up their life on Egyptian foundations." And again he speaks of "The prophets of the Hebrews appropriating the social vision of Egypt." Now no one can question the constant interaction of the nations and cultures in the past or in the present. The Egyptian influence in Palestine over many centuries was great. All you have to do is to read the Bible to realize how great. Egypt ruled over Palestine for 400 years before our earliest ancestors came into Palestine. Two of the patriarchs, according to evidence of the Bible, lived in Egypt. Moses was born in Egypt and Joseph lived there. The children of Israel lived there for 400 years. Another record says 240 years so that there was the closest contact between these two peoples. That is also true of the

Babylonian influence in Palestine. Abraham was born in Babylon. Babylon was the original home of the Jews. The Babylonians were a great and conquering people whose armies and caravans swept over the whole of Western Asia. Their writings, their commercial practices and their laws were known and copied in Palestine. Undoubtedly they exercised an influence on the development of Jewish life.

But it would be folly to assume that Judaism is nothing more than an aggregate of the teachings and ideas of other people, never creating anything original of its own. The religion of Israel would not have survived while the religion of the Babylonians and Egyptians perished centuries ago. The Bible would not have been the sacred textbook of the world. There must be something unique, something original in the contribution of Israel's religious thought to the world.

A generation ago when the first excavations were being made in Babylonia and Assyria, they discovered some myths and legends which seemed to have their parallel in the Bible. For example, they discovered a Babylonian Creation Story corresponding to the Creation Story in the Bible. They discovered a story of the Flood. They discovered a

code of laws. At once people jumped to conclusions. They claimed that the Old Testament is only a collection of Babylonian myths and legends, that Moses was no law giver, merely took over the laws of earlier legislators, that there is nothing original in the Bible. In fact an eminent Assyriologist, Friedrich Delitzsch delivered a lecture before the Kaiser and his Court in which he made much of these parallelisms. He suggested that the ethical ideals of Israel are in many cases inferior to that of the Babylonians, that the Jews made no contribution to the world. That was thirty years ago. Many began to refer everything in the Bible back to Babylonian origin.

Thirty years later, Dr. Breasted writes of Babylon as follows: "Babylonian civilisation, however, was dominated throughout by a spirit of calculating commercialism, of hard and mechanical requirements, which deprived the social evolution of the Babylonians of the very foundations of altruistic development. The basic moral requirements of equal justice to all was totally lacking, and the famous code of Hammurapi's laws dispenses justice according to the social station of the litigant or the offender. The complete obliteration of social distinctions before the law, which is one of the finest achievements of Egyptian

civilisation was unknown in Babylonia, and as a result of this fact, Babylonian morals have contributed little if anything to the moral heritage of the West-rn world."

That point of view is now generally accepted. These legends were known to the Babylonians, the Egyptians and the Jews. They are not the specific creation of any people. When the Jews adopted them, however, they refined them, they purged them, they spiritualized them.

It is similarly true with the Egyptian influence on the Jews. Egypt, of course, produced moral ideas. It would be a great mistake to think that a people which lasted for thousands of years would not have produced high ethical concepts. Dr. Breasted does well in pointing them out. He quotes old documents from the Feudal Ages to show that moral ideas were not unknown. A sense of social justice was known to them. He makes much of the religious reformation in the Fourteenth Century whose leader was Ikhnaton.

Ikhnaton became dissatisfied with the idolatrous worship of the Egyptians and he projected a new religion based on the worship of the sun, a universal religion and a very exalted one. He proceeded to destroy the ancient gods of the temple. He moved from the old capital and established a new one at Tell el-Amarna.

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(Hymn to sun - similar to Psalm 104 in Bible)

.....

This is a high point of Dr. Breasted's thesis and it falls short in indicating that the religious ideals in Israel were based on the religious ideals of the Egyptians.

With due allowance made for this, Ikhнатon's monotheistic religion was still not a spiritual religion. It was a religion based on the sun, a corporeal thing, a solar deity. Ikhнатon worshiped the sun. The Jewish religion teaches that the sun is not God but that God is the creator of the Sun. Significantly this entire reformation of Ikhнатon lasted less than one generation. It was a flash in the pan. The Egyptian people did not have it in them to produce a high type of spiritual religion. Ikhнатon's reformation could not last. His very name became anathema. Egypt sank back into her supreme concern with the dead and the materialistic.

What Dr. Breasted and others failed to realize is that one important fact: not the similarity which one can find between the teachings of Judaism and other religions, but its dissimilarity. Judaism was a reform movement in religion. It was a deliberate revolutionary religion. It challenged, denounced and rejected more than it accepted. Whatever of the common "urstoff" that it accepted, it refashioned and spiritualized. Over and over

again as you read the Bible you find this: "According to the abominations of other nations ye shall not do." Avoid the abominations of other nations. Follow not the abominations of the Babylonians. In Deteronomy we read: "When thou are come into the land which the Lord Thy God giveth thee - thou shalt not learn to do after the abominations of other nations. Thereshall not be found among you anyone that maketh his son or his daughter to pass through the fire -- one that useth devination, a soothsayer or an enchanter or a sorcerer or a charmer or one that consulteth a ghost or a familiar spirit or a necromancer."

.....
(Egyptian Magic - Book of the Dead)
.....

Judaism was to challenge that type of life directly and its contribution is to be found in the challenge. "Ye shall not defile yourselves with the idols of the Egyptians." The Jews were in close contact with them. They knew their literature. What was fine and noble in it they accepted. But similarly they rejected that which they thought was hostile to a concept of spiritual religion, which was to be significantly their own.

There is practically no mention of the hereafter in the Bible. The Bible says: "The dead do not praise the

Lord." But if you travel along the Nile, you will find a sixteen mile long cemetery of tombs and pyramids. On the larger ones particularly you will find inscriptions, magical formulae, symbols, preparing the dead for the nether-world. But no one to this day knows the burial place of Moses. The Jews were forbidden to worship the dead. They were taught not to think in terms of the dead but in terms of life. Yaveh was a living God.

This provision was aimed almost directly against Egypt. Why were images prohibited? As long as religion, as long as god or gods, were material beings, they could be represented in images. As soon as god becomes a spiritual reality, mind, intellect, he can no longer be represented in an image. The Jews were beyond the stage of idolatry. The God of Ikhnaton represented a Sun-god in the form of a disk from which rays descended. "Thou shalt not make unto thyself any graven image nor any manner of likeness of any thing that is in the heaven above, or that is in the earth beneath or that is in the water under the earth; thou shalt not bow down unto them, nor serve them." Most of the peoples of antiquity were far more advanced than the Jews. But they never went beyond the stage of idolatry. It was Israel that broke through the law.

.....

Lastly, to my mind, Dr. Breasted and others are not aware of, or seem to overlook that one of the greatest contributions was that the whole people as a people dedicated itself to the propagation of the ideals of religion. Israel made a covenant with the Lord repeated in Deuteronomy to become a people of holy mission propagating knowledge and spiritual idealism to the whole world.

Now the Egyptians never conceived of this nor the Greeks nor the Prussians. No people looked upon itself as commissioned by divine providence to become a missionary of knowledge and spiritual idealism in the world. That is exactly what the Jew did from the earliest times.

The Jew was spiritually sensitive, if you will, to religious values. The gift of the Jew peculiarly lies in the inclination of the people in the direction of the moral and spiritual so that Israel did create new religious values even though it did adopt much from other peoples. They created religious literature of the highest order. They have accepted a religious mission in the world to preserve and to propagate it. It administered to the world religious ideals. Therefore it has influenced the thought of the world. While the thoughtful Jew does not alligate unto himself any priority in religious contributions, he does hold to it and in holding to it derives a sense of pride from the fact that the people of Israel became the champions, the missionaries of religious idealism in the world.

1. ^{of the human race} ~~the~~ moral ideas, ~~came~~, ~~of~~ came, from (within) the life, the race. They are the result of the millemost experience, the race. Mankind has learned what is right what is wrong i.e. what is morally desirable or undesirable, from much living, from trial & error.

(a) In older days - from (without). Morality was (revealed) to man, by theophanies - dreams - visions, sacred books etc.

(b) The inner conception is not (religious) for the inner life, man and the experience, the race are also of god. In nature there is no inner & no outer - all is within the sphere of the deity, whose creator, to the rel. man, is god.

2. Men have long speculated as to when the moral ideas first made their appearance in the life, man - which is probably 100,000 yrs. long.

(a) Man at first was probably not conscious of his moral life. His action was not analytical, his conduct was a matter of social habits. What was customary in his tribe, that was mandatory for him. He did not reflect upon the his inner life, or upon the value or meaning or sanctity of his conduct.

(b) Then came a time, when man became an inquiring & questioning moral being. When moral ideas ^{proper} ~~in their abstract form~~ began to interest him. When he became conscious, the signs & symbols of a moral order. (Just when the way emerged into the light of Conscience or Character - it is diff. to say. Our ^{data naturally can} ~~reach~~ go back only to the earliest records which have come down to us - and they are, about 5000 yrs. old. The earliest recorded ^{civilization} comes to us from (Egypt) - $\therefore$ (Prof. H.) Carpenter that the conscious first learned for mankind in the Valley, the Nile - 5000 yrs. ago - in other words - quite recently! For a million years man has been devel. himself biologically and improving his weapons. But his conscious moral life is only 5000 yrs. old.

3. (Wh. Br.) is an archaeologist - an ancient Egyptologist. Most (his life-work) was done in deciphering the records & history, the ancient Egyptians. - His center, interest) as well as his unconscious bias is: Egyptian - It so happens that the most ancient ^{documented} logos, Plinian hist. which has so far been uncovered comes from E. The temptation is: just to generalize on the scene, this fact and to construct a pyramid (hist. speculation upon it - The unconsciously did the same thing a generation ago - When their excavations seemed to point to the earliest records, humanity. It is very possible that future arch. research will uncover ~~and~~ records, civilization older > E. - And evidence, moral insight and judgment which auto-date the E.

1. Jews write on Parliament - not clay - monuments - 19 books

4. In fact too much emphasis is placed upon the matter of priority. No one people has or ever had a monopoly on moral & sp. truths. There come out, the best rears & universal human exp. When-ever the same conditions exist, the same ~~set of~~ social experience, the same set of moral values are likely to be evolved. (B. is right) when he stresses in his book that our moral heritage of the present derives from many sources, and not exclusively from the Hebrews. He is probably wrong in his over-emphasis of the pioneering role which the E. have played in the world's morals - and he belabors too much the unlikehoodness of Judaism to the culture & religion of E.

5. He is still fighting the traditional theologians who believed that all religion & all morals were "revealed" just to

^{in that the 19th. exclusively suggest a direct transmission}
the world, to the Hebrews, and by a nation held by now but
a shadowy degenerate. He ~~also~~ demonstrates that many of
moral & social ideas were known to the E. 3000 yrs before the Hebrews
- which is true. But his conclusion, frequently ~~made~~ ^{made} and
or frequently reworded by the author himself, or if he even
red himself entirely convinced - that "our moral heritage has
come to us rather through the H. than from them" - is
unconvincing and ~~anywhere~~ ^{anywhere} ~~throughout~~ ^{throughout}.

6/ At times W. B. states his thesis acceptably: (p. 383)

At other times he declares
~~the Hebrews lived up their life in E. preconditions~~
"the Hebrews lived up their life in E. preconditions"
"in morals, in religion and in social thinking in general...
the Hebrews lived up their life in E. preconditions"

And again he speaks, "the prophets, the Hebrews appropriating
the social vision of E." (p. 367)

7/ No one need question a doubt the interactions, contacts &
exchanges. That E. influences & B. were strong in Pal. before
reaching the settlement, directly by Jews - is undeniable.
Records, Bible itself clearly attest it. In 400 yrs from
1600-1200 E. ruled P. - all of Palestine was in E.
Joseph - Moses - Exile 400 yrs - closest contact

(a) Similarity with B. Abraham was born in B. - Orig. home
(Hebrew -). Bab. great conquerors & great traders. Their armies
& caravans moved all over W. Asia. Pal. was using
the ~~the~~ cuneiform writing, B. in 1500. Bab. commercial
customs, usages & laws were known throughout. Undoubtedly
that great civilization exercised an influence upon the
devel. of life & that

8/ But much Judaism is more than an haphazard congeries

a anthology of ^{a heap - appropriate} foreign ideas. Surely he Jews must have
contributed something, their own - originally & uniquely
their own - a their rel. views had not survived what those
of E. 17th perceived - When are the Hebrews, E. 17th. and why
are they not to-day the regarded in the sacred texts. & 1/2
the view - Surely Israel - which produced such strong character
personalities of great etc. - was not just putty in the hands
of alien influences - united but never evolving, accepting
and never creating.

9/ A generation ago - excavations ~~in~~ sites, ancient B. 17th.
were begun to light many interesting things about ^{these} ancient
peoples. They discovered e.g. 1/11 Flood Story which was a desc
11 to B. 17th. story, Noah & flood - but much older
✓ (2) Story of Creation - (4) Evidence of x 21 (5) Code of
Hammurabi -

(a) at once men jumped to conclusions. O.T. is just
a collection of Bab. legends & myths. Moses was just an
imitator of earlier legislators. Judaism has nothing original
in it. It all came from Babylon.

(b) Friedrich Hehlitzsch - Assyriologist - Univ. of Berlin -
in 1902 ^{and again in 1907} before in august presence, Kaiser & Court -
"Babel und Bibel". - made a great deal, there
parallels - proceeded to suggest that ethical ideas
of Israel no higher, B. and in all things to suggest
even inferiority of Israel to Bab. - ethical morals -
thus in - Nachahaltig, particularistic. A great deal

well-known brand & Tentative
S (Antism. Camouflaged as Arch. + Optimal Review. Solar (S)
followed lead. 13

(c) 30 years later - W. B. Winter & Bulz - (p. ~~313~~¹³)

and this is now generally accepted opinion.

(d) Those 11 were common current legends & Oriental
used - freely circulated - Jews knew them, but
in adapting them purged, edited, spiritualized them.

Ex 21 - 'Hamurabi' - further graded according to social stations, the litigant is offender -

10/ Similar with E. influence on Judaism.

① It seemed to be unthinkable that great E civilization, old when
H. civil. had not yet begun had not provided much,
measures + ways to help, & other people in U.S.

(2) Unthinkable if E had not in 3000 yrs. & existed as a
great empire evolved high social ideas, arts, law
& weapons for human conduct.

(2) B. points out that in there are endemic & early reflections

✓ Mortality in E-3000 H.C. - as long as Pyramid Age.

✓ (2) Maximum of Platelets - 2700 - moral conduct - common sense, useful as plan

✓ 3/4 Fendal Age ^{and Kindness} 2000. Legal Justice - Personal Propriety - Messianic Life -

✓ (4) In 1900 - ~~more than in -~~ Earliest Known

Amenhotep IV - Sun. God - Aton = Sun. Symbol

Sum over -

Amur lutea Amour

"J. Khunaton" = A son is interred , "Queen" expunged
from all monuments

then capital - Tell-el-Amarna -

"Great Sun-Hymn" - Psalm 104 - Hymn to Merc. God

A world-religion based on Sun-worship. But
✓ Monotheistic but not spiritual - still Confused
nothing ^{Legend of Abraham} morally (p. 68) 216 251

11/ Ikhnaton fell - a flash in the pan - no
people to carry it on - Egypt sinks
back dolately magic - dead . affects no
transformation - and set in motion in world movement

12/ Evidence of direct influence ²⁹¹⁶ practically none ; except
✓ A menemope - Prov. 22-23 - but anthology -
other non-Jewish authors included

13. What he fails to note is differences & contrasts
1. The significance lies not in their agreement - differences
2. Judaism was a great Reform movement in rel.
that of ancient world - a deliberate revolution
a challenge and a protest - in direct reference
to the problem
3. Whatever of common folk material , it took , it
refashioned and spiritualized .
4. Much it repeated deliberately
5. Only and over again
1 - D. 18. When you come into the land which the lord they lord
gave to you - then shall you learn to do after the
abominations , these nations . Then shall not be found

among you any one that maketh his son or his daughter to
pass thru the fire — one that useth divination, a soothsayer,
or an enchanter, or a soverein, or a charmer, or one that
consulteth a ghost or a familiar spirit, or a medium

2 - Egypt Masid - Religion largely a matter of magic -

3- זלכד קזוזק דלבים, וצו אולם -

4- "North, the lead" - charms to help in great dangers
in mythical - world. Practically nothing about Newcastle.

[illegible]

14. Practically nothing about Hereafter in Bible. This would-

1. Along Nile is a 60 mile pyramid cemetery.

2. Kings + rustles - experiments - Moses - No one knows.
 כל המלכים והחוקרים - משה - לא ידוע.

אז העלמתן ופלא' נפ ואלא ע ירדו דאמדי

15. Images - Even "Aton" -

1.1) Then sheet not work - frames wrong.

2. Spiritual food. Eg. never passed by. Corporal Duty

never concerned of food or mind - spirit - life

3. No time knows their us

16. All sexual attributes removed from deity. E. Bot. pers. hms

~~Exp =~~ Gods subject to human passions cannot be absolute ethical ideals

17. No attack on sacrifices - sp. worship - enter life
no social action - moral behavior
not sacrifices

18. ~~P. ...~~

18. Who Universal Peace - Politics - Rightness from Nature.

19. The Covenant of People - ^{Singer - Deuter.} Israel as Mission

Egyptian was never made conscious & thorough

- 1- Super anthology
- 2- Inspiring. rel. poetry

68

20. Israel created ^{new} values - rel. & ethical - 3-

- " preserved + propagated their values. Transferred them into heart & world
- " influenced thought & world & modern civilization.



✓ Judaism a sort of international pot-pourri -
nothing original!

Nothing about Abraham - Moses -

36.)

✓ False / forged threads

Nothing / the rel. ideas / Nomadic Hebrews

Eg. influence in Palest - also Holy -

1600-1200 - under E.

Conjecture - nothing known / Can? What
is struggle in Bible.

Porter J P. p. 34 - P = Eg. territory

Hebrews did not write on clay tablets like Holy. & Eg.
- did not live in Almond lands; wrote on
skins - now mostly destroyed - > other. Hebrew
written records much later.

1400 - Tell. El-Amarana - nomads

1200 - Eg. monument Thutmose (Thut) "Israel is wasted, his
seed is not" - "Judges" Moses? Sinai?

From Midianites = "Jahweh" - volcanic god -

Moses made J. vol god

bec. his name is Moses - Circumcision
but took his god from Moshe -

① No slants imitation; e - no images

Moses must have been fam. with writers
of E. Israel prophecy - 1500 yrs earlier -

Jews as putty - Always being influenced.

Same conditions produce same results
↓ but "roll must have just it away" p. 318.

most finished artistry

Can't decide whether their own experiences -

a bec. ; ethnic & like her type

Forced -

"in no small degree" p. 359

Sam. / eds Eg. Moshe Yahweh experiences p. 36,

"adapting" prophecy appropriating the
Israel VI Hebrew ; Eg. p. 367

1. Moral ideas of human Race - Result of Experience - Manhood learned desirable - trial and error

- (1) In older days - revealed -
- (2) Not less religious

2. Men have speculated - began

(1) At first - not conscious - analytical - social habits did not reflect

(2) Then came a time - inquiring - just when -

(3) Our data - earliest records - 5000

(4) These earliest - Egypt - on basis Prof. Breasted -
"Type & Character" - Recent -

3. Dr. B. is Archaeologist - Es. - Most of his life - Center

(1) Temptation - generalize

(2) Unyielding -

(3) Possible - future uncovers older - evidence of moral uplift

(4) So much has been lost - Jewish documents late - 19.

4. In fact - Priority - to one people -

(1) They came out of sea

(2) When ever same conclusions -

(3) Dr. B. is :: right - stresses - present heritage - many times

(4) Probably wrong - over-emphasizes pioneering of E.
Belabors - individuals -

5. Fighting theologians - "revealed" - exclusively - orthodox

(1) blemishes that many see - 3000 - True!

(2) But his conclusions -

"Our moral heritage... has come to us rather "through"
than "from" the H." - is unsubstantiated.

6. At times W. B. states his thesis acceptably (383)
At other times:

"in moral, in religion and in social thinking in general,
the Hebrews built up their life on E. foundations"

And again:

"the prophets of the Hebrew appropriated the social vision, E."

7. No one can question a doubt - interaction

That E. influence was strong in P. - Bible - 400 - Patriarchs

Joseph - Moses - 400 -

Similarly Bab. - Abraham - Conqueror & Trader -
Cuneiform - Law -

8. But surely - convergence -

must have contributed - Else -

strong personalities - putty - molded