SOURCES OF THE PROPHETIC MESSAGE

A THESIS

Presented as Partial Requirement for the Degree,
Bachelor of Divinity.

By

Ernest P. Taggart

Drake University, May 14, 1920.
BIBLIOGRAPHY

A. B. Davidson - Old Testament Prophecy
Chamberlain - The Hebrew Prophets
Driver - Introduction to the Literature of the
       Old Testament
Ames - The Psychology of Religious Experience
Bade - The Old Testament in the Light of Today
Budde - Religion of Israel to the Exile
W. Robertson Smith - Religion of the Semites
Bruce - Apologetics
Batton - The Hebrew Prophet
Mitchell - Ethics of the Old Testament
King - The Development of Religion
George Adam Smith - Modern Criticism and the Preaching
       of the Old Testament
Everett - Moral Values
Ladd - Philosophy of Religion
Coe - A Social Theory of Religious Ethics
Joyce - The Inspiration of Prophecy
Crr - Revelation and Inspiration

Magazine Articles and Reference Works

"Communion with God". - Bib. World 33, p. 85-95
Harper's Estimate of "Old Testament Prophecy".  
Bibl World 25, p. 52-61

"Prophetic Messages of Hosea". - W. R. Harper   
Bibl. World 25, p. 117-124

W. R. Harper - International Critical Comentary
       Amos and Hosea
Bibliography (continued)

Encyclopaedia Brittanica on "Prophecy"

Hasting's Bible Dictionary on "Prophecy"
## CONTENTS

<p>| | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Outline</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Introduction</td>
<td></td>
<td>1 - 6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Bedouin Life</td>
<td></td>
<td>7 - 31</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Origin of Prophecy</td>
<td></td>
<td>32 - 37</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Covenant Relation</td>
<td></td>
<td>38 - 39</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. Monolatry</td>
<td></td>
<td>40 - 45</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. Monotheism</td>
<td></td>
<td>46 - 48</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8. Historic Situation</td>
<td></td>
<td>49 - 63</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9. Messianism</td>
<td></td>
<td>64 - 72</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10. Vision</td>
<td></td>
<td>73 - 80</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
I.

Introduction

A. Nature of the message; definition, scope
B. Form and content
   1. Form determined by prophetic theology
   2. Content determined by individual experience or environment of the prophet.

II.

Bedouin Life

A. Nature of the Bedouin Religion of Yahweh
B. Its unique acceptance of the Hebrews
C. Moses and the Kenites
D. The Rechabites, - Jonadab, - typical nomads
E. Yahweh and the Exodus
   1. Historical basis
F. Typical prophets of Bedouin type
   1. Samuel, Elijah, Elisha, Unknown Prophet, Amos

III.

Origin of Prophecy

A. Samuel of the Nazarite Seer
B. Relation of Seers and Prophets
C. Philistene Oppression
D. Fanning the fires of Patriotism
   1. Prophetic schools best instrument

IV.

Covenant Relation with Yahweh

A. Products
   1. Patriotism as basis of Messianism
   2. Superior type of ethics, - comparison with others
Outline (continued)

V. Monolatry
   A. Historic records
   B. Contact with Canaanitish culture
   C. Yahweh absorbs Baal
   D. Borrowed ritual
      1. Feasts, Sabbath, New Moon
   E. Steps toward monotheism

VI. Monotheism
   A. Amos the first monotheist
   B. Origin in international relations

VII. Historic Situation, - Isaiah a religious statesman
   A. Syro-Phoenician Invasion and the "Immanuel"
   B. Inviolability of Jerusalem, - Sennacherib
   C. Doctrines
      1. Remnant
      2. Holiness
      3. Glory

VIII. Messianism
   A. Outgrowth of Covenant idea
   B. Based on patriotism
   C. Different forms
      1. Early Messianism, - the creation of the prophets
      2. Davidic Messianism
         a. An eternal house
         b. Jesse's rod
Outline (continued)

IX. Vision

A. Prophet a seer of truth
   1. Message as result of vision

B. Prophetic vision regarded as
   1. Gift of Jehovah
   2. Dominated by Jehovah

C. Theory of mechanical inspiration untenable

D. Divine message subject to change
   1. Not always at hand with prophet
   2. Seeming contradiction

E. Limitation of Message
   1. Viewpoint of Jesus on prophetic limitations
   2. Accuracy of prediction determined by education
   3. Clean life prerequisite to revealing Divine Truth

F. The Prophets as leaders of their generation

G. Prophecy the foundation for fuller revelation in
   Jesus Christ
INTRODUCTION.

"God having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us through His Son". (Heb.1:1) The road was long and rough the Hebrews traveled from smoking Sinai to that other Mount where the Master of men spoke peace and love to a troubled world. God works with men where he finds them. He must begin where men are. In the words of Coe, he finds us, "partly of the past, 'red in tooth and claw' and only partly of the ideal future". (Coe- "A Social Theory of Religious Education", p.9) When we consider the ethical content of the justice and righteousness of Amos, the holiness of Isaiah, and the love of Hosea, we must not despise the day of crude beginnings which made possible these high conceptions of God. We must remember that these virtues have a natural history. They are rooted and grounded in the past. As we seek for sources of the prophetic message, we may expect to find them in life itself, for religion grows out of reflection upon life. It is man's interpretation of the universe. When God chose to develop among men the highest type of ethical and moral life, religion was the instrument by which that was to be accomplished. Morals and religion have ever been related. "The roots of the two are largely the same, - both those that strike down into the unchangeable constitution of man, and those that spread widely in the underlying strata of all human
domestic and other social conditions". (Ladd- "Philosophy of Religion", p.578) Everett tells us that the history of religion shows that the attributes of deity are drawn from the moral ideas prevailing among the chief worshippers, and that they first have been constructed in human relations before being ascribed to the gods. "Morality has thus grown up from the earth toward heaven; historically it has not proceeded the other way". (Everett- "Moral Values", p.390)

We have stated our subject as "Sources of the Prophetic Message"and shall attempt to deal with only the most outstanding doctrines, tracing them as nearly as possible back to their sources. Our discussion presupposes a general knowledge of prophecy, its nature and history, and yet it will be necessary to interpret the nature of the individual messages in the light of the historical circumstances or social environment in which these messages were uttered. By the "Prophetic Message" we mean the messages of those men who are styled prophets by the writers of the Old Testament, and whose messages are quite generally prefixed by the oft repeated formula, "Thus saith Jehovah".

If we accept the position of verbal inspiration of the prophets, that God handed down to the prophets a perfect and infallible message, a claim which the Scriptures themselves do not make, then we have no problem, for the
source of the Message is God, and man is only as a mechanical device for the transmission of that message. On the other hand, if we admit that God may give an infallible message but that the message must be transmitted through men who are fallible, and who can interpret and transmit the message only in terms of their own experience, then we are justified in seeking to find sources of the message in the many factors which enter into the individual experience of the prophets.

The fundamental beliefs of which Moses was the exponent, Moses and Samuel were linked up together by Jeremiah; "Though Moses and Samuel stood before me, yet my mind could not be toward this people." (Jer. 15:1) Again "Since the day that your fathers came forth out of the land of Egypt unto this day, I have sent you all My servants the prophets, daily rising up early and sending them." (Jer. 7:25) These fundamental beliefs were more or less fixed, during the whole period of prophecy, and constitute the form. These beliefs, however, were subject to different interpretations during the different periods. This might be illustrated by almost any of our religious denominations today. Calvinism and Lutheranism are an expression quite largely today of the mental traits of their founders. With Calvin the Bible was a law book, inflexible and containing a complete code applicable to every condition in life. Lutheranism represents the independence and moral earnestness of that great leader.
FORM AND CONTENT.

Let us notice first the nature of the prophetic message. It has both form and content. The individual messages in their form were the product of prophetic theology, which had its basis in certain fundamental beliefs. In their content the messages were determined by the individual experience or environment. The prophets were members of a social organism or school (for those who reject the idea of organism). This school makes its first appearance in the age of Samuel and was based upon the fundamental beliefs of which Moses was the exponent. Moses and Samuel were linked up together by Jeremiah, "Though Moses and Samuel stood before me, yet my mind could not be toward this people." (Jer. 15:1) Again "Since the day that your fathers came forth out of the land of Egypt unto this day, I have sent you all My servants the prophets, daily rising up early and sending them." (Jer. 7:25) These fundamental beliefs were more or less fixed, during the whole period of prophecy, and constitute the form. These beliefs, however, were subject to different interpretations during the different periods. This might be illustrated by almost any of our religious denominations today. Calvinism and Lutheranism are an expression quite largely today of the mental traits of their founders. With Calvin the Bible was a law book, inflexible and containing a complete code applicable to every condition in life. Lutheranism represents the independence and moral earnestness of that great leader,
who protested so vigorously against the abuses of Catholicism of his day. The Restoration movement of the Disciples has not changed in its fundamental beliefs. These beliefs have been held in common by all Disciples, but there are none to deny that there has been much shifting of viewpoint and emphasis from time to time. Not only do Disciples of each age differ from Disciples of another age, but differ from each other in the same age, due to different individual environment and experiences. So it was with the prophets. Each succeeding prophet was heir to the legacy handed down to him from his predecessors. It is his privilege to make his contribution to the store of truth. This is the prophet's business as a man of God, to interpret God to his generation. His message must be directly related to the times, else it will carry no weight, and make no impression upon the hearers. Each prophet is the product of his own special environment, and his message must grow out of his own personal experiences. Thus the great ethical virtues such as we find advanced among the Hebrews to a higher degree than among surrounding nations, are the product of prophetic theology and human experience. But what are the sources of this theology? This leads us directly into our theme.

"Rechoboth", "Fov", he said, "Now Jehovah hath made room for us and we shall be fruitful in that land." (Gen.26:22)
THE BEDOUIN RELIGION OF YAHWEH.

The original sources of the prophetic message are to be found in the nature of the bedouin religion of Yahweh or Jehovah, as rendered in our English translations. The Hebrew religion as well as the Hebrew nation, according to the record in the Pentateuch, had its origin in the time of Moses and under his leadership. Jehovah was not known to Israel until the time of Moses. This is shown in the third chapter of Exodus (v 13-15) "And Moses said unto God, Behold when I come to the children of Israel, and shall say unto them, 'The God of your fathers hath sent me unto you', and they shall say to me, 'What is his name?' What shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." The Hebrews did not know his name. In Ex. 6:3, Jehovah speaks unto Moses saying, "and I appeared unto Abraham, and unto Isaac, and unto Jacob, as God Almighty, but by my name 'Jehovah' was I not known unto them". This all seems rather strange that Abraham, Isaac and Jacob should all have had personal dealings with Jehovah and not know his name, except in the generic term of 'God' or 'God Almighty'. Abraham had played host to him by the oaks of Mamre (Gen.18:1). Isaac is represented as calling the name of a well 'Rehoboth', "For", he said, "Now Jehovah hath made room for us and we shall be fruitful in that land". (Gen.26:23)
Jacob is represented as saying, "Jehovah shall by my God". (Gen. 28:21) Yet we are told in Ex. 6:3 that by the name 'Jehovah' was he not known to them. In Genesis 4:26, we find that "then, men began to call upon the name of Jehovah", before the time of the flood. In Ex. 3:16 Jehovah has visited the Hebrews in Egypt.

What conclusion shall we reach in the face of these seemingly contradictory statements? It is explained satisfactorily only by the theory of the composite nature of the Pentateuch. If Jehovah had been the friend of the Hebrews and helped them, and they, as well as their remote ancestors, had been worshipping Him for 2500 years, why should they now have to inquire what was his name? Budde says, "It was only a later age shocked at the idea that the worship of the true God had not always been native to Israel, that ascribed this very advanced knowledge to the patriarchs in primeval times." (Budde, "Religion of Israel to the Exile")

Could a monoteistic people forget the name of their God entirely, so that it is necessary to go into an etymological explanation of the name 'Jehovah' before they would recognize Him? This necessity for such an explanation is one of the best evidences that the name was new to the Hebrews. The word Jehovah is the Qal Imperfect form of the Hebrew word הָרֹעַ, (Jehovah). Most certainly the Hebrews understood what this verb הָרֹעַ meant. They were accustomed to its use, but
it seems it had never occurred to them to apply this name to their God. When it is necessary to explain the etymological significance of any name, that means that the name has appeared for the first time or at least this is the first application of the meaning of that name to an individual or god. Budde says, "Now the name makes the person, not only among men but also among gods, so long as men believe in a plurality of gods. If then the name is new, the god is new". (Budde, p.15)

That Moses did not think of Jehovah in the monothestic sense is shown in Ex. 3:13, "Moses said unto God". The word for God is prefixed by the definite article, ה' ה', and would read "the God", "Moses said unto the god" recognizing this new god as a god among other gods.

The relations of Moses to Jethro as recorded in Exodus adds conclusive evidence that the Hebrews got their idea of Yahweh from the Kenmites at Mount Sinai.

In the third chapter of Exodus we find Moses keeping the sheep of his father-in-law, Jethro, the priest of Midian, who lived in the desert of Sinai. Moses led his sheep to the back of the wilderness and came to the Mount of God, to Horeb. It was here that Moses saw the burning bush, and realized that he was on holy ground. Holy ground meant, in that day, that section of ground marked off around a generally recognized sacred spot.
which was the territory of a certain god. Such ground was taboo. That Mt. Horeb was so regarded as Yahweh's territory is shown at the giving of the Law where the people were prohibited from going beyond certain bounds around the sacred mount, "lest Jehovah break forth upon them" (Ex.18:22) and many of them perish. The people must be sanctified by the washing of their garments before they are allowed to look upon Mt. Sinai and the descent of Jehovah upon it. (Ex.19:10) So also Moses must remove his shoes from his feet, because he is on Yahweh's ground. It is here that Moses becomes acquainted with Yahweh, the mountain God of that region. To this same Mt. Sinai three centuries later Elijah fled in order to seek Yahweh in his home. (1 K 19) Moses becomes convinced that Yahweh is a powerful God, and able to lead his unfortunate Hebrew brethren from their oppression in Egypt. No doubt Moses' association with his father-in-law had much to do with his accepting this new religion of Yahweh. Jethro is already a worshipper of this mountain God, Yahweh, and a priest of Yahweh, as further evidence will show. According to the record, Moses spent forty years as shepherd among the worshippers of Yahweh, and was more closely associated by ties of marriage. Without doubt, he would be greatly influenced by this environment during all these years.

In the eighteenth chapter of Exodus we have Jethro introduced again. This time it is a meeting of
Moses with his father-in-law after he has returned from Egypt with the Children of Israel, who he has brought to the Mount of Horeb or Sinai, the home of Yahweh. Jethro is delighted to hear the good news of how Yahweh has delivered them out of the hands of Pharaoh, as no doubt he had assured Moses he could do, and he breaks forth into praise of Yahweh in these words, "Blessed be Jehovah who has delivered you out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians. Now I know that Jehovah is greater than all gods; yea in the things wherein they dealt proudly against them." (Ex. 18:10,11) Then follows the account of how Jethro took a burnt offering and sacrificed to Yahweh, of how Aaron came and all the elders of Israel to eat bread with Moses' father-in-law before Jehovah. It is quite interesting to note here that it is Jethro as a priest of Yahweh who takes the initiative in the sacrifices to Jehovah, which he would not dare do were he not already a worshipper of Yahweh and familiar with the proper ritualistic forms.

There is further evidence that Jethro was accustomed to the worship of Yahweh. In the verses following, we find Jethro criticising Moses in his methods of judging Israel. He points out a better way, which Moses accepts. The only conclusion that we can draw in the light of this evidence, is that the Kenites were the original worshippers of Yahweh, and it was from them that
Moses got his knowledge of Yahweh and transmitted it to his followers. To accept Yahweh as their God meant to accept the traditions and ideals of this bedouin tribe to a large extent. It was here at Sinai that Moses and Israel made a covenant with Yahweh to accept Him as their God. Why should they not accept Yahweh? They had been won to Him by the preaching of Moses down in Egypt who assured them of His power to deliver them from bondage. Now they were delivered. Should they not continue to follow this powerful mountain god? Would he not further lead them out and deliver them from all their enemies? In the belief that He would do so that they made a covenant with Yahweh, which meant that they made an alliance with the nomad tribe of the Kenuites at Sinai, for Yahweh was a tribal god, and to worship Him they must accept quite largely the bedouin conception of Yahweh. Evidently, the Kenuites agreed to share their God with the followers of Moses. That they did share with the people of Israel through subsequent history and exerted a profound influence in behalf of pure Yahweh worship, we shall bring out during the progress of this paper.

It is necessary to enter into a discussion of the Exodus from Egypt because the prophetic message finds one of its chief sources in this belief. We shall be more concerned with the development of this belief than in trying to ascertain the actual facts concerning the historicity of the Exodus. It is in this belief in Yahweh
as the Divine deliverer of the children of Israel from Egyptian bondage that the prophet finds his whip, a moral whip with which he continually brings the sinning nation into a consciousness of its moral obligation to Yahweh. All throughout the history of Israel as a nation, is this constant reminder of how Yahweh, "with a strong right hand and an outstretched arm", brought Israel out of slavery. He guarded Israel and caused it to pass dry shod through the Red Sea overwhelming the Egyptians with a mighty flood. We have heard before of nations attributing great deeds such as this to their gods, but it is significant in this case that in the tradition the mighty deliverance is not wrought out by Israel's own gods but by a God who was unknown to the children of Israel up to this time. Because He had delivered them, they felt themselves ever afterwards under obligation to worship Him.

The narrative in the book of Exodus is generally conceded to be made up from three written documents, designated as J, E and P. In the E document (Eloistic) the writer puts these words in Moses' mouth, "When I come unto the children of Israel and say unto them, 'the God of your Fathers has sent me unto you'; and they shall ask me, 'what was his name?' what shall I say unto them?"

(Ex.3:13) Thereupon Jehovah discloses unto Moses that His name is Yahweh. In the later document, P, Yahweh introduces himself to Moses with these words, "I am Yahweh". But a further introduction seems to be needed in the case
of Moses for he continues to reveal himself to Moses thus, "I appeared unto Abraham, Isaac and Jacob, as God Almighty but by my name Jehovah, I did not make myself known unto them". (Ex. 6:2) Evidently the writer intends to show that the children of Israel were worshippers of the true God all along, but it remained for them to discover Him more fully in this tribal god Yahweh, through the preaching of Moses. They had been serving idols in Egypt as is shown by a passage in Joshua (24:14). "Now therefore fear Jehovah and serve him in all sincerity and in truth; and put away the gods which your fathers served beyond the River, and in Egypt; and serve ye Jehovah." This is according to the E document. In these two documents, P. and E, the word 'Jehovah' appears for the first time in their whole narratives in the passages in Exodus quoted above. In all previous passages P and E speak only of God or God Almighty, but now the Hebrews have learned the name of their God. There is magic in the name. They can now make use of their God to a degree unknown before, according to these writers. The J writer, who is perhaps the oldest writer, was designated as J because he held the theory that from the beginning the word 'Jehovah' was a familiar term. All through his narratives he makes use of the term Jehovah as God. The E (Elohist) writer and P (Priestly) writer both hold the theory that Jehovah was first known to the Hebrews when Moses met Him at Sinai. The compiler of the Pentateuch gathered together the different documents containing the different theories and leaves us to judge for ourselves which is correct.
Who, then, was Yahweh? Whose God? For a God must have worshippers. What was the character of these original worshippers of Yahweh? The tribe with which Moses found refuge and into which he married bears elsewhere the name 'Kenite'. (Judges 1:16) "And the children of the Kenite Moses' brother-in-law went up out of the city of palm trees with the children of Judah into the wilderness of Judah, which is in the south of Ara, and they went and dwelt with the people." The Hebrew word here translated brother-in-law יְתֵר may also be rendered father-in-law. The same Hebrew word is used in both Jud. 1:16 and Num. 10:29. The term Kenite seems to be a tribal name of a group of tribes, spoken of in Exodus as Midianites. In Numbers 10:29, Moses had asked his father-in-law, here mentioned as Hobab, the Midianite, to accompany them on their journey through the wilderness, as a guide. He and his tribe accepted, with the promise that whatever good fortune comes to the Hebrews shall be shared with the Kenites. They dwelt with them as above noted.

Saul remembered the kindness which the Kenites had shown the children of Israel, when he shielded them from the fate of the Amalekites, (I Sam.15:6), and David divided the spoil of battle and sent a portion to "them that were in the cities of the Kenites". The spoil here mentioned is "a present to you of the spoil of the enemies of Jehovah", and this would indicate that the bond between Israel and the Kenites was the common worship of owners of the Tal-Mishken Tablets in Egypt some thirty
Jehovah. In the Deborah battle, it is the Kenite woman, Jael, who receives the highest praise for the slaughter of Sisera. When Jehu began his slaughter of the House of Ahab, with the avowed purpose of setting up a pure Yahweh worship, he took with him Jonadab, the son of Rechab, (II K.10:16) who was a recognized authority in this religion. Perhaps more than any other factor they furnish us a key to the nature of the pure Yahweh worship, toward the restoration of which the prophets were bending every effort. These Rechabites were Kenites. (II Chron.2:55) They stood for the restoration of primitive Yahweh worship as practiced in Mount Sinai. In Jeremiah 35, they are held up as an ideal by Jeremiah (not in their religion, but in their faithfulness). They had been true to the ideals of their father Jonadab. What were those ideals? That they should drink no wine, nor build houses, nor sow seed, nor plant vineyards, nor have any. All their days they were to dwell in tents, in the land wheresoever they might sojourn. They affirm that they have been true to those ideals all their days. Those ideals were a protest against civilization. They would avoid the evils of civilization by a return to the simple nomadic life. Any innovations were looked upon with suspicion. This bedouin ideal was without doubt one of the sources of the prophetic message. There is some recent external evidence which throws light upon Hebrew history of this time. The discovery of the Tel-el-Amarna Tablets in Egypt some thirty
years ago, also a monument in Thebes is of this nature. The tendency of these discoveries is to change the generally accepted date of the Exodus and place it much earlier. The Tablet at Thebes in which King Menneptah, the "Pharaoh of the Exodus", commemorates his victories on an inscription, mentions the name of Israel among the conquered tribes and in such a way as to lead one to believe that Israel was already settled in Canaan at this time. Among the documents found in the Tel-el-Amarna Tablets were those from the king of Jerusalem, dated 1400 B.C. He is imploring the speedy assistance of the king of Egypt against an invading warlike people, known as the "Habiri" who threaten to wrest the whole land of Canaan from the power of Egypt. Specialists who decipher these inscriptions hold that these must refer to the Hebrews, and if this be the case, it would necessarily place the date of Israel's invasion of Canaan as early as 1400 B.C. Historical data concerning the Exodus is very meagre. While the two million people mentioned in the Book of Numbers as coming out of Egypt, seems altogether too large and out of proportion to the ability of the land to support, the story itself when examined closely shows gross exaggerations. Twenty-two thousand males are detailed to care for the Tabernacle, which was small in comparison with an average sized church. Yet it is inconceivable that a single belief could have made such an impression and gained such a tremendous hold upon the Hebrew people without some historical foundation. Egyptian history shows that desert
tribes were often drafted into service in the building of the Pyramids. It is quite possible that the nomad ancestors of the Hebrews, at least the house of Joseph, may have had such an experience, and it was from this bondage that Moses led them out. Thus we find the prophetic theology growing up out of this belief in the historicity of the Exodus.

The name Samuel was given him, because he was “asked of Jehovah” (I Sam.1:20) Hannah promised that he should be devoted to Jehovah. He was a Nazarite, one of that class who were set apart by means of a vow and dedicated to a type of ascetic life for religious purposes. Samson was one of this class, devoted to warlike purposes. W. R. Harper points out the similarity between the Nazarites and the Mechabites. (W. R. Harper, "International Critical Commentary on Hosea and Amos") They find a common bond in their devotion to the ideals of Bedouin life, such as refraining from the use of wine and strong drink, allowing the beard and hair to remain unshaven, as might be expected among nomadic tribes. Likewise they are sworn enemies to those people who follow the civilized mode of life. Samson was raised up to "save his people" from the Philistines, a people who practiced culture. (Jud.13:6)

Samuel's protest against establishing a king was an appeal to the nomadic ideals. When the people asked him to set up a king to rule over them, he protested that it would mean that they must adopt the methods of life practiced by the surrounding peoples of Canaan.
Practically all the prophets were influenced more or less by the early bedouin conception of Yahweh. Especially is this noticeable in Samuel, Elijah, Elisha and Amos.

Samuel

In the case of Samuel we read that he was given to his previously barren mother Hannah in answer to prayer. The name Samuel was given him, because he was "asked of Jehovah". (I Sam.1:20) Hannah promised that he should be devoted to Jehovah. He was a Nazarite, one of that class who were set apart by means of a vow and dedicated to a type of ascetic life for religious purposes. Samson was one of this class, devoted to warlike purposes. W. R. Harper points out the similarity between the Nazarites and the Rechabites. (W. R. Harper, "International Critical Commentary on Hosea and Amos") They find a common bond in their devotion to the ideals of Bedouin life, such as refraining from the use of wine and strong drink, allowing the beard and hair to remain unshaven, as might be expected among nomadic tribes. Likewise they are sworn enemies to those people who follow the civilized mode of life. Samson was raised up to "save his people" from the Philistines, a people who practiced culture. (Jud.13:5)

Samuel’s protest against establishing a king was an appeal to the nomadic ideals. When the people asked him to set up a king to rule over them, he protested that that it would mean that they must adopt the methods of life practiced by the surrounding peoples of Canaan.
"This will be the manner of the king that shall reign over you. He will take your sons and appoint them unto him, for his chariots, and to be horsemen; and they shall run before his chariots; and he will appoint them unto him for captains of thousands and captains of fifties; and he will set some to plow his ground, and to reap his harvest, and to make his instruments of war, and the instruments of his chariots. And he will take your daughters to be perfumers, and to be cooks, and to be bakers, etc." (I Sam. 8:11-13) Samuel is here holding up a type of life which is foreign to the Hebrews, and to which Yahweh is opposed, for when they shall become dissatisfied with their king, he says, and cry out to Jehovah, "Jehovah will not answer you in that day". (I Sam. 8:17) to have from the spoil of the Amalekites. It seems that Saul was not strong enough however to turn the tide against the public sentiment for a king, and so he appointed Saul as king. In the twelfth chapter of I Samuel, Samuel rehearses all that Jehovah has done for the people of Israel in bringing them up out of Egypt, and causing them to dwell in this land, but whenever they forgot Jehovah and served the Baalim and Astarteh, then Jehovah "sold them into the hands of Sisera", and "into the hands of the Philistines". Upon deliverance from these they had promised to serve Jehovah and renounce these gods of civilization, but after seeing Nahash, the king of Ammon, coming against them, they too are saying, "Nay but a king shall rule over us; when Jehovah your God was your king". (I Sam. 12:12) Then Samuel gives them a sign to show them that Yahweh,
the God of Sinai, the God of thunder and rain, is angry with the Hebrews because they had asked for a king that they might be like the nations round about. It was the time of wheat harvest. "Stand still and see this great thing which Jehovah will do before your eyes. Is it not wheat harvest today? I will call upon Jehovah that He may send thunder and rain, and ye shall know that your wickedness is great which ye have done in the sight of Jehovah in asking you a king. So Samuel called unto Jehovah, and Jehovah sent thunder and rain that day; and all the people greatly feared Jehovah and Samuel." (vs.17,18)

Again we see the protest of Samuel uttered against the elaborate ritual and burnt offerings, which Saul proposed to have from the spoil of the Amalekites. It seems that Saul had allowed his followers to take of these things which were "devoted" to the worship of other gods and expected to use them in the worship of Yahweh. Amalek is spared to live. Against these violations of the Yahweh ideal, which meant to "give no quarter" to the enemies of Yahweh, nor be contaminated by any of their heathenish worship, Samuel rises to action. Such a lack of zeal for Yahweh is a breach of faith and cannot be tolerated on the part of the king. Samuel reads his doom. Yahweh has rejected Saul from being king.

Elijah and Elisha

The Bedouin influence is quite pronounced in the case of Elijah and Elisha. Elijah is introduced as a "sojourner" of Gilead. That he is accustomed to the
nomadic type of life is indicated by his sudden appearance before Ahab, and his equally sudden disappearance into a hiding place. He cannot be found even though Ahab has been searching in every land for him that he might stay the drought, but to no avail. (I K.18:10) After three years, when Jehovah has had time to teach His lesson to Ahab, Elijah reappears suddenly, and proposes the test upon Mt. Carmel. The test which Elijah proposed was one in which Elijah believed Yahweh could excel, for Yahweh was the God of thunder and rain, as well as the God of fire. Had he not demonstrated His power to Israel on Mt. Sinai and lead the people of Israel victoriously into the land of Canaan? After Jehovah had demonstrated His power on Mt. Carmel, Elijah "girded up his loins, and ran before Ahab to the entrance of Jeereel." He did not ride in a chariot, but girded his loins and traveled on foot, in true nomadic fashion. valley, for he said, "Their god is a god of the hills." (But Elijah's victory is soon turned into seeming defeat, for Jezebel, infuriated at the killing of the prophets of Baal, now determined to put Elijah to death. Elijah fled straight to the home of Yahweh, to Mt. Horeb, and hid there in a cave, while he awaited some word of explanation of this seeming defeat or some reassurance from Yahweh. The reassurance came not only in a furious storm which shook the mountain side and broke the rocks, followed by an earthquake and again by fire, but was accompanied by a "still small voice" with which Yahweh spoke peace to the troubled heart of Elijah. 
words. "Elisha may not have been a representative of a nomadic tribe for we find him plowing, an occupation which seems to have been foreign to the Bedouin people. However, Elisha is zealous for the pure religion of Yahweh even as Elijah, his predecessor, has been. It is at the instigation of Elisha that one of the sons of the prophets went to anoint Jehu to begin a bloody revolution against the house of Ahab, because they had departed from the pure Yahweh worship and were following the Baal. (II K.9:1)

The Unknown Prophet

A very interesting story is related in I K. 20 which throws some light upon the Bedouin conception of Yahweh as held by the Syrians. In this case the Syrians have been defeated by the Israelites, and the king of Syria, Ben Hadad, attributed it to the fact that they had attacked the Israelites in the hills, rather than in the plain or valley, for he said, "Their god is a god of the hills". (I K.20:23) The unknown prophet is incensed that the Syrians will give Yahweh no more credit than being a god of the hills, so because the Syrians have denied that Yahweh is also a god of the valleys, Yahweh declares that the whole multitude of Syrians shall be given into the hands of Israel. In the battle which followed Israel slew one hundred thousand Syrians in one day, and a wall fell upon twenty-seven thousand more. King Ben Hadad humbled himself before King Ahab, and was at his mercy. Ahab treated him leniently, and did not put him to death. For this leniency he is rebuked by one of the sons of the prophets in these
The story illustrates the growing conception of Yahweh as superior to the gods of Syria and is another example of the intolerance on the part of the prophets of all the enemies of Yahweh.

The Bedouin influence is noticeable in the later prophets to a certain degree, but the conditions of the people and their social conditions have so changed in the period of several hundred years since their first contact with Canaan, that we cannot be sure that these prophets are opposing all civilization as bad, as was the case with the earlier prophets. Micah says, "They shall sit every man under his vine and under his fig tree" (Mic.4:4), which means an acceptance of the agricultural life of Canaan.

Swords shall be beaten into plowshares and spears into pruning hooks, and they shall learn war no more. This conception whether from the hand of Micah or another, shows a conception which is decidedly foreign to the Bedouin ideal.

Amos, the Prophet of Justice

The nature of the environment in which Amos was reared, as a shepherd on the barren country of Tekoa, is given by many scholars as an indication that the message of Amos was decidedly influenced by his Bedouin conception of Yahweh. No doubt, his early life and training did exert an influence but other factors have entered in, and we can-

words, "Thus saith Jehovah, Because thou hast let go out of thy hand the man whom I had devoted to destruction, therefore thy life shall go for his life, and thy people for his people". (I K.20:42)
not accept the idea that his message was nothing more than a protest against civilization, and he would offer no hope for Israel without a complete return to the primitive pastoral life. What were the actual conditions?

Let us examine more fully the whole field of possible factors, and try to discover in the case of Amos what were the real motives back of his message. We find in Amos an exalted conception of Jehovah which we have not found before. Jehovah is an ethical god, a god of justice and righteousness. Surely there are reasons for this enriched conception of Jehovah. Let us see.

Amos is among the earliest of the Canonical prophets. Driver puts the date of his ministry about 760-746 B.C. He came from a settlement of shepherds whose home was in the barren wilderness of Tekoa, twelve miles south of Jerusalem, where he raised sheep and cattle, and gathered the fruit of sycamore trees. His prophecy, while it included messages to the surrounding nations, was quite specifically directed to Northern Israel. We find him at Bethel, one of the noted high places of worship. His condemnation is so severe that the priest of Bethel, Amaziah, appeals to King Jereboam II to put a stop to it. He charges that Amos is speaking treason, and the "land is not able to bear all his words. For thus Amos saith, Jereboam shall die by the sword and Israel shall surely be lead away captive out of the land." The priest urges Amos to flee into Judah and prophecy there, but come not any more to Bethel, "for
it is the King's sanctuary, and it is a royal house". Then Amos answers Amaziah, "I was no prophet, neither was I a prophet's son; but I was a herdsman, and a dresser of sycamore trees; and Jehovah took me from following the flock, and Jehovah said unto me, 'Go, prophesy unto my people Israel'. Now therefore hear thou the word of Jehovah: Thou sayest, 'Prophesy not against Israel, and drop not they word against the house of Isaac'; therefore thus saith Jehovah, 'Thy wife shall be a harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line, and thou thyself shall die in a land that is unclean, and Israel shall surely be led away captive out of his land'." (Amos 7:10-17)

Let us notice the political and social conditions which called forth this and succeeding messages from Amos. Many were the political and religious perils which threatened Northern Israel following the division of the Kingdom. From the period of Jehu to Jeroboam, Israel had once and probably more than once paid tribute to Assyria. Jeroboam had been able, under the protection of Assyria, to reclaim much of the territory which had been taken from Israel by the Syrians. His kingdom in extent was now little less than that of the time of David. This friendly intercourse with Assyria brought capital and stimulus for the accumulation of individual wealth. To get rich became the ambition of the many. Great estates were built up; wonderful houses and luxurious living were the results of great or sudden
The rich grew richer by their ability to take advantage of the opportunity. The condition of the poor was not made better. No doubt, the inflation of prices made their lot much harder. Corruption and graft were practiced. Law courts were sold to the highest bidder; and the poor were obliged to sell their land in many cases to add to the rich man's estate. No doubt, the middle classes were faring quite well.

For all this seeming security and prosperity, it followed naturally that there should be an appreciation on the part of the people for their material blessings. The king built rich altars and sanctuaries, and offered multitudinous sacrifices at the various festivities. Amid all this glory of life and in the general ease and opulence of the masses, the moral life became very degraded. Injustice was practiced between a man and his neighbor. This injustice was taken as a matter of course. There was no champion of the downtrodden and oppressed. The moral life of the nation was threatened, and yet there was never a greater evidence of religious rites and ceremonies than at this time. The Jehovah of their imagination was as immoral as they themselves. No one seemed to see the inconsistency.

There was one man who did see, one who saw the oppression and injustice and spoke out his protest in no ambiguous terms. This shepherd farmer in his travels, perhaps to the market place with his wool or figs, had come in contact with these conditions. His sympathies were with
the unfortunate ones. But Amos showed more than a sympathy for the oppressed. His keen mind, familiar with the facts of contemporaneous history and a student of special problems, analyzed the whole situation. He found the deep-seated cause of these social evils namely perversity, what is truly an ethical religion. Israel must repent or perish. We can imagine him after visiting this northern sanctuary at Bethel, observing the extravagance and display of the rich, as well as the grinding poverty of the poor, and then going back to his home in Tekoa. He begins to philosophize. The more he meditates upon the situation the more are kindled the fires of his indignation. Not only is he incensed at the injustice practiced, but as a student of history he sees the growing power of Assyria, and he realizes that Israel is carelessly flirting with a deadly enemy. An enemy within and an enemy without. Israel is doomed to destruction unless she speedily repents.

Amos seizes upon a current phrase of the times, the "day of Jehovah." "Wherefore would ye have the day of Jehovah? It is darkness and not light." (Amos 5:18) There will be no brightness in it for you. Take away from me your burnt offerings and meal offerings. I will not accept them. You think that Jehovah can be bought off with rich gifts or by a multitude of peace offerings? The blood from stained tracks of those whose shoes you have taken from their feet, cries to Jehovah from the ground. Away with your profession of religion. Bring forth fruits meet for repentance. "Let justice roll down as waters, and right-
eousness as a mighty stream." (Amos 5:24) The phrase "day of Jehovah" of Amos finds a parallel in the "Immanuel God is with us" idea of Isaiah. Because of their belief that they were God's chosen people, they naturally began to think of themselves as His favorite people, with special privileges and, hence, superior to other people. Just as the Germans believing in the divine right of Kings looked forward to "Der Tag" when Germany would lord it over her enemies, so these Hebrews falsely spoke of the "Day of Jehovah".

Ames in his "Psychology of Religious Experience" points out that the "burden" of Amos and Hosea is the vindication of the cause of the Rechabites, descended from Rechab, who founded a sect hostile to civilization. Ames holds that these prophets saw no salvation short of a return to the purely pastoral life. He says further that righteousness consisted in a "negation of customs of their political, economic and religious opponents". (p.185) It would seem that Mr. Ames has a pretty low conception of the righteousness of Amos when he would make it consist entirely of negations. It is easy to see how that element may have entered in, but if it be true as Mr. Ames contends, that Amos was fighting merely for a return to the primitive pastoral life, then Amos did precisely the thing which he was trying not to do, viz., make possible a civilization rather than destroy civilization, the latter of which was the avowed ideal of the bedouin reformers. Because Amos was a business
man, we cannot believe he would be protesting against a civilization which made possible a market for his wool and sycamore fruit, and thus made possible a livelihood for himself and neighbors. Would he be found working against his own and his neighbor's best interests? We cannot think that Amos was protesting against civilization itself, but against that which falsely called itself cultured. Down deep in his heart there was a sense of human justice, and he burned with indignation as he saw all semblance of justice trampled under foot, and that, too, under cover of religious worship. Coming as he did from the country where men were honest, each with his neighbor, he could not but be shocked at the injustice which he beheld, and dared risk his life in the attempt to condemn it. "The Lion hath roared, who will not fear? The Lord Jehovah hath spoken, who can but prophesy?" (Amos 3:28) Aside from any pretensions of being a prophet, his very manhood cried out against such conditions, as he had witnessed. But Amos had faith in Jehovah. Jehovah had established or would establish a code of ethics that would make the world a decent place to live in, be it city or be it country, and Amos was his spokesman. Perhaps the "righteousness" of Amos might omit many of the virtues which we regard as essential, but suffice to say the world has found that it cannot omit those homely virtues which Amos insisted upon, which find a place in that one word, 'justice'. The world has found that those things in the civilization of Israel, against which Amos was so vigor-
OUSLY PROTESTING, VIZ., FALSEHOOD, LUXURY, EXTRAVAGANCE, CLASS OPPRESSION, FALSE PRETENSE, LOVE OF EASE, SENSE OF SECURITY, DRINKING, CAROUSALS, DECEIT, NO REGARD FOR THE POOR; THESE ARE THE SINS WHICH SEND MEN TO HELL, OR NATIONS TO HELL, WHETHER THAT HELL BE UPON EARTH OR IN A FUTURE LIFE. SUCH ETHICS ARE UNIVERSAL.

Thus we have seen how the constant urge of the prophets toward the simple but stern ethics of the bedouin life had a very wholesome moral effect upon the prophet's message.

Evidently, this passage was written considerably later than the events here mentioned for the writer now feels it necessary to explain that the seers were the forerunners of the prophets. The word, 'seer,' is the English of the Hebrew, 'rosh.' Samuel was a rosh. All that he said was sure to come to pass. He could be consulted on private matters. The word, 'prophet,' προφήτης, is Greek in its origin and taken from the vocabulary of the ancient Greek religion, and passed into the language of Christianity, and so on into the modern tongues of Europe because it was adopted by the Hellenistic Jews as the rendering of the Hebrew נבָּהִי | nabhi. The word therefore, as we use it, is meant to convey an idea which belongs to Hebrew and not to Hellenic belief. That the word 'nabhi,' originally signified one who speaks or announces the divine will is quite probable. It is very similar to the Assyrian 'nabu,' meaning to call or name, or announce. The Babylonian deity 'nabu' (in the Old Testament, nebo) is a contraction of
ORIGIN OF PROPHECY

As a source of the prophetic message will be found in those conditions which give rise to the institution of prophecy. As nearly as can be determined prophecy had its rise in the age of Samuel. In 1 Sam. 9:9, we have a clue to the relations between prophets and seers. "For he that is now called a prophet was beforetime called a seer." Samuel is here represented as a seer and his function seems to be that of divination for which a reward is generally received, as is indicated by Saul in inquiring for his father's asses of Samuel. Evidently, this passage was written considerably later than the events here mentioned for the writer now feels it necessary to explain that the seers were the forerunners of the prophets. The word, 'seer', is the English of the Hebrew, 'roeh'. Samuel was a roeh. All that he said was sure to come to pass. He could be consulted on private matters. The word, 'prophet' \( \pi \rho \omega \psi \nu \tau \varphi s \) is Greek in its origin and taken from the vocabulary of the ancient Greek religion, and passed into the language of Christianity, and so on into the modern tongues of Europe because it was adopted by the Hellenistic Jews as the rendering of the Hebrew (קריב) nabhi. The word therefore, as we use it, is meant to convey an idea which belongs to Hebrew and not to Hellenic belief. That the word 'nabhi', originally signified one who speaks or announces the divine will is quite probable. It is very similar to the Assyrian 'nabu', meaning to call or name, or announce. The Babylonian deity 'nabu' (in the Old Testament, nebo) is a contraction of...
Na-bi-u, which thus corresponds closely with the Hebrew 
'nabhi' and originally signified the speaker or proclaimer
of destiny. He was represented as the writer of tablets
of destiny and was therefore regarded as the interpreter
of oracles.

The seer or diviner of Israel during the period
of the Judges was not unlike the diviners of other nations
round about. The nebhiim of Samuel's time were not seers.
The function of the seer was not one of speech but of the
routine of close observation of the entrails of slaughtered
victims closely connected with sacrifices. Joyce, in his
chapter upon the psychology of Divination (Joyce- "Inspir- 
ation of Prophecy", p.286), compares the divination of
Greece with that of Israel. He says, "In both countries
there was the same general attitude of expectancy, the same
unquestioning belief in the possibility of ascertaining facts
by superhuman means, the same ready recourse to oracle in
every kind of emergency and even to some extent the use of
identical methods". In Greece and Israel alike there is
evidence that men turned to the oracle in time of war, on
occasions of sickness, for the solution of ritual questions.
Divinity by lot which was familiar to the Hebrews, as is
shown in the choice of Saul as king, was not unknown among
the Greeks, although references to it are not as numerous.

It is mentioned as in use at Delphi.

A Harnack and McGiffert writing in Britannica
says, "It is far from easy to determine how far the develop-
ment of the class of prophets meant the absorbing into it of the old seers." In Isaiah 3:2,3 the seer still held an important place in society as well as the prophet. The function of the Roeh and Nabhi may indeed at first have been mingled. In David's time, Gad, the Nabhi, is also the king's seer (II Sam.24:11) and in this case is appointed organ of Yahweh's communications with his people or his king. (I Sam. 22:5) In the national revival in which Yahweh's ever present kingship in Israel was the chief religious idea there was demanded a more continuous manifestation of his revealing spirit than was given by the priestly lot or by occasional seers and where would this be sought except among the prophets? The prophets came to be regarded as standing nearer than other men to the mysterious workings of Yahweh.

Samuel and the Prophets

The relation of Samuel to the prophets of this age is ably discussed by Davidson. He says, "Those commonly called prophets in this age formed communities - they were coenobites. Probably the name 'Naioth' in Ramah, meaning dwellings, describes such a colony or settlement of prophets. A number of places are mentioned as the residences of these prophets, e.g., Ramah in Mt. Ephraim (I Sam. 19:16) where Samuel dwelt; Bethel in the same neighborhood (II K.2:5); Gibeah in Benjamin (I Sam.10:5,10); Jericho on the Jordan (II K.2:5); and Gilgal, likewise on the Jordan (II K.4:38). Now it is known that at all these centers there was a high place, i.e. a local sanctuary where Jehovah was worshipped.
It may therefore be fairly surmised that it was around these houses of Jehovah that the prophets at this time settled." Davidson points out the probable connection between these prophets and the priests who also dwelt round about the sanctuaries. From the history of Saul we learn that they practiced music, as shown when Samuel dismissed Saul after announcing to him his elevation to the kingship, he said to him, "It shall come to pass that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe and harp before them; and they shall be prophesying. And the spirit of Jehovah will come upon thee, and thou shalt prophesy with them." (I Sam.10:3) The term prophecy here, according to Davidson, undoubtedly describes the demeanor of these prophets as they proceeded, and the exercises in which they were engaged. These probably consisted in singing or other expressions of religious thoughts, accompanied with much fervor or even excitation of manner. The excitement was infectious although this appears less from this passage than from another where it is stated that Saul, when he went to Naioth to take David, was seized by the prophetic spirit, and he stripped off his clothes and prophesied before Samuel, and lay down naked that day and all that night. (I Sam.19:23,24) These facts perhaps justify the conclusion that there was not yet that sharp distinction between the prophets and the priests that arose later, and that as yet the prophets attached themselves somewhat closely to the
various sanctuaries throughout the country, because of these, the living worship and knowledge of Jehovah was to be found. "Indeed", he continues, "the connection of the prophetic body with the priests was always close. It is not improbable that Joel was a priest, but at all events the two great prophets, Jeremiah and Ezekiel came out of priestly families. Pashhur, who put Jeremiah in the stocks, was both a priest and a prophet (Jer.20) and it was the priests and the prophets who had Jeremiah arrested and arraigned before the princes because he prophesied the destruction of the temple. (Jer.26) The multiplication of prophets at the time of Samuel was an index of the rising spirit of devotion to Jehovah and enthusiasm in his service, and naturally these enthusiasts would be found gathered around the sanctuaries, where He was worshipped. To what was this greater fervor and religious elevation due?" Many have explained it as due to the circumstances of the people at this time. The people were suffering from an oppression far more severe than any that had yet overtaken them. There is evidence that they were completely enslaved by the Philistines, as the passage in I Sam.4:9 would indicate. The Philistines encouraged their fighting men thus, "Be strong and quit yourselves like men, ye Philistines, that ye be not servants unto the Hebrews as they have been to you." It is probable that Samuel, as the leading statesman of that day, evidently identified himself with the prophetic schools for the purpose of fanning the flame of religious enthusiasm.
and thus indirectly through the prophetic schools created a public sentiment which tended toward national patriotism. Samuel made use of the religious and political conditions, not for the furtherance of his own private ambitions. He was true to his convictions that he was speaking indeed the message of Jehovah, and as a servant of Jehovah, making the best use of those religious and political instruments which Jehovah had placed in his hands. The prophetic message of this period was identical with that of patriotism. The setting up of the kingship must come at Samuel's own expense for his own sons were to be deposed as judges. Samuel's interest, however, was in promoting the Cause of Yahweh and that meant the welfare of the Hebrew nation. (Davidson, O. T. Fr. p. 45).
THE COVENANT RELATION

Among the sources of the prophetic message, main there is none more fruitful than a belief in the covenant idea. Israel's covenant with Yahweh, and Yahweh's covenant with Israel. It was out of this belief that the Messianism and the "doctrine of the remnant" developed.

Let us see how it came about. The covenant idea was the soil out of which grew the high ethical conceptions which distinguished the Hebrews from their Semitic neighbors. Why did the Hebrews, taking for their deity the same tribal Yahweh that the Kenites had worshipped from time immemorial, produce a system of ethics superior to any other world had known, while the Kenites showed no real progress? The difference lies in the fact that Israel had turned to Yahweh of her own free will. She had chosen Him as her God. The Kenites served Yahweh because they were born into that belief. Yahweh was an unconscious expression of the life of the people. Even in the time of Jeremiah, two hundred and fifty years later, this was still the case. They had made no ethical progress. Israel served Yahweh because He had kept His word. He had not only delivered them from Egypt, but now had given them a home in the promised land. When things went badly with them it was not because Yahweh was not able to help, for He had never lost any of the power manifested at Sinai. He could help if He would. Each misfortune only served to quicken the conscience and caused them to ask "wherein have we sinned that we deserve His displeasure? What must be done to regain His favor and help?"
Had the people of Israel been content to remain at Sinai and worship Yahweh in the approved fashion, perhaps the name Yahweh would have sunk into oblivion, as other tribal gods have done. But God pushed them out into the world of obstacles in the name of their chosen tribal god, which was the best available instrument for the accomplishment of His Divine purpose. He pushed them out into the world of ever-changing experiences, and was constantly testing their fidelity to the Cause to which they had pledged allegiance. Thus was developed a new moral force in the world. A new type of religious conscience grew out of their continuous thoughts of Yahweh as their helper, and of their daily dependence upon Him. They were constantly called upon to reinterpret the nature of Yahweh in the light of new conditions of culture and civilization, with which they came in contact. Thus the religion of Yahweh was continually taking upon itself a new and richer content as its followers increased in their knowledge of the world. Budde says, "Israel's religion became ethical because it was a religion of choice and not of nature, because it rested on a voluntary decision, which established an ethical relation between the people and its God for all time." (Budde- "Religion of Israel to the Exile" p.38)

With these fundamental beliefs, first in Yahweh as their personal God, who had delivered them from Egyptian bondage, and, second, that having established a covenant with their God, from henceforth they were His chosen people, sub-
ject always to His will, with these beliefs as a basis, and they sallied forth upon a career which was destined to give the world its supreme religion. We shall notice the rapid development during different periods of prophetic history, and try to discover the sources of the new developments in the prophetic message, in the changed religious, social, and political experiences of the times.

Solomon's reign is given as 480 years. Driver thinks the estimate of 410 years is too high and is based merely upon the view of the compiler who seems to have no clear view of the history of the period, since he represents the Judges as ruling consecutively over all Israel, whereas in reality the Judges were only local heroes ruling over a small portion of the territory, and it is quite probable that some of them may have been contemporaneous.

In the first chapter of Joshua, we have a record of what seems quite likely to have been the real situation, in the following quotations:

"And Manasseh did not drive out the inhabitants of Bethheaven and its towns, nor of Naanan and its towns; nor the inhabitants of Dor and its towns, nor the inhabitants of Ibleem and its towns; nor the inhabitants of Megido and its towns; but the Canaanites would dwell in that land. And it came to pass, when Israel waxed strong, that they put the Canaanite to taskwork, and did not utterly drive them out.

And Ephraim drove not out the Canaanites that dwelt in Gesser; but the Canaanites dwelt in Gesser among them.

Asher drove not out the inhabitants of Zidon; Asher drove not out the inhabitants of Ascc, Haphtal drove not out the inhabitants, etc.

And the Amorites forced the children of Dan into the hill country for they would not suffer them to come down to the valley." (Judge 1:27-32)

This bit of historical record gives us an insight into the long and continuous fight which was waged for the
MONOLATRY

The source of the prophetic message in the period of the Judges is to be sought in the social and political conditions existing during this period of several hundred years, and which gave new religious content to Yahweh. According to the chronology of the book of Judges, the period covered amounts to 410 years. In 1 Kings (6:1) the period from the Exodus to the fourth year of Solomon's reign is given as 480 years. Driver thinks the estimate of 410 years is too high and is based merely upon the view of the compiler who seems to have no clear view of the history of the period, since he represents the Judges as ruling consecutively over all Israel, whereas in reality the Judges were only local heroes ruling over a small portion of the territory, and it is quite probable that some of them may have been contemporaneous.

In the first chapter of Joshua, we have a record of what seems quite likely to have been the real situation, in the following quotations:

"And Manassah did not drive out the inhabitants of Bethshean, and its towns, nor of Taanach and its towns, nor the inhabitants of Dor and its towns, nor the inhabitants of Ibleam and its towns, nor the inhabitants of Megiddo and its towns; but the Canaanites would dwell in that land. And it came to pass, when Israel waxed strong, that they put the Canaanites to taskwork, and did not utterly drive them out. And Ephraim drove not out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them. Zebulon drove not out the inhabitants of Kitron, Asher drove not out the inhabitants of Acco, Naptali drove not the inhabitants, etc.

And the Amorites forced the children of Dan into the hill country for they would not suffer them to come down to the valley." (Judge 1:27-34)

This bit of historical record gives us an insight into the long and continuous fight which was waged for the
It must be remembered that Canaan was a civilized country at this time. "They could not drive out the Canaanites in the plain," says Judges 1:19, "for they had chariots of iron." They were superior to the Israelites in the art of war; their weapons were superior and they had fortified cities. As a result the different tribes were scattered. They found a foothold wherever they could and each settled down without much concern about the welfare of the rest of the tribes. Sometimes they were forced out of their place as is the case with the Danites, who were forced to seek a new home far to the north of the source of the Jordan. (Judges 1:34) Naphtali are told "dwell among the Canaanites" (Judges 1:33) as no doubt was the case with most of the tribes. Canaanites told their neighbors whether conquered or free was Israel's teacher. (Bude p.56)
Among the things which were learned from the Canaanites as essential to the pursuit of agriculture, was not only the fertilizing of the land, plowing, sowing, reaping, threshing and pruning of the vines etc., but also the proper form of worship due the Baal who was responsible for the blessings of harvest. The Israelite of that early day could expect no blessing of Yahweh upon agriculture. Yahweh was the god of the steppe, the god of battle. He had no control over the fruits of the cultivated land. The Baal had this control according to the Canaanites. We are told in Hosea that the people of Israel had become convinced of this, "for she said, I will go after my lovers that give me my bread and my water, my wool, and my flax, mine oil and my drink." (Hos 2:5) No doubt, the Canaanites told their pupils that if the proper rites were not paid to Baal that the sun would scorch everything; a pestilence of drouth or locusts would overtake them, or some other calamity befall them. Anyone who withheld this proper ritual to the Baal would be the means of bringing an injury upon the whole group, causing many innocent persons to suffer. Such a one would be driven out.

Thus Israel learned to serve the Baal of Canaan and entered into idolatry. But was it idolatry? Hosea tells us that Israel was ignorant that it was Yahweh who "gave her the grain, and the new wine and the oil and multiplied unto her silver and gold, which they used for Baal". (Hos 2:8) Was it not Yahweh who had sent Israel into this new land? Had
Yahweh himself not remained back at Sinai, sending only his angel as a guide, and leaving the Baal in possession of the land of Canaan? Budde holds that such is the case, and that Yahweh did not demand exclusive veneration, at Sinai, with no recognition of other gods. He points to the household gods of Michal, the teraphim which she used as a disguise in helping David to escape (I Sam.19:11-17) those of Rachael, (Gen.31:19-31). Hosea 3:4 shows that the children of Israel were accustomed to household gods, "For the children of Israel shall abide many days, without king and without prince, without sacrifice and without pillar, and without ephod or teraphim". In Zechariah 10:2 where oracles are sought from the teraphim. From this it is evident that Yahweh did tolerate the worship of other gods, but for the children of Israel, Yahweh himself was the supreme god and demanded their loyalty. When Israel conquered Canaan, Yahweh takes possession of Canaan, gods and all. The worship of Baal is taken over into the Yahweh religion and absorbed by it, for the simple Yahwehism of the Kenites was not sufficient in itself. It must have new content.

In Exodus 23:14 we have mentioned as a part of the Covenant Code, three feasts which are to be kept yearly. They are the feast of unleavened bread, the feast of harvest and the feast of ingathering. These, according to the author, were given at Sinai to Moses forty years before these people reached the land of Canaan. The first of these feasts, that of unleavened bread, or the Passover, may well have been a
product of nomadic life, but the latter two are agricultural feasts, relating to the gathering of the sheaves. What has Yahweh to do with agriculture? No need has yet arisen for such laws, and this is quite contrary to history that any code of laws would come into existence before there was a manifest need for those laws. Amos practically denies these feasts, "Did ye bring unto me sacrifices and offerings forty years in the wilderness, 0 House of Israel?" His question implies a negative answer. We may interpret Hosea in the passages quoted above, as meaning that these feasts in his time had not yet been established. The worship paid to Baal belonged to Yahweh, but the people had not yet learned this. (Hos.2:7,8) One hundred years earlier Jonadab ben Rachab had forbidden his descendants to follow agriculture and wine growing, for these most surely would lead to idolatry. At the time of Hosea's writing it is quite probable that Ex. 23 and 24 was not yet in existence. The worship connected with the "New Moon and the Sabbath seems to be quite foreign to the primitive worship of Yahweh. Budde holds that both are of astral origin and quite likely came from the religion of Messopotamia, which is astral in its nature, or from Babylon or Assyria who had made their power felt over Western Asia as early as the third millennium before Christ.

Bade contends that the book of Deuteronomy is "an attempt to define Yahweh's relation to other deities". The warning in Dt.4:19, "Take heed---lest thou lift up thine eyes unto heaven and when thou seest the sun and the moon and the
stars, even all the host of heaven, thou be not drawn away and worship them, and serve them, which Yahweh thy God hath allotted unto all the peoples under the whole heaven"; this according to Bade is not the language of monotheism. It is rather "monojahvism". Foreigners are only servants of inferior or servant gods, while Israelites have been elected to the service of the God of gods.

It was out from this conception of Jehovah as a superior God that monotheism arose. Even with Amos Jehovah was not the only God, but a universal God. Because Jehovah was an ethical God and those principles of ethics were universal, did Jehovah increase while others waned.
Among the sources of the prophetic message and as a natural outgrowth of monolatry was monothelism. No doctrine perhaps in the history of religion has been more influential for good than this. As we have noted before, the people of Israel came into the land of Canaan with a belief in Jehovah as their God, but they also recognized other gods as having control in other lands. When Canaan was conquered by Israel, it was only natural that Israel's God, Yahweh, should become the superior God. From this time on He is not only the god of the hills, but also of the valleys. The Baal must be kept in mind, but now Jehovah as the God of subservient to Jehovah. But this was nothing new in the history of religions for one god to become supreme and chief over many of the covenant nations. But how came this next step, this further development, this belief in one God in the whole universe? Amos is generally considered to be the first monothelist. It is he who gives expression to this famous passage, "Are ye not as the children of the Ethiopians unto me, O children of Israel? saith Jehovah. Have not I brought you up out of the land of Egypt, and the Philistines out of Caphtor, and the Syrians from Kir?" (Amos 9:7) Here, with other nations by these virtues which make her especially pleasing to Jehovah. "Are ye not unto me as the Cushites? of Palestine. He is dealing with other nations, leading them (Amos 9:11) Because Israel has known the true way and yet has also. With Amos Jehovah will punish the nations round about
for their sins in the same way that He punishes Israel when they fall short of the ethical requirements of Jehovah.

Israel, however, is especially marked for punishment, because "You only have I known of all the families of the earth, therefore will I visit upon you all your iniquities". (Amos 3:2). This latter is the same conception which we have found held in common by the prophets before this. Israel is a chosen nation with a greater knowledge of God than is given to the nations round about. Jehovah had made a covenant with Israel, and He would not fail. When obstacles came to Israel, it was not because Jehovah could not help but because Israel had sinned, had failed to live up to her part of the agreement in keeping the commandments of Jehovah.

The international relations of Israel no doubt had much to do with this new conception of Jehovah as the God of the universe. So long as the prophets held to the doctrine of the covenant relation, they are called upon to answer certain objections which could not but arise. If Jehovah, Israel's God, is superior to all other gods of other nations, why is Israel not the mightiest and most glorious of nations? It was quite evident that Israel was not enjoying the prosperity of surrounding nations who did not follow Jehovah. Why not? It is a time for reflection. The powerful realisation comes over the prophets that Israel is not distinguished above other nations by those virtues which make her especially pleasing to Jehovah. "Are ye not unto me as the Cushites"? (Amos 9:7). Because Israel has known the true way and yet has
failed to show herself superior to the other nations, she is more guilty than other nations. Special privilege carries with it, special obligation. If Jehovah chose Israel He could also reject them if they fail to do His will. What is wrong with Israel? It is a mistaken idea of what Jehovah wants. There is too much dependence upon ritual. That is too cheap. "Come to Bethel and transgress; to Gilgal and multiply your transgression; and bring your sacrifices every morning, and your tithes every three days." (Amos 4:4)

Multitudes of sacrifices mean multitudes of transgression so long as Israel, oppresses the poor and crushes the needy. Besides Yahweh required no such worship as this of the fathers in the wilderness, no such ritual. Amos no doubt is looking back to some of those high ethical principles with which he is acquainted in his own home training and environment at Tekoa.

The manhood of Samaria must measure up to that which Amo's knew, if the nation is to be saved. Israel is headed straight for destruction. The profession of religion is a farce with those who would "swallow up the needy and cause the poor of the land to fail" hardly able to wait until the Sabbath be gone, until they can be again at their business of "dealing falsely with balances of deceit; that we may buy the poor for silver, and the needy for a pair of shoes." (Amos 8:5-6).
HISTORIC SITUATION - ISAIAH

While the messages of all the prophets are definitely related to the historic situation of their day, let us notice first in a more specific way the relation of the message of Isaiah 7:14, and see how it grew out of the political situation occasioned by the Syro-Ephraimitish War. "Therefore the Lord Himself shall give you a sign: behold a virgin shall conceive and bear a son, and shall call his name Immanuel." We have chosen this passage because it is generally conceded to be authentic, and if rightly interpreted we believe it furnishes a good example of one of the sources of the prophetic message. Without this historic setting the prophecy is meaningless.

The prophecy is uttered during the Syro-Ephraimitish War, (735-734 B.C.). An alliance had been concluded between Pekah, king of Northern Israel, and Resin of Damascus, for the purpose of forming a barrier to the aggressions of Tiglath Pileser of Assyria, who was seeking world dominion. The aim in these two kings in the invasion of Judah was to depose Ahaz, king of Judah, who had refused to enter into the coalition with them. They would set up in his place a king, the son of Tabeel, who would co-operate with them in their fight against Tiglath Pileser. The invasion caused great alarm, not only to Ahaz, but to the people of Jerusalem. It was at this juncture that Isaiah went to meet Ahaz and delivered his prophetic message. Following the directions of Jehovah, Isaiah took with him his little son, Shear-jashub, whose name signified 'a remnant shall return'. He met
Ahaz at the upper conduit of the pool. Very likely Ahaz was upon a tour of inspection of the waterworks preparatory to a siege by the invading forces; who were already mobilized in Samaria and were ready to strike at once. Isaiah admonished Ahaz not to be afraid of Pekah and Resin, for they are only the "tails of smoking firebrands". They will fail in their purpose of evil, in deposing Ahaz, and more than that within a certain time, "threescore and five years." (Modern scholars question the length of time indicated by the numbers here.) Ephraim shall be broken in pieces, so it shall not be a people. If Ahaz does not believe this word of Jehovah, he shall not be established. (Is.7:9)

King Ahaz it seems was already considering what to him seemed the open door of safety, viz., an appeal to Tiglath Pileser, and Isaiah's attempt to turn him back was unsuccessful. We next find Isaiah pleading with Ahaz, some writers think perhaps it was a few days later and this time perhaps before the Court. Isaiah has urged Ahaz to ask for any kind of a sign from Jehovah that he may demonstrate the truth of his prophecy, but Ahaz stubbornly refused, giving as an excuse that he did not wish to tempt Jehovah. Isaiah, his patience exhausted, finally bursts out in this parting message, "Hear ye now, O ye House of David; Is it a small thing to weary men, that ye will weary my God also? Therefore the Lord Himself will give you a sign: Behold a virgin shall conceive and bear a son and shall call his name Immanuel. Butter and honey shall be eat when
he knoweth to refuse the evil and choose the good. For before the child shall know to refuse the evil and choose the good, the land whose two kings thou abhorrest, shall be forsaken". (Is.7:13-16)

Isaiah has done everything in his power to dissuade Ahaz from making an alliance with Assyria. Assyria is no friend, Isaiah assures him, and even though she might heed the appeal of Ahaz and send an army westward and thus detract Resin and Pekah from their invasion of Judah, yet Judah is not warranted in making an alliance with Assyria.

It will ultimately mean her undoing, for Assyria will only use Judah as a tool for her own advantage. Put your trust in Jehovah, Isaiah urges, and all will be well with Judah.

Besides, this danger from Resin and Pekah is only temporary. Even before this child, which is already conceived (for it is permissible to translate "the virgin has conceived as well as "the virgin shall conceive") before this child is old enough to know right from wrong, these two kings who are now a menace will be out of the way.

As to the exact length of period Isaiah had in mind, whether three years as sufficient time for the fulfillment of the prophecy, or whether he means the period from conception up to twelve or thirteen years, cannot be definitely determined.

Just why Jehovah should lead Isaiah to make use of this particular sign, is a point for consideration. The word which is translated here "virgin" does not mean virgin
in the sense that we use it. The word used is יָפָקָה. It may mean virgin as we think of that word today, but not necessarily so. There is a much stronger word for virgin in the sense that we use it had Isaiah meant to use the word in that sense. It is יָפָק כָּלִי, yet יָפָקָה may mean a married woman. The term יָפָקָה which is translated as "virgin" in Joel 1:8, in this passage we find the expression "Lament like a virgin girded with sackcloth, lamenting for the husband of her youth". The "virgin" here is a widow. There is no reason why the "virgin" of which Isaiah speaks could not have been a married woman; in fact, many scholars hold that Isaiah used this sign, and the virgin which he had in mind was his own wife, Isaiah 8:3, where he speaks of going in unto the prophetess "and she conceived and be a time of "God with us". Some mother will name her child bear a son". It is possible that Isaiah may have had this in mind, and was thinking about the shortness of time necessary for a child, who was already conceived, to be able to judge between right and wrong. The word for "conceive" as used here is יָפָק. Here it is translated "shall conceive" in the King James version. In eight different places where the exact יָפָק is used, it is rendered only once in the future tense, and that is determined by the context. Jud.13:5. In the following passages the word יָפָק is translated the only roads available. In verse 13:5, and we have a picture of the evil to come. From that day that a man shall not sleep a young goat and see that day that a man shall not sleep a young goat and see that day that a man shall sleep, and a young woman with child, Ex.21:22, was with child also "meant to be delivered" I Sam 4:19. In all these cases this word is
translated as "is with child" and the present tense in English is used to express it. There is no reason why it should be translated as "shall conceive" in this instance rather than "is conceived". Since the context in this case does not necessitate the future tense specifically, and in view of the fact that in a majority of instances the word is translated as in the present or past tense, rather than the future, we are justified in so translating it in this instance, which would just translate the prophecy that this child is to be called "Immanuel" has suggested to some the theory that there was in Judah an hopeful outlook among those who trusted Ahas, who believed that this leadership would result in success and prosperity including deliverance from all enemies. It will be a time of "God with us". Some mother will name her child "Immanuel" because of the evidence of God's presence with them. Isaiah, knowing that Ahas was encouraging this belief in the day of "God with us", says ironically, "Indeed a virgin shall conceive and bear a son, and shall call his name Immanuel, and this shall be the sign for you, Ahas, but not as you expect it: Butter and honey shall this son eat." This expression is supposed to donate a condition of desolation in which the land will revert to pasture land. Butter and honey are the only foods available. In verses 21 and 22 we have a picture of those evil times, "And it shall come to pass in that day that a man shall keep alive a young cow and two "
and honey shall everyone eat that is left in the land."
In the following verses he pictures the land of vines now filled with briars and thorns, because it shall be devastated by an enemy who will come with his bow and arrows. That is the way we may expect "God with us", says Isaiah, if Ahaz persists in his policy, and that day is not far hence.

Did Isaiah have in mind Jesus in Nazareth when he made this prophecy? There is nothing in the situation which would justify this conclusion. Why should Isaiah be prophesying about Jesus under these circumstances, seven hundred years in the future? Isaiah's message found its source in a very definite situation growing out of his conversation with Ahaz. How could Jesus be a sign to Ahaz seven hundred years hence? Isaiah proposed to give a sign which would convince Ahaz that he was right. When Matthew associates the birth of Jesus (Mt. 1:23) with this prophecy in Isaiah, it is not necessary to conclude that Matthew means that Jesus is this son, who is to be born of a virgin of which Isaiah spoke. Matthew most certainly did see the relationship between the son of whom Isaiah prophesied, who was to wear the name "Immanuel", and this son, who is to be Immanuel, not merely in name but in reality. If the birth of the son in Isaiah's time was linked up with the hope of "God with us", the birth of this son, Jesus, was a realization of that hope. Jesus in a much fuller sense fulfilled that idea of "God with us". He filled it full. He was the ideal deliverer, not only of his people, but of all peoples from their enemies. The New
Testament writers were accustomed to quoting with considerable freedom from the Old Testament, and it is necessary for us to determine in just what sense incidents in the New are fulfillments of the Old. McGarvey points out this in the case of the reference to Judas. Commenting upon Acts 1:20, he says, "These two passages, the former from Psalms 69:25, and the latter from Psalms 109:8 have no specific reference to Judas in their original content. They occur in the midst of curses pronounced not by David, but as Peter explicitly states, by the Holy Spirit through the mouth of David (16) concerning wicked men in general who persecute the servants of God. But if it be proper that the habitations of such men in general should be made desolate, and that any office they held should be given to others, it was preeminently so in the case of Judas; and it was proper to say that these words were written of him as of many. This was unquestionably Peter's meaning, for he could see as plainly as we can the general aim of the denunciation." (McGarvey's Commentary on Acts, p.14)

If this theory holds true in the case of Judas, may it not be equally true of Matthew's reference to the Immanuel passage of Isaiah, as well as many other quotations by New Testament writers from the Old Testament?

There is evidence that Isaiah did not have in mind Jesus, in this passage at least, for if that be the case, then the prophecy never came true, for he says, "butter and honey shall he eat, when he knoweth to refuse the evil and choose the good" (Is.7:15). The two kings, Resin and Pekah, are to be driven out contemporaneous with this. Historical records show that these two kings were driven out between the years 732, when Damascus fell, and 722, when Samaria was captured and carried away captive into Assyria. Jesus did not eat "butter and honey" in the sense in which Isaiah meant.
it in this passage so far as we have any record.

with all the other nations. Isaiah believed that Isaiah's

The content of Isaiah's message is directly related to the political situation of his times. Isaiah was a student of political history. He knew the history of Israel as well as the history of those nations with which Israel was in any way related. He was no mere sentimentalist. He lay in promoting the interests of Judah; the Judean State was a statesman of the first rank. Batten in his "Hebrew Prophet" (p.217) conjectures what might have been the results politically had Ahaz taken Isaiah's advice. Because of the isolation and obscurity of Judah at this time among the nations, the invading army. Even while the eastern conqueror was at he feels that Judah might have escaped Assyrian greed and the fate, Isaiah hurled defiance at him in such terms as persisted as a nation much longer than she did. Ahaz in these, "The virgin daughter of Zion hath despised thee and following out his course drew the attention of Tiglath Peleser to Judah. This might have been overlooked otherwise. He thus removed those natural protections, and made his nation a vassal of Assyria subject to an annual tribute. Isaiah saw that the consequences of failure to pay this "For I will defend the city for mine own sake and for my tribute at any time would be sufficient reason for an Assyrian invasion. Ahaz lived long enough to see that Isaiah was Jerusalem was sacred and inviolable. Jerusalem is now the right. As a political adviser, Isaiah might be compared to our own Mr. Bryan. His opinion carried weight in

for our sake, David, the beloved king of Israel, whose Jerusalem political circles. While Isaiah did not hold at any time any as the capital of the kingdom. He placed the Ark of the political office, so far as we know, yet, when any political covenant made in the city of David, where no foreign shrine or danger threatened it was Isaiah who was found at the helm to help guide the ship of state. Had he lived today he would, with David to establish his house forever. (2 Sam. 7:13) It was in Jerusalem that David, Solomon, built best policy for the state lay in making arbitration treaties
with all the other nations. Isaiah believed that Judah's safety lay in keeping "free from all entangling alliances". So Isaiah dared defy the king and condemn his policy when he felt that that policy would be detrimental to the state. According to his theology, the promotion of Jehovah's cause lay in promoting the interests of Judah; the Judean State was the chosen instrument for the expression of Jehovah's will. As he did with Ahaz, so did he later with King Hezekiah when Jerusalem was threatened by Sennacherib with his invading army. Even while the eastern conqueror was at the gate, Isaiah hurled defiance at him in such terms as these, "The virgin daughter of Zion hath despised thee and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice and lifted up thine eyes on high? even against the Holy One of Israel." "For I will defend the city for mine own sake and for my servant, David's sake." (Isa.37:22) Isaiah believed that Jerusalem was sacred and inviolable. Jerusalem is now the home of Jehovah rather than Sinai. There are several reasons for this. David, the beloved king of Israel, chose Jerusalem as the capital of the kingdom. He placed the Ark of the Covenant there in the city of David, where no foreign shrine had been erected. It was at Jerusalem that Jehovah had made a covenant with David to establish his house forever. (II Sam. 7:13) It was in Jerusalem that David's son, Solomon, built the Temple, the house in which Jehovah was to dwell; and last
but of no less importance, Jerusalem was the home city of Isaia, the capital of the kingdom of Judah. To Isaiah it was the center of Jehovah's kingdom. It was the sacred seat of worship for all nations. And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains and shall be exalted above the hills; and all nations shall fly unto it." (Isa.2:2) Isaiah could not conceive of the interests of Jehovah being promoted except through His chosen nation, Israel. For that reason Jerusalem, the capital of the kingdom, must stand. Jerusalem did stand at this time. We are told that Sennacherib's army was smitten by an angel of Jehovah. In one night 185,000 of them died, "and when men arose early in the morning, behold, they were all dead bodies. So Sennacherib, king of Assyria, departed and went and returned and dwelt at Ninevah." (Isa.37:36,37) Isaiah's faith in Jehovah had been vindicated. The dramatic delivery of Jerusalem, when all other cities invested by this world con-

conqueror had fallen, impressed the people of Jerusalem as nothing short of miraculous, and established Isaiah as a true prophet and spokesman of Jehovah. So we have seen that the nature of Isaiah's message was determined by his theology interpreted in the light of his own experience and the political circum-
stances of his day. Let us notice some of the other doctrines of Isaiah, and his contemporaries which have a bearing upon the sources of the prophetic message. Let us notice first the Doctrine of the Remnant.
Doctrine of the Remnant.

This doctrine was also a product of the Covenant idea. Isaiah like Amos had predicted the fall of Northern Israel because of the gross immoralities. He had seen the down-fall and the carrying away of the Ten Tribes, and saw that a similar fate would befall Judah if she did not heed this warning and turn to Jehovah. Isaiah was heir to the monotheistic conception of his predecessors. He saw Jehovah as the God not only of Israel but of all nations. Assyria was for Isaiah the "rod of Jehovah" with which he would punish Judah for her sins, just as He used the forces of nature, famines, earthquakes, pestilence and drought, for that same end. Isaiah expected that Judah would suffer severely and be cut down as a tree, with only the stump remaining. But in the case of Judah, out from this stump of stock remaining there would come the holy seed, because of Jehovah's covenant with David that He would establish his house forever. This is the doctrine of the remnant. This is the faithful remnant which will survive all calamities. According to Isaiah Jerusalem itself could not fall, even though Judah be devastated, its cities pillaged and its inhabitants ravished. In case of the Assyrian invasion of Israel, Isaiah likens it to a deluge of the River. "And it shall come up over all its channels and go over all its banks; and it shall sweep onward into Judah; it shall overflow and pass through; it shall reach even unto the neck; and stretching out of its wings shall fill the breadth of thy land, O Immanuel." (Isa. 8:7,8)

Isaiah has been called the "prophet of holiness".
Holiness is to him the most outstanding characteristic of Jehovah. Isaiah calls Jehovah by a new name, "the holy one of Israel". He is guarded by the seraphim in the Temple who cry one to another, "Holy, holy, holy, is Jehovah of hosts". But what is the content of this word, holiness? Just what does Isaiah mean by it, and what is its source? Other nations claimed also that their gods were holy, but that did not signify that they had any moral qualities. The phoenician divinities of Isaiah's time were known as "the holy ones" and yet they were utterly degraded wretches. The term 'holy' in popular belief meant that they had become "charged with some mysterious power, peculiar to the deity, transmissible like electricity or contagion, and dangerous to anyone who was not in a state of ritual fitness." (Bade p.176)

Even with the Hebrew people, the conception of holiness in early times was that of being set apart for sacred purposes. The idea of the nazarite, and his "head of holy hair" is a good example of this. (Num.6) It was set apart by means of a vow. David and his men could not eat the "holy bread" without being in a state of ritual cleanness, viz., in this case, having kept themselves from women for a certain period, and abstinence from food. "And David answered the priest and said unto him, "Of a truthwomen have been kept from us about these three days; when I came out the vessels of the young men were holy, though it is but a common days journey, how much more than today shall their vessels be holy." II Sam.21:5)
Holiness in I Sam.6:20 is attributed to Jehovah. "Who is able to stand before Jehovah, this holy god", asked the men of Beth-she-mesh. Moses had to put off his shoes from his feet, when upon sacred ground. (Ex.3:5) It was necessary for the people to be sanctified by the washing of their garments, and refrain from women, before approaching the holy mountain of Jehovah. (Ex.19:14) The holiness code (Lev.17-26) consists in the ritualistic observances necessary to purify from physical uncleanness, and does not have moral content. The people must keep away from dead bodies, insect, unchastity, unclean beasts etc., anything which is regarded as subject to decay and uncleanness. Jehovah was regarded as elevated above these things. He was a preserver of life. It is in that sense that in Amos 4:2 Jehovah swears by his holiness. This does not mean by his moral perfection but by the essence of his being.

The holiness of Isaiah, however, is more sharply defined. Not only is Jehovah holy, but "the earth is full of His glory." (Isa.6:4) Holiness here has the same concept as in Amos. Jehovah is an exalted being, elevated above every other earthly creature. The whole earth is full of His glory. The holiness of Jehovah is to be recognized and venerated. The primitive thought of holiness was negative. It was a form of taboo. "Do not touch". Isaiah took over this conception but added ethical content. "Jehovah of hosts is exalted in justice, and God the Holy One is sanctified in righteousness." (Isa.5:16) Again "This people draw nigh unto
me and with their mouth and with their lips they do honor me, but they have removed their heart far from me, and their fear of me is the commandment of men, which hath been taught them. (Is.29:13). The moral note is sounded more distinctly in the following passages, "Woe unto them that call evil good, and good, evil; that put darkness for light and light for darkness; that put bitter for sweet and sweet for bitter." (Is.5:18), and the famous first chapter of Isaiah where he condemns the ritualistic observances as futile. "What unto me is the multitude of your sacrifices? your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary of bearing them. And when ye spread forth your hands, I will hide mine eyes from you. Yea, when ye make many prayers, I will not hear; your hands are full of blood; wash ye, make you clean; put away the evil doings from before mine eyes; cease to do evil; learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow." (Isa.l:11,14-17)

Habakkuk sees Jehovah as the holy one, "Art not thou from everlasting? O Jehovah, my God, my Holy One?—Thou that art of purer eyes than to behold evil, and that canst not look on perverseness, wherefore lookest thou upon them that deal treacherously, and holdest thy peace when the wicked swallow up the man that is more righteous than he?" (Hab.1:12,13)

The Glory of Jehovah

Isaiah's companion attribute for holiness, is the glory of Jehovah, which he makes almost if not quite as prominent. The term is synonymous to our term, majesty, and was
used to describe the pomp and power of kings. Like the
term holiness in the earlier Hebrew conception, it had no
ethical significance, even when predicated of Jehovah. Moses
could not look upon the face of Jehovah, because of His glory.
All the more violent disturbances of nature, such as earth-
quakes, tornadoes, are the manifestations of the power and
majesty of Jehovah. "Enter into the rock, and hide thee in the
dust from before the terror of Jehovah, and from the glory of
His majesty. The lofty looks of man shall be brought low,
and the haughtiness of man shall be bowed down, and Jehovah
alone shall be exalted in that day." (Isa.2:10,11) His might
shall shake the earth in that day. The cedars of Lebanon, and
the oaks of Jashan, mountain, towers, battlements, and ships
are destined to go down before the "terror of Jehovah and from
the glory of his majesty when He ariseth to shake mightily the
earth." (Isa.2:21)

When Isaiah declares in the description of His call,
that the whole earth is full of Jehovah's glory, he had a
conception of Jehovah that was as much in advance of the popu-
lar conception, as was his idea of holiness. The average
Jerusalemite thought of Jehovah as inhabiting the most inner
recesses of the Temple. Isaiah in his vision sees "the train
of his robe filled the temple", but the whole earth is full
of his glory. It was this conception which gave Isaiah calm
assurance and faith when all other hearts failed during the
stormy days of Assyrian aggression, under Sennacherib, appeared.
The innumerable hosts could not take the Holy City, for Jehovah
reigned there. Jerusalem was His throne, and from there He would
rule the world. In righteousness and justice would He rule it.
The doctrine of Messianism seems to be linked up with and is an outgrowth of the Covenant idea. Patriotism is the natural foundation of Messianism, and so Messianism in the broader sense began with the consciousness of national unity and material welfare. It assume different forms in different periods. The word Messiah means "annointed". The term was frequently applied to Saul the first king of Israel. In the second Psalm we find, "The kings of the earth set themselves, and the rulers take counsel together against Jehovah and against his "annointed", which may not indicate any particular king, but the one who is on the throne. In Isaiah 45 we find the term applied to Cyrus, "Thus saith Jehovah to his annointed, to Cyrus, whose right hand I have holden to subdue nations before him". In this case Cyrus is not to be the king of Israel but a deliverer of the people of Israel from the Babylonian captivity. The Messianism of the exilic period is of this character. It looks forward to a bright future in contrast to a dark present. Then the Messianism based on the Covenant with David.

The early Messianism seems to have been based upon the covenant idea, in which Jehovah declares, "Ye shall be unto me a kingdom of priests and a holy nation". (Ex. 19:6) While modern scholarship places the date of the writing of the Pentateuch later than 800 B.C., yet this conception of Israel as a kingdom, seems to have gained a foothold before the time of Samuel, for Samuel's appeals to the people are based upon
their recognition of Israel's unique relationship to Jehovah.

Messianism quite evidently had its beginning with national patriotism, and is generally ascribed to Moses. Messianism was to quite a large extent the creation of the prophets. Moses himself is regarded as the first of this goodly fellowship, by the writers of the Old Testament. "By a prophet the Lord brought Israel up out of Egypt, and by prophets was he preserved", (Hosea 12:13) and again Micah says, "For I brought thee up out of the land of Egypt, and redeemed thee out of the house of bondage; and I sent before thee, Moses, Miriam and Aaron." (Mic.6:4) Moses is not regarded as a prophet by one of the writers of Numbers because Jehovah speaks to Moses "mouth to mouth" (Num.12:8) This author holds that prophecy consists in receiving a communication from Jehovah by means of a dream or in a vision (Num.12:6) Again Moses is regarded as a prophet by the writer of Deuteronomy, when he says, "Jehovah thy God will raise up a prophet from the midst of thee, of thy brethren, like unto Moses". (Deut.18:15) Whether the writers of the Old Testament have given Moses more credit than is due is a mooted question today. As a prophet, Moses stood higher than his fellows. He not only interpreted the will of God to men, but according to his biographers, spoke laws or great truths of the kingdom of God, and embodied these in institutions, thus setting a pattern for those who were to follow. Moses was a man of creative genius, and executive ability, even though his work may have been grossly overestimated by Jewish historians writing of him
many centuries later. He did not create a nation or a religious consciousness out of nothing. He himself believed in Jehovah and that Jehovah wanted to use him as his instrument. God's call to Moses was not made to a mind that was out of sympathy or unprepared for this very task. God has ever used as his instruments minds that are best fitted to do His bidding.

When Moses appealed to the children of Israel to accept Jehovah, he linked Him up with the highest ideals they knew, the god or gods of their fathers. The people were religious else there would have been no response to his appeals. Moses found materials. His genius lay in his being able to take these materials of religious belief, however crude they may have been, and link them up with the extremity in which he found the children of Israel. Man's extremity was God's opportunity. Moses took advantage of it in the name of Jehovah in whom he sincerely believed. Thus under his leadership were welded together these materials into a spirit of patriotism, and a new sense of tribal or national unity. He breathed the spirit which animated himself into the whole, and thereby animated it for all time to come. In this way Moses helped to crystalize the fundamental beliefs which underlie the prophecy of the Old Testament and which gave a distinctive character to Hebrew history.

The Messianism which is most pronounced in the Old Testament had its beginning with the prophecy to David
by Nathan after David had proposed to build a house for Jehovah. Jehovah reveals unto Nathan that David's seed shall build the house for Jehovah, who declares that He "will establish the throne of his kingdom forever". (II Sam. 7:13) The Davidic kingdom became the type of kingdom which was idealized by the literary prophets.

Elijah and Elisha do not refer to the Messiah, so far as we have their records. In only one place is there mention of the Messiah in the book of Amos in the last chapter where it speaks of the "tabernacle of David that is fallen", and this passage is generally attributed by scholars to later writers. It might be well to notice that these prophets were concerned quite largely with the northern kingdom rather than the southern. The northern kingdom did not contribute to the Messianic idea, especially the messianism of the Davidic type. No king was idealized in northern Israel, but it was to Judah which had maintained the dynasty of David at that the prophets looked for the consummation of God's purpose. Davidson remarks on this, "in his dying words, David himself used the figure of heat and light after rain, producing luxuriant vegetation, to represent the fostering of his race by God until there should come out of it a Messiah, the just ruler among men, and he used the expression, 'surely He will make it to sprout forth' (נפ'א). And the root, (נפ) became technical to express the 'branch' out of Jesse's root. Isaiah says 'In that day shall the branch of the Lord be beautiful and glorious'. (Isa. 4:22)
Jeremiah: "In those days will I cause the branch of righteousness to grow up unto David, and he shall execute judgment and righteousness in the land." (Jer. 33:15); and Zechariah similarly exclaims, "Hear now O Joshua, the high priest, thou and thy fellows that sit before thee,--for behold I will bring forth My servant the Branch".

Thus through prophet after prophet, the echo of David's words is heard, till they are taken up by the angel in the annunciation to Mary, "And behold thou shalt conceive and bring forth a son--He shall be great, and shall be called the son of the Highest; the Lord God shall give unto him the throne of His father David; and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end." (Matt 1:23).  

Messianism of Amos, Hosea and Isaiah.

Let us notice how the messianism of these prophets expresses itself in their patriotism. Each has his own particular idea of the state, although all hold the belief in common that the king rules by Divine right, and that the king and his people constitute the kingdom of God, based upon the covenant relation. All these prophets realize that the kingdom is imperfect, and contains within it the germs of dissolution and destruction. Jehovah would have perfection, but the second party to the contract has failed to fulfill their part of the agreement. The kingdom cannot fail because Jehovah cannot fail. There must be some way out, some way to explain this difficulty, and so the "doctrine of
the remnant" is the result.

Amos takes the position that the judgment of Jehovah is coming. He that is unjust let him be unjust still. The nation is to be sifted as wheat, implying that the good is to be saved. He does not mention the means by which this is to be brought about. From the severity of language used by Amos, it would seem that the remnant would be of little value. "Thus saith Jehovah, As the shepherd rescueth out of the mouth of the lion, two legs, or a piece of an ear, so shall the children of Israel be rescued that sit in Samaria in the corner of a couch, and on the silken cushions of a bed." (Amos 4:12) This looks like utter destruction, annihilation. No doubt, Amos means this to apply to that part of Israel which is responsible for the evil of the nation, for he says, "Seek good and not evil, that ye may live; and so Jehovah of hosts will be with you as you say. Hate the evil, and love the good, and establish justice in the gate; it may be that Jehovah the God of hosts will be gracious unto the remnant of Joseph". (Amos5:15)

Isaiah on Messianism

Isaiah differs from both Amos and Hosea. With Isaiah there is no break or divorce as in the case of Hosea. There is never a time when the relations have been severed between Jehovah and His people. All nations shall seek the kingdom of Jehovah. "And it shall come to pass in that day that the root of Jesse that standeth for an ensign of the peoples, unto him shall the nations seek; and his resting
place shall be glorious." With Isaiah there is a hope of a reunited Israel under a Davidic king, in which "Ephraim shall not envy Judah, nor Judah Ephraim". The members of the people, who are scattered among the nations, shall be restored. "The Lord will stretch out His hand a second time to recover His people that shall be left out of Assyria and all the countries of the earth." Under the Messianic king there is to be a condition of peace.

Micah

By a good many scholars only a small part of the book a Micah is conceded to be authentic, but there is enough generally agreed upon, viz., the first three chapters, that we can get Micah's attitude toward the state. In Micah 3:4 he reproves "the heads of Jacob and the rulers of the house of Israel" for they loved evil and hated good and did not scruple to wax fat by oppressing the people. The rulers used their official position to heap up wealth for themselves. But Micah believed in a just God and hence he looked for certain punishment for these. They would cry to God for mercy but Jehovah's ears would be closed to those who had built up "Zion with blood, and Jerusalem with iniquity". (Mic.3:10) "The heads thereof judge for reward, and the priest thereof teach for hire, and the prophets thereof divine for money", (Mic.3:11) and yet they say "Is not Jehovah in our midst? Therefore shall no evil befall us". The tottering state cannot stand up under such immoral conditions. The prophet looks to the future and sees distress coming upon the
city. "Why does thou cry aloud? Is there no king in thee, is the counselor perished, that pangs have taken hold of thee as of a woman in travail?" (4:9)

Jeremiah, Deutero-Isaiah

The eighteenth Psalm is one of the best illustrations of Messianism based upon the Davidic covenant. It presupposes the fall of the monarchy. Time after time the author of this Psalm calls attention to the covenant with David: "I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish forever, and build up thy throne unto all generations." (vs.3,4) Again in verse 20, "I have found David my servant, with my holy oil have I anointed him." In verses 26 and 29, "And my covenant shall stand fast with him, his seed also will I make to endure forever." In verse 34, "My covenant will I not break,--I will not lie unto David: His seed shall be established forever." Later messianism was based upon this covenant made with David.

The faith of Jeremiah in the ultimate return of Israel from Babylon is based upon his faith that Jehovah would keep this covenant which He had made with David. Jeremiah, however, is a keen student of history and believes that God works through the means which he has at hand rather than in some miraculous way. Believing that Israel is doomed to a long exile he sent letters to the exiles, admonishing them to build houses and plant gardens and prepare to hold their own in this strange land that their stock be not diminished. He
warns them not to be deceived by any false prophets who might happen to be in their midst, telling them that the time will be short. "For thus saith Jehovah, after seventy years are accomplished for Babylon, I will visit you and perform my good word toward you in causing you to return to this place." (Jer.29:9)

The Messianism of Deutero-Isaiah (40:3-8) is a beautiful picture of a glorious return of the exiles from Babylon. The painter of this picture describes in glowing terms "the highway for our God". The return is to be after the type of royalty. Jehovah with his holy remnant of the exile is to go back to Jerusalem in stately fashion over a specially prepared highway, where every valley is exalted, the rough places made smooth, and where even the desert would seem no obstacle. Such a picture would be attractive as it indeed proved itself to be.
VISION

In conclusion the prophetic message found its source in the vision of the prophet, both intellectually and spiritually. It was limited by it. There first must be vision before there was a call. The prophet as a speaker of the message must first be a seer of new truth or perhaps of old truth applied in a new way. The message came as a result of his vision. It was then the prophet heard the call. His spirit or nearr clumper he had really his eyes the eyes saw because Jehovah had opened them. His ears heard because Jehovah had quickened them.

He felt the message was the gift of God, and that he was the revealer of God's purposes. While the prophet had only occasional glimpses into the mystery of God's working in the world, yet his philosophy of life led him on to believe that he possessed a full knowledge of the Divine revelation and his will to the world. "Surely the Lord Jehovah will do nothing, except He reveal His secret unto His servants, the prophets." (Amos 3:7) This conception of Amos was the same theory held by the writer of Gen. 18:17 where he represents Jehovah as constrained to reveal Divine purposes. He was saving the work of every Israelite with to Abraham His purpose concerning the destruction of Sodom and Gomorrah.

It was generally believed by the prophets themselves that Jehovah completely dominated the prophetic vision. According to Micaiah, it was Jehovah who sent a lying spirit to deceive the false prophets of Ahab that they might prophesy for him a successful campaign and thus lead him to destruction.
(I K. 22:23) These false prophets were accredited prophets of King Ahab and prophesied in the name of Jehovah, but Jehovah is represented as saying, "I will go forth and will be a lying spirit in the mouth of all his prophets." (I K. 22:23)

Isaiah holds the same view. He addresses the people of Israel thus: "For Jehovah has poured upon you a spirit of heavy slumber; He has tightly shut your eyes the prophets; He has covered your heads the seers." (Isa. 29:10)

Again, Ezekiel says, "And if the prophet be deceived and speak a word, I, Jehovah have deceived that prophet and I will stretch out my hand upon him and will destroy him from the midst of my people Israel." (Ezek. 14:9). Ezekiel himself was told in the beginning of his ministry, that God would make his tongue cleave to the roof of his mouth. He was to be dumb that he would not engage in the futile task of reproving Israel. (Ezek. 3:25)

The idea of mechanical inspiration of the prophets is untenable today. The prophet often had to struggle long and hard for his message, even to catch the suggestion of the Divine purpose. He must make the most of every talent with which God had endowed him if he was to be the servant and spokesman of the Most High.

The Divine message was not always at hand with the prophet. Jeremiah at one time waited ten days for the required answer to the question put to him by the captain of the forces of the Jews as to whether the Jews should go down into
Egypt or remain in Judah and risk the wrath of Nebuchad-
nessar. No doubt these were days of mental anguish and
spiritual travail for Jeremiah. He felt incapable of giving
his advice in the name of Jehovah upon this question, in-
volving statesmanship of the highest type, without thinking
the question through in his own mind in all its aspects.
"And it came to pass after ten days that the word of Jehovah
came unto Jeremiah". (Jer.42:7)

We find too, that the prophet might give his message
and later be led to change it, as in the case of Nathan.
When David first proposed his plan to build a house for
Jehovah, Nathan's first advice to David was that he should go
ahead and carry out his plan. After sleeping overnight and
pondering the matter more fully, he came to David the next
day and told him positively that Jehovah would not have him
build the house. (II Sam.7:1 f) The task was to be under-
taken by David's son, at a more peaceful time, no doubt,
when the finances of the realm and the psychology of the
moment made the time ripe for such a task. We can hardly
suppose that God changed his mind overnight. If Nathan's
final advice was right then his first counsel to David was
given without knowledge of the Divine Will in the matter.

In the same way, Isaiah advises Hezekiah who is
apparently lying on his deathbed, to set his house in order
for he "will surely die" for "thus saith Jehovah". (II K.20:1)
Before Isaiah had gone out of the "middle part of the city"
the word of Jehovah came unto him telling him to go back to
Hezekiah and say unto him that He would add fifteen years unto his life. God most surely knew beforehand whether Hezekiah was to live or die. Did God repent of his first word to Hezekiah as a result of Hezekiah's prayer? The prophets at least held to this theory. It, no doubt, proved a convenient explanation of any inconsistencies or contradictions in their messages.

The word of the prophet, though it remained uncontradicted in his own time, was not necessarily final for all time. It was sufficient that the prophet spoke the truth for his own age. Isaiah held that Jerusalem could not fall, at the time of the invasion by Sennacherib. It did not fall at that time. No doubt, it would have been a great calamity for the cause of Jehovah, had it succumbed. More than a century later Jeremiah predicted that Jerusalem would fall, and it did. Did Jeremiah lose faith in Jehovah because Jerusalem fell? Not at all. Israel now instead of the world theocracy, with its seat of government at Jerusalem, became the suffering servant. "He was wounded for our transgressions, and bruised for our iniquities" according to the prophet of the exile. By his stripes was the world to be healed. (Isa.53:5) Isaiah believed that the maintenance of the state was an essential to the accomplishment of God's purpose. With Jeremiah the Church is the most vital concern. Jehovah will make His covenant with individuals, rather than the State, and that covenant will not be engraved upon tables of stone but written upon human hearts. Jehovah could
now deal with the individual. It was this conception which paved the way for that greatest of all prophets, Jesus Christ.

Jesus himself taught that the prophets were limited in their vision of Divine truth, when He said, "Many prophets and righteous men desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not". (Mt.13:17) The humble fisherman disciples, Jesus declared had a broader vision of heavenly things than the greatest prophets of Hebrew history. They were heir to the accumulated truths revealed unto the prophets in all ages and these added truths which Jesus himself was giving them.

Not only in their ability to give exact predictions of events which were to come to pass were the prophets limited, but also their visions in the moral sphere were limited. It was the same Jehovah who counseled Moses to urge the children of Israel to plunder the Egyptians who also wrote upon the tables of stone and gave to Moses the commandment, "Thou shalt not steal". Abraham represented Sarah as his sister at the risk of her virtue in order to shield himself from danger. (Gen.12:13) Isaac did the same with Rebecca.

Samuel practiced a deception upon Saul when he went to anoint David. Under cover of pretense that he had come to Bethlehem to offer sacrifice, he violated the commandment, supposedly given at Sinai, "Thou shalt not bear false witness". Yet Samuel attributed this guidance to Jehovah.
Elisha pronounced a curse upon some children who had taunted him with the nickname, "Old Baldhead". Jeremiah would deliver up to famine and the power of the sword, those that conspired against him and his mission, "Let their wives become childless and widows. Let their men be slain of death, and their young men be smitten of the sword in battle. (Jer. 18:21)

It is not hard for us to understand how these prophets could give vent to their wrath, as they were fighting against so great odds for the ideals which they upheld. They pronounced curses in the name of Jehovah, upon all who were opposing their program and what they felt to be Jehovah's program. Yet their words are hopelessly inconsistent with the teaching, "Love your enemies, pray for them that persecute you". We would not exaggerate the shortcomings of the prophets but a discussion of this subject requires a frank statement of them. It is remarkable that their shortcomings were so few, considering the fact that the prophets were always the pioneers in ethical teaching. With all their shortcomings and limitations their messages represent the highest ideals of the day in which they lived.

The prophets were always far ahead of their generation, not only educationally but spiritually. The best prophets were those who were best educated in a knowledge of facts, but education alone was not sufficient. The lives of the prophets must square with their messages. Isaiah saw that clean lips are a prerequisite to inspired utterances. The prophet cannot play the rogue. He cannot have high visions
and lead a low life. Our Master has stated in the Beatitudes that one condition under which men see God, and that is purity of heart. God has never been visible on any other terms than this. Jeremiah, in denouncing the false prophets, connected their false witness with their base lives. Jesus makes a like distinction when He warns to beware of false prophets, "By their fruits ye shall know them". Jesus meant the moral fruits of their lives as well as the message of their lips, for He says further in this connection, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of my Father who is in heaven". (Mt.7:21)

It has been fittingly said, "all that is born of God, grows". So with the prophetic message. Born in the crude conceptions of the nomadic life of Sinai, we find the message constantly changing, ever enlarged by human contrast, ever enriched in moral content, and by human experience and having always for its aim the betterment of human life. In our search for sources of the message, which has ever given hope to the world, by its faith in an ever guiding and all kind Providence, may we not despise the day of crude beginnings, nor the multitude of failures along the way, but regard them all as links in the chain of human experience, each link fitting in a peculiar way into each succeeding one, the omission of any one of which would keep the chain from being complete. It was with this thought in mind that Jesus said, "Think not that I came to destroy the law or the
prophets: I came not to destroy but to fulfill". Jesus never could have given His message to the world, without this message already given by the prophets, upon which He builded. It was this He had in mind, when He said, "Salvation is from the Jews".