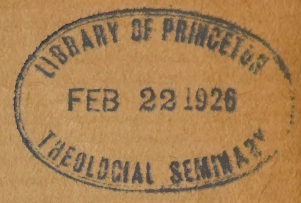


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OF

Lectures on Biblical Theology

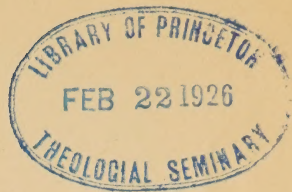
BY

Geerhardus Vos, Ph.D., D.D.

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- II. Special Introduction to Prophetic Revelation.
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LECTURES ON BIBLICAL THEOLOGY.

I. GENERAL INTRODUCTION TO BIBLICAL THEOLOGY.

The nature of Theology in general should be understood in order to reach a clear conception of Biblical Theology in particular. Etymology of the word *θεολογια* shows that it originally means a knowledge concerning God. This is confirmed by encyclopædic principles. The classification of sciences follows the dividing lines existing in reality. If Theology is to be a separate science, it must have a separate object. This can be none other than God as distinct from every created being. Theology deals with God alone. All other things discussed in it, the kosmos, man, etc., are considered in their relation to God. To make other things, in themselves, the object of Theology deprives the latter of its independent existence. *E.g.*, some say: Theology is the science of religion. But religion means either the subjective religious states and phenomena in man, and then Theology would become a part of Anthropology, the science of man; or religion means the true religion as objectively revealed by God, and in this case, we would for the sake of scientific precision and thoroughness have to recur from what God has revealed upon what God is, his nature determining his revelation. In other words: we should discuss God's revelation as expressive of his nature, which would lead back to the first definition: Theology is the science concerning God.

Theology has 1.) a unique object; 2.) a unique origin. In all other sciences the scientist is active and aggressive over against the object of his science. In Theology, the object, God, is the first active cause of all knowledge concerning Himself that is acquired. He is not first investigated, but He first reveals Himself. Creation of man as the

subject, who is to know God, is itself a revelation. All nature is a revelation. The work of redemption is a revelation. This unique origin of Theology determines its method. It being a science produced by self-revelation of the object (God) to the subject (man), Theology must begin not with producing but with appropriating. The first great department of Theology, therefore, is

Exegetical Theology. In the development of Theology a group of studies have been separated from the rest and begun to form a smaller organism among themselves, because the receptive attitude of the theological consciousness toward the source of revelation is common to them. This was not a matter of accident, nor of agreement among Theologians, the immanent law of development of the science, as rooted in its nature, brought it about. To Exegetical Theology belong various studies, some more auxiliary and lying on the periphery, some more central. *E. g.*, the science which ascertains the sense of the Scriptures = Exegesis Proper; the science which traces the commitment of the Word of God to writing and its collection into a Canon = Introduction and Canonics. But after knowing what the Bible means, and how the Bible was written, we must take one more step. Back of the writing of the Bible lies the historical revelation of God, to perpetuate and transmit which the Bible serves as a means to an end. In tracing this historical revelation scientifically Exegetical Theology performs its highest and last function.

Preliminary definition: *Biblical Theology is that part of Exegetical Theology which deals with the revelation of God from the point of view of the revealing activity of God Himself.* Not with revelation as a finished product (this Systematic Theology does), but as a historical process. Biblical Theology describes revelation as a divine work. Its nature, therefore, is determined by the characteristics of God's work of revelation. The first of these characteristics is its *historical progress*. God has not revealed the full content of the truth at once, but one part after the other in historic sequence. Revelation has run its course through ages. The reason for this is that revelation is not an independent activity of God, but closely associated with that other activity of God which we call *redemption* in its widest sense, as a regeneration of the kosmos. Now, the latter being historical, the former

must be so likewise. Redemption is historical because it proceeds on the basis of and in contact with the natural development of this world and of the human race which takes place in the form of history. In the process of redemption two stages must be distinguished: 1.) *Objective and central redemption*, consisting of those redemptive acts of God which aim at the production of an organic centre for the new order of things. The whole series of redeeming acts described in the Bible, culminating in the incarnation and atoning work of the Mediator and the pouring out of the Holy Spirit belong to this. These acts are objective, that is they take place outside of man, they take place once for all, and at the same time for the whole body of the elect; 2.) *Subjective and individual redemption*, consisting in the application of objective redemption to individuals in a series of repeated single acts. *E. g.*, the incarnation, the atonement, the Pentecostal pouring out of the Spirit cannot be repeated, but regeneration, justification, glorification are daily repeated. Observe: a.) Objective redemption has been always accompanied by subjective redemption from the beginning, but subjective redemption is no longer accompanied by objective redemption since the close of the Apostolic times. b.) Nevertheless subjective redemption in all its fulness could only begin after the other had been accomplished and in so far the distinction in character is also a distinction in chronological sequence. The O. T. Saints were not so completely redeemed subjectively as those under the N. T. c.) The relation between objective and subjective redemption is organic. The former is the center of a circle from which the influences radiate in every direction. The center is Christ, *cfr.* Phil. III, 21. All regeneration, justification, glorification result organically from the atonement, the resurrection, the intercession of Christ.

Revelation is not coextensive with the whole process of redemption, but only with its objective stage. Those who make objective redemption and miracles go on, therefore, must also make revelation continue after the Apostolic age. This the Roman Church virtually does. Revelation belongs to the stage of objective redemption because it addresses itself not to individual needs, but to the common and objective needs of God's people as a whole. This alone will explain why the promulgation of God's oracles to the world coincides with

the accomplishment of the work of redemption; they were both finished together; as God gave a finished redemption, so He gave a finished revelation to the world. The mystical view fails to appreciate this objective and universal character of revelation. It holds that revelation is a matter for individuals, intended to solve personal questions; consequently it believes in continued revelations to individual men. Some hold that all redemption, also that which is now going on in individuals, should be subsumed under revelation. But, although God continues to work supernaturally, yet this work in regeneration, justification, etc., does not communicate new truth to us. We experience these acts and discern their true nature and significance only by the light of God's past revelation. In themselves they would be blind and not reveal anything. All the truth interwoven with them is derived from the Scriptures. There is only one sense in which revelation can be said to be unfinished. At the Parousia of Christ there will be new objective redemptive acts of a central and universal character. But even those have been partially predicted and described in past revelation.

The second characteristic of revelation lies in its *historical embodiment* in distinction from its historical progress. It follows not merely the course of history but it is history to a large extent. For, 1.) To a large extent the historic acts of redemption are revealing acts. In themselves they are a disclosure of truth. Sacred History is full of such revelation-acts. Hence distinguish between *word-revelation* and *act-revelation*. 2.) These revelation-acts are not merely embedded in Sacred History, but they furnish its great joints and ligaments, the skeleton on which the body is constructed. God's revelation-acts mark the critical epochs of Sacred History. 3.) Revelation-acts are seldom for the purpose of revelation alone. They usually serve an ulterior purpose. *E. g.*, the atonement served primarily the satisfaction of divine justice and only secondarily the revelation of that satisfaction. Only in the cases of some miracles revelation is the only purpose. 4.) Revealing acts never appear separated from verbal communications of truth. Without God's acts the words would be empty, without his words the acts would be blind. The usual order is that the words come first to announce and introduce and prepare for the acts.

Then follow the acts to be followed in turn by an interpretation in words. The distinction between word-revelation and act-revelation should not be interpreted to mean that the two ever appear independently of one another.

The third characteristic of revelation is its *practical aspect*. It is not given for an intellectual purpose primarily. It is intended to enter into the life of man, to be worked out by him. To know in the Shemitic sense is to become practically acquainted with a thing, to have the consciousness of its reality and of its properties interwoven with one's life. Because God wishes so to be known, He has made the disclosure of his revelation dependent upon its practical appropriation in the historic life of a people. Revelation is connected with the life of Israel; it is the moulding power of that life. As the Bible puts it: God has revealed Himself in the covenant and not in a school. The covenant is an all-comprehensive communion of life. Of course the imparting of new knowledge is essential to revelation, but this knowledge is imparted in an experimental form.

The combination of the historical and practical features of revelation yields its third characteristic, that of *organic growth*. The adjustment of revelation to the historic life of the people, who had to appropriate it, required an unfolding of the truth in which everything was determined by the laws of historic development. That this is so may be further shown 1.) By the fact that only in this way the absolute character of revealed truth from the beginning can be made consistent with its gradual perfection. In the organic process the end is more than the beginning and yet the beginning also is perfect in itself. Perfection here is no correction, no elimination of any impure element. 2.) The truth, being given, for a practical purpose, must have been in principle the same at all times, because the fundamental wants of the people of God, who were to be saved, were the same. The heart of divine truth, that by which men live, must have been there, through all the stages of growth of the truth. 3.) The course of revelation follows the course of objective, central redemption. But it can be shown that the latter itself was an organic growth. The purpose of redemption is the renewal of the kosmos with elect humanity as its center. God effects this renewal not mechanically by changing one part after another, but by preparing an organic center,

and building up the new world around this. This organic center is the Incarnate Christ. The O. T. is the stage of preparation for this center. All its periods show organic progress. And the advance of revealed knowledge in the O. T. can be shown to follow this progress stage by stage. At critical junctures where the history of redemption takes rapid strides, so does the history of revelation. In long periods where the former rests, so is the latter silent. It is the same in the N. T. The N. T. times brought the full-grown redemption; the N. T. times brought also the full-grown Word of God with all its wealth of truth. 4.) A feature of organic growth is progressive multiformity, differentiation. This also is found in revelation. These are various types of truth, such as the legal, prophetic, Chokma types in the O. T. and in the N. T. the Gospels, the Epistles, the Apocalypse. Besides these there are numerous minor variations associated with the individual character of the writers. The multiformity grows with the growth of revelation; it is greater in the N. T. than in the Old. The more fully the whole divine counsel is disclosed, the more necessary it became to use various human instrumentalities to represent its various aspects. Individual coloring is not to be conceived of as an unavoidable weakness and inadequacy in the human instrument of revelation, but as a result of prearranged adaptation to the inherent needs of revelation. God had by providence and grace prepared all these organs.

Full definition of the subject: *Biblical Theology is the exhibition of the organic progress of special revelation in its historic continuity and multiformity.*

Biblical Theology has been often treated in a way at variance with this definition. At first it was nothing more than a collection of proof-texts to establish the Loci of Dogmatics. The Pietists cultivated it as an attempt to substitute a more simple and Scriptural phraseology for the scholastic forms of the current Dogmatics. Neither of these attempts, however, marks the true birth of our science. A new science must rest on a new scientific principle and such was lacking here, Biblical Theology with these parties being merely an unscientific variation of Dogmatics. Biblical Theology as a distinct science originated when the historical principle was recognized as differentiating it from Dogmatics. Unfortunately this was first done in a more or less Rationalistic

sense, and with Rationalistic animus. To Rationalism history was the realm of the contingent, the relative, the arbitrary as over against the deliverances of pure reason. The first writers on Biblical Theology, accordingly, studied the historical element in the Bible, not as subservient to a better understanding of the truth, but as something to be set aside in order to reach the truth. The historical principle with them eliminated or neutralized the revelation-principle. And ever since that time Biblical Theology has been influenced by the successive philosophical currents. At present the evolutionistic philosophy is largely shaping its treatment. Biblical Theology is affected by this philosophy more than any other branch of theological study because its principle of historical progress presents certain analogies with the evolutionary scheme. The harmful effect of this influence may be observed in two directions: 1.) Evolutionistic philosophy is bent upon showing a development from the lower and imperfect to the higher and more perfect forms. This is applied to the growth of truth as observed in Sacred History. A development is traced from gross, sensual, physical conceptions to ethical and spiritual ideas, from Animism and Polytheism to Monolatry and Monotheism. This, of course, rules out the revelation-factor. What God has revealed cannot be gross, sensual, physical, imperfect in this sense. 2.) The philosophy of Evolutionism is agnostic. It teaches that only phenomena can be known. But Theology in the old sense dealt with such metaphysical realities as God and heaven and immortality. Such a Theology has no place in the evolutionary scheme, which recognizes only phenomena. Hence Theology must be so reconstructed as to become a science of phenomena. This is done by making it *the science of religion*, in the sense of a phenomenology of religion, wherein the objective correlates of religion, the existence and nature of God, etc., are neglected. This being the new idea of Theology in general, Biblical Theology in particular must be defined accordingly, thus becoming the science of the development of the religion recorded in the Biblical writings, the history of the religion of Israel and of primitive Christianity. From this standpoint no distinction can be allowed between Sacred History and Church History inasmuch as both trace subjective developments. There are three degrees in the thoroughness with which this principle is applied.

1.) Some recognize special revelation as a fact, but think that as such it is not accessible to scientific research; that the utmost we can do is to observe its influence after it has blended with the religious consciousness of the people to whom it was given; that consequently the object of Biblical Theology is the religion of the Bible and that from this religion we reason back to the revelation that produced it. Our answer to this is twofold: a.) The investigation of the Biblical religion belongs to another department, viz., to Sacred History; b.) the Biblical records themselves do not follow this method; they everywhere describe first the self-revelation of God and show only in the second place its effect upon the life of Israel.

2.) Others recognize special revelation as to supernatural facts but not as to supernaturally communicated words. The whole doctrinal content of the Scriptures, they say, has sprung from human reflection upon such facts. The facts were strictly divine, their interpretation was imperfect and human, subject to development. To this we reply: a.) Man reveals himself not by acts alone, but chiefly by words; how can we ascribe to God a mode of self-revelation less perfect than that of man, who yet was made in God's image? b.) This theory is at variance with the facts of revelation. All prophecy would remain unexplained on its basis, cfr. Amos III, 7.

3.) Still others do not even recognize objective divine acts of a supernatural character. Revelation with them is so defined that it no longer means the communication to man of divine thoughts either by word or act. It is made to mean the production of certain religious thoughts and feelings within the mind of man, which are divine in no other sense than that the Spirit of God has had some share in causing them to issue into consciousness. The product of revelation, so conceived, is of course fallible and imperfect. Revelation is a gift of the Spirit to Israel in the same sense as aesthetic development was a gift of the same Spirit to Greece. Against this: a.) It is contrary to the view of the Biblical writers themselves; b.) It can no longer be distinguished from, nor scientifically upheld against the view of others, who deny every special influence of the Spirit and explain everything from naturalistic evolution. In their treatment of the phenomena of Biblical History the adher-

ents of both views are equally unscrupulous. The only difference is that one posits something mysterious behind the process, the other does not.

Over against these erroneous views we must lay down the following principles as regulative for our study of Biblical Theology.

1.) We must maintain *the infallible character of revelation*. Revelation as infallible is of the essence of Supernaturalism and even of Theism. There is usually connection between the philosophy of a writer and his view of revelation. Not all views of revelation will fit into every explanation of the universe. In general it may be said that such views as postulate a revelation conditioned and obstructed in its genesis by the imperfection of man, fit into a Pantheistic theory of the universe. If God be the unconscious background of the universe, we would a priori expect his truth and light so to reveal themselves. If, on the other hand, God be conscious and personal, the inference is that in his self-disclosure He will maintain his personality and place his thoughts before us with the stamp of divinity upon them, i. e., as infallible thoughts. But we may reason in the reverse order also. If God has so imperfectly revealed Himself, the inference is probable that he is conditioned and obstructed by the media of revelation, which is clearly Pantheism. If He has perfectly and infallibly revealed Himself, the inference seems justified that He is free personality, which is clearly Theism.

2.) *The historical character of revelation is not antithetical but subordinated to its infallible character*. The truth of the Bible is not absolute, notwithstanding its historic setting, but in virtue of it. The history of Israel is Sacred History not merely because it is the depository of divine revelation, but for the other reason also that God has specially designed and shaped it to become the receptacle for the truth from above.

3.) *Revelation should be defined sufficiently wide to subsume inspiration under it*. Inspiration is the last act in the process whereby God has given us the new truth belonging to the new world of redemption. Biblical Theology is not content with enumerating the single acts of direct verbal communication of truth; it seeks likewise to exhibit the plan and system of these acts, to write the history of

revelation in the light of the principles which have shaped its course. Now, the Bible throughout has and emphatically states its own interpretation of the facts in the light of principles. The Bible contains a philosophy of the history of revelation. If we believe in the inspiration of the Scriptures we can not reject or pass by this divine philosophy and substitute for it one of our own making. On the other hand, if we desire to be scientific in our treatment of Biblical Theology we cannot leave the facts uncorrelated and uninterpreted, but must choose some philosophy that will explain them. The question of inspiration, therefore, is not one that can be ignored or left undecided in dealing with our subject. Biblical Theology, in order to be truly Biblical, must not only derive its material from the Scriptures, but must also accept at the hands of the Bible the order in which this material is to be grouped and located. *E. g.*, Paul's views concerning the historic organism of the Old Testament economy are authoritative for us as believers in inspiration and invaluable for us as students in Biblical Theology.

The name Biblical Theology is open to serious objections: 1.) It is too wide. Apart from so called Natural Theology all Theology rests on the Scriptures and may in this sense be called Biblical. 2.) If it be said that the adjective Biblical is not meant in this sense, but refers to *Theology as it is found in the Bible*, we reply: a.) that in the scientific sense there is no Theology in the Bible. The contents of the Bible are to the work of Theology, what the realities of creation are to the secular sciences, material to operate upon, not science itself. The utmost that can be conceded would be that in the Apostolic teaching of the New Testament the first signs of theological thinking are discernible. There is no "History of Dogmatics for Biblical Times"; b.) that Theology in the sense of practical, subjective appropriation of the revealed knowledge of God by fallible men, is indeed found in the Bible, but cannot as such belong to Biblical Theology, because it has already found its place and must ever find its place in Sacred History; c.) that even if we conceded the right to make of the latter a separate science, there would not be sufficient data in the Bible to construct a continuous history of the growth of subjective religious thought. The truth is that the Scriptures were not meant to make provision for that and we cannot extract it from

them. 3.) The name is incongruous because it is not adjusted to the other terms of our nomenclature. We speak of Exegetical Theology, Historical Theology, Systematic Theology, Practical Theology; how then can we all at once name a subdivision of one of these departments Biblical Theology? All this ambiguity and looseness of speech is avoided by the name History of Revelation, which expresses precisely the specific character of our science and fits into the scientific theological terminology. Even when meant in a harmless sense, the name Biblical Theology has wrought serious harm by its misleading character.

The practical advantages of the study of Biblical Theology.

1.) It exhibits the organic growth of the truth of special revelation and its organic structure resulting therefrom. This is of twofold advantage: a.) It explains to us the meaning and relative importance of the single elements of truth. If the truth be a living organism its parts and their functions can be understood only from the organic knowledge of the whole; b.) it has apologetic value. The organic development of revelation traced in the Bible bears exactly the same relation to Supernaturalism, as the argument from design bears to Theism. 2.) Biblical Theology furnishes an antidote to the critical views now so largely prevailing. These critical views do not merely oppose the opinions of certain theologians concerning the Bible and its origin, they do oppose and do *confessedly* oppose the views of the Bible itself, that is of large parts of the Bible, concerning its own origin. The Scriptures as a whole profess to be a historical organism; the historical books of the Bible represent a definite view of the course taken by the history of redemption and revelation. This is not a secondary element in the Bible, it is its fundamental structure. The newest critical theory asserts that this fundamental structure, as found in the historical books, is unhistorical and unreliable throughout. In other words, it disorganizes the Bible, and forces upon it another organism. Biblical Theology, by exhibiting the organic progress of revelation set forth by the Bible itself, is best qualified to show to what an extent the critical theory involves rejection of the Bible on a large and fundamental scale. 3.) Biblical Theology imparts new life and freshness to the old truth by placing it in its original historic environment. The Bible is not a dogmatic system but a

historical book full of dramatic interest. Familiarity with the history of revelation will enable the student to utilize the realistic historical interest attaching to the truth and so to guard against excessively abstract presentation of the same. 4.) Biblical Theology constantly bears witness to the high importance and indispensableness of objective knowledge of the truth for pure religion. It shows what infinite care God has taken to reveal truth to his people, leading us to infer from this how much must depend on truth. 5.) Biblical Theology meets the charge that the fundamental doctrines of our faith rest on an arbitrary exposition of isolated proof texts. As long as this is believed, and as long as divergent views appear able to adduce an equal number of similar texts, the conflict between sound and false doctrine will remain undecided. But there is a higher ground on which conflicting systems have to meet. That system will hold the field which can show that its doctrines grow organically from the stem of revelation and are interwoven with its whole structure from the beginning. This our Biblical Theology should do for our Dogmatics. 6.) Biblical Theology contributes to keep Systematic Theology in living contact with the realities of act- and word-revelation, thus guarding it from groundless speculations. 7.) The highest practical aim of Biblical Theology is one it possesses independently of its usefulness for other sciences. It grants us a new vision of God and of that peculiar glory of God which attaches to his historical revelation. As of all Theology so of this special study the ultimate aim lies in God, not in man.

The relations of Biblical Theology to other branches of theological study. 1.) Its relation to Sacred History. The two are closely related. Revelation follows redemption. The history of revelation follows the history of redemption. But in Sacred History also redemption is the determining factor. This shows that neither can be written without due regard to the other. The question may even arise whether it is possible to keep them distinct. The right of distinction rests on the following consideration: Redemption in its widest sense does two things: it creates a world of new realities, in historic succession; it creates a world of truth to accompany these new realities. These two lines of creative activity run parallel, but do not coincide. Neither is more-over simply accessory to the other. We cannot say that the

truth is for the sake of the facts alone, nor that the facts are for the sake of the truth alone. The one is for setting man right in his relation to God in the sphere of being, the other for setting him right in his relation to God in the sphere of knowing. 2.) Its relation to Biblical Introduction. Biblical Theology presupposes the results of Introduction. We must approximately know when books were written and their contents revealed before we can correlate them with the contents of other books and assign them their place in the plan of the whole. Sometimes, however, when Introduction has not sufficient data to determine the date of a writing, Biblical Theology may render it service, by showing where it would best fit into the gradually unfolding scheme of revelation. 3.) Its relation to Systematic Theology. The name Biblical Theology has been frequently exploited to aggrandize our science at the expense of Systematic Theology and to enter a protest against the alleged un-Biblical character of the latter. There is nothing in the nature and aims of Biblical Theology to justify such an implication. Systematic Theology can never be supplanted by it, because the two are different in principle. The difference lies not in this that the one is dependent on, the other independent of the Scriptures. Systematic Theology is just as much bound to the Bible as Biblical Theology. Nor is the difference that Biblical Theology can furnish the truths of the Bible as they are in themselves, whereas Systematic Theology would make them undergo a transformation. The truth is that both Biblical and Systematic Theology operate upon the Biblical material, as they find it, according to a certain constructive principle. In Systematic Theology this principle is logical, in Biblical Theology it is historical. Systematic Theology endeavors to construe a circle, Biblical Theology seeks to draw a line of development. The line is, however, like unto the line of upward growth in a living tree, a line consisting of a succession of rings, each of which is more or less rounded off in itself. There is a degree of systematizing, even apart from the historical construction, in Biblical Theology also. In Systematic Theology usually a distinction is drawn between Dogmatics and Ethics. In actual revelation, however, the two are so closely interwoven, that we cannot separate them in the history of revelation. Every distinction between Biblical Dogmatics and Biblical Ethics would be purely artificial.

The Method of Biblical Theology Two methods have been employed in the construction of our science, sometimes combined, sometimes to the exclusion of one another. They are the *topical* and the *historical* method. The former takes the topics of Systematic Theology and asks what in regard to each of the topics has been revealed. If this is done without all distinction of historical periods nothing but a crude Dogmatics will result. The historical method places emphasis on the principle of historical growth and seeks to show everywhere how the truth has been progressively revealed. If this is done without grouping the facts at all, it leads to a monotonous recital of single items and yields no real history. Hence the two methods should be combined. Within the limits of the historical periods certain general topics should be distinguished and of each of these the development should be traced. These topics, however, should not be borrowed indiscriminately from Systematic Theology, for some of the general conceptions with which the latter operates are either foreign to the mind of the Biblical writers, or at least belong to a particular stage of revelation. The general heads under which the elements of truth are grouped are to be taken as much as possible from the range of thought of the writers themselves and of their time. *E. g.*, the idea of the covenant is an idea familiar to revelation itself in almost all its stages. So is that of the kingdom of God. Nevertheless in some stages these ideas are more prominent than in others. On the other hand, to discuss the Biblical material from the point of view of an abstract topic like justification would be an unhistoric proceeding. Again, in the treatment of Pauline revelation justification as a topic is in its place. Still other topics belong entirely to the post-Biblical development of theological thought. This does not mean that they are without foundation in the Scriptures, but only that as formal, unified doctrines they do not occur there, the elements of truth that are now dogmatically crystallized in them lying scattered in the Bible in various quarters. But not only the topics within the historical periods are to be adjusted to the stage of revelation, the periods themselves must be determined not according to any modern view of history, but in agreement with the immanent historic consciousness of the Bible itself. *E. g.*, the Bible divides the history of redemption into a succession of covenants. Biblical Theology has

to recognize this division in its fundamental importance, and should not allow it to be obliterated by any critical construction of a totally different development in which prophetism would come before the law. Within the limits of this combination of the historical and topical methods there is still a wide scope for divergence. The chief problem is how the individual peculiarities of the single writers shall receive just recognition. These individual traits subserve the historic plan and as such are of vital importance. Accordingly some propose to discuss each author separately. This, however, leads, where the differentiation is not extremely developed, to much repetition of the elements which all authors have in common. The better plan is to apply a treatment according to groups to the earlier stages where the truth is not yet so strongly differentiated and to apply the principle of a discussion of single books to the later stages, where the combination of authors into groups would obliterate individual traits too seriously. In the group-treatment the statement of what is common property should be accompanied with due exhibition of what the single authors have individually contributed to the progressive development.

The definition of Biblical Theology as history of Biblical religion has greatly influenced its method. Many modern writers begin with a discussion of the principal features of this religion in distinction from other religions. They consider its monotheistic principle and its ethical contents. This manner of introducing the subject betrays the philosophical tendency that has given rise to this whole subjectivizing treatment. Further, with many the historical development of Biblical religion and its doctrinal precipitate are separately discussed. This division is necessary if the object of Biblical Theology be knowledge come out of the life of the people; it is impossible if its object be the revealing activity of God and its contents, both in the historic facts and in the verbal disclosures of truth. The facts to us come under consideration in two aspects only: 1.) As revelation-facts of a supernatural character; 2.) as events in the historic development of Israel influencing the course of revelation in its adjustment to them. In both these aspects the facts are so interwoven with the truth that a separate treatment of both would result either in repetition or in externally uniting into one book an inadequate and mechanical Sacred History and Biblical Theology.

The Division of Biblical Theology. The idea of revelation is commonly associated with that of redemption for the reason that the fall coming close after the creation, nearly the whole course of revelation has actually taken place under an economy of redemption, and for the further reason that in redemption special revelation is everything. Nevertheless this association of redemption and revelation is not logical or necessary. For: 1.) Revelation is wider than special revelation; the manifestation of God in nature, in creation and providence is revelation in the strict sense of the term. What we learn from nature, at least would learn apart from sin, are not scattered observations or inferences, but a coherent knowledge of God, perfect and harmonious in its kind. God has intentionally so created nature and intentionally so governs it as to make it a speech to us. Hence the theologians speak of the two books, the one of nature, the other of the Scriptures, a figure which aptly describes the natural world as a pre-arranged medium of communicating truth concerning God. 2.) Special revelation itself is wider than redemptive revelation. There were special communications of truth from God to man before the fall under the covenant of works. God is represented as speaking to man. The distinction between God's dealings with the race before and after the fall is a distinction between works and grace, not to be confounded with the distinction between general and special revelation. All this makes it necessary to point out in general the relation between revelation in the wider and in the narrower sense. 1.) Special revelation cannot be discussed in Biblical Theology without reference to the self-disclosure of God in nature, both within man and without man. General revelation remains the basis of special revelation. The Scriptures constantly presuppose that which still remains known of God, notwithstanding the darkening influence of sin, and attach their disclosures to it. 2.) Special revelation not merely adds to the knowledge acquired from nature, but it transforms and purifies the latter. It is to be observed that only under the influence of the truth as known from special revelation has an adequate sense of God's self-disclosure in the natural world been revived. In the Bible we find the best interpretation of nature and history; it is Christianity under the influence of the Bible that has

produced the scientific embodiment of this knowledge which is called Natural Theology. 3.) Even apart from special grace, God has made provision by common grace to prevent this natural basis from being utterly destroyed by sin. Common grace as exemplified in the covenant with Noah (Gen. IX, 1-17) is itself of supernatural origin, but its aim is to perpetuate the natural order of the universe, physical and ethical, by restraining sin. Here then we have special revelation entering into the natural world and becoming a part of it. 4.) Sin entering has a threefold effect: it subjectively obscures the mind of man in his perception of natural revelation; it transforms the latter objectively so that instead of a revelation of love it becomes a revelation of wrath, Rom. I, 18; it renders a new special revelation necessary. 5.) The new features in this special revelation concern partly its subject-matter, partly its form. As to the latter: revelation partakes more of the uncommon and fearful, because the separation between God and man is felt more keenly in the same proportion that God comes personally nearer to man to communicate with him directly. To sinless man such communication is perfectly natural. Further, revelation assumes a more external form, because it becomes attached not merely to the general covenant-fellowship between God and man, but to the specific work of redemption, and this work necessarily assumes first of all an objective, external form. The center of redemption lies in the incarnation and the work of the Incarnate Christ and, corresponding with this, revelation assumes the character of an external, abiding Word of God embodied in the Scriptures. Neither for the incarnation nor for the formation of the Scriptures would there have been any necessity, if sin had not entered. In regard to subject-matter, special revelation as adjusted to the fact of sin and of redemption has two new elements: it discloses to us the divine grace, his love of sinners and, in a more emphatic sense than revelation in nature does, his punitive justice, and involves an interpretation of all the acts of God in which grace and justice are embodied. Besides this it interprets all the subjective changes which the redemption of man requires. Special revelation instructs those who experience the work of grace concerning the nature of this work, and for this likewise there was no necessity apart from sin.

The first division in the history of special revelation, then, is that between what precedes and what follows the fall. The history of redemptive revelation cannot be understood without a preliminary discussion of revelation under the covenant of works. Notwithstanding the great difference between them, there are fundamental principles which the two schemes have in common. This will appear from the fact that the Bible, though to all intents a record of redemptive revelation, yet opens with a sketch of the self-disclosure of God before the fall.

In regard to the redemptive stage of revelation the main division is that between the Old and the New Covenant. The term covenant is to be preferred to that of testament. The R. V. has in most places rightly substituted covenant for the testament of the A. V. Except perhaps in Heb. ix, 16, 17, another meaning than that of covenant cannot be established for Biblical Greek. But the Latin translation rendered the Greek *διαθηκη* by *testamentum* and this gave currency to the term testament. The phrases Old Covenant and New Covenant are found in II Cor. III, 6, 14; Heb. VIII, 13; ix, 15; XII, 24, and in the first passage even the sense of a covenant deposited in writing seems to be in the mind of the Apostle. Jeremiah speaks of a new covenant which will take the place of the old Ch. xxxi, 31, and our Lord in the words of institution of the supper likewise of a new covenant. The one passage in Paul excepted, these sayings do not refer to a body of writings, but to a historic dispensation of redemption. It is to be observed moreover that they do not contrast the new dispensation introduced by Christ with the whole old dispensation of the covenant of grace from Paradise onward, but only with the covenant as concluded at Sinai. The old covenant is the Sinaitic covenant in the mind of these writers, not what goes before. Nevertheless the extension of the name old covenant to the whole period before the advent rests on a Scriptural basis, because the Bible discusses the pre-Mosaic period of redemption and of revelation under the aspect only of a preparation for the Sinaitic covenant, and not for its own sake. Note the Scriptural terminology which speaks of old covenant and new covenant, whereas dogmatically we are accustomed to speak of the old and new dispensation of the one covenant of grace. Each is correct from its own standpoint, Dogmatics in plac-

ing itself above the temporal aspect of things and recognizing in both periods the unveiling of the same eternal decree of salvation; the Biblical writers, who stand in the midst of the historic movement and carry it onward, in emphasizing the relative newness and distinctness of the final revelation of God in Christ.

Our conception of Biblical Theology limits its sources to the Canonical Scriptures. What lies between the two canons cannot come under consideration, because it is not revelation. From the point of view of most modern writers, who make Biblical Theology describe a subjective religious development, there is no reason to exclude the Apocrypha. The subjective development of religion went on after the last prophet as before. Hence some writers include the Apocryphal books. This becomes all the more necessary, since the new critical views make important sections of the canonical O. T. as late as the date of the Apocrypha, so that there is no longer any distinction as to date. The claim that the Apocrypha represent a stage in the development of Israel, during which religion was no longer active, growing, independent, will be difficult to prove, and from the subjective standpoint this claim can be upheld with equal force in regard to some of the canonical books. The truth is that on this modern principle there is no place for drawing a line between what is canonical and extra-canonical. The exclusion of the extra-canonical writings does not imply that Biblical Theology has nothing to learn from them. They portray the religious history of Israel between the two covenants. This religious history in more than one sense determined the character and course of N. T. revelation. *E. g.*, it is impossible to understand Paul and his work without a thorough study of Judaism. Modern criticism obliterates still other important boundary-lines within the limits of the canonical books. Following the Bible we must distinguish between Patriarchal, Mosaic, Prophetic revelation. The critics maintain that no historic records of the Patriarchal period are in existence, and that we know next to nothing concerning the religious development of that time. The figures of the Patriarchs are not historic personalities but legendary characters created to express the consciousness of relationship between the various Shemitic tribes or idealisations of the national character as it existed afterwards. As to the

Mosaic period, the Pentateuch and its codes being considered later than most of the Prophetic writings, there is no longer any distinction between this and Prophetism. Hence nothing remains but the development of Israel's religion from the time of early Prophetism onward, and the whole beautiful organism of the three great Biblical periods is destroyed.

II. SPECIAL INTRODUCTION TO PROPHETIC REVELATION.

The term Prophet is used in the Bible with a certain degree of latitude. The author of the Epistle to the Hebrews describes the whole revelation of the Old Covenant as a revelation through prophets, I. 1. Abraham is called a prophet by God in his revelation to Abimelech, Gen. xx, 7. In Ps. cv, 15, all the patriarchs are so designated. Moses is pre-eminently the ideal prophet according to Numb. xii, 6. On the other hand, the customary division of the Old Testament Scriptures into law and prophets, followed by our Lord, shows how the term Prophets is restricted elsewhere to the post-Mosaic organs of revelation and stands for a part of the Scriptures forming an organism by itself. Cfr. for the double sense Acts iii, 21, "Whereof God spake by the mouth of his holy prophets, which have been since the world began," with vs. 24, "All the prophets from Samuel and them that followed after." It is clear, then, that in one sense all Old Testament organs of revelation are prophets, and that in another sense prophetism assumes a more specific form, becomes a new institution in the theocracy since the time of Samuel.

This double aspect of prophecy is reflected in the names the prophets bear. The most general name is נָבִי and this is applied to all Old Testament messengers of God in the widest sense, although historically it seems to have come first into use when prophetism as a specific institution arose. The derivation and original meaning of Nabhi have been subjects of much controversy. The points in dispute are: 1.) Whether the form Nabhi is active, passive or intransitive; 2.) What is the original meaning of the root of which Nabhi is a derivative. The following views have been defended:

I. The derivation proposed by Hupfeld from an assumed root נָבָא coinciding in origin and meaning with the root נָאָם (cfr. Ne'um Jehovah "oracle of Jehovah.") Nabhi then

would be a passive form, literally "one who is oracled into." Riehm and Schultz have adopted this view. The objections to it are: 1.) The identification of the two roots is precarious, because it assumes at the same time the interchange of נ and כ and the transposition of the two last radicals; 2.) it is artificial to give the verb a personal object. The passive participle of such a verb would naturally mean "that which is oracled," the oracle itself and not the one who receives it.

II. Many connect Nabhi and its root נבא with the verbs נבב, נבע, נבך, נבך all meaning "to spring, to gush forth." Cfr. Ps. XIX, 2 and LXXVIII, 2. The defenders of this view divide on the question whether Nabhi be an active or a passive form. Keil and Redslob favor the passive sense explaining Nabhi as "the one gushed or poured upon." The Spirit, it is said, was compared to a fluid and the prophet under its influence as baptized with it. Oehler and others give a different turn to the passive meaning making it "one who is spoken through by the Deity." The active interpretation is favored by Kuenen who says: "So the prophet was probably called from the impression his manner of acting produced; his violent gesticulations, the rushing torrent of his speech reminded of a spring violently gushing forth." Against the passive rendering of the word on this view it must be urged, that the verbs meaning "to gush or spring forth" are intransitives and cannot naturally take an object in the Qal species. Kuenen's explanation makes too much of the element of violent gushing forth, which does not belong to the verbs as such.

III. A peculiar derivation has been proposed by some Jewish scholars (Witsius, *Miscellanea Sacra* I, 3) and more recently by Land. Nabhi is by them connected with the verb נוא "to enter in." It is considered the Niphal Participle of this verb "one who has been entered in," that is by the breath or spirit of the Deity. But in such a designation the more important part "by the Spirit of God" would have to be supplied. If the phrase "Nabhi of the Spirit of Jehovah" occurred, the explanation might be accepted for reason of its simplicity, but it does not occur (cfr. however Ezek. XI, 2).

IV. The best view is that of Ewald, Fleischer, König and others, who make Nabhi the active participle of a root נבא which still exists in Arabic in the sense "to speak."

The prophet is so called because he is the speaker of Jehovah. It is both the manner in which he receives his communications from God and the announcement of them to others, but especially the latter, which is described by the name. It may be objected, that on this view also the more important part of the meaning, viz., that the Nabhi is a speaker of *God*, must be supplied. This objection, however, is not fatal. The Greek word *προφητης* (see below) here offers an analogy. And here the combinations Nabhi Jehovah, Nabhi†Baal, do actually occur. Exod. iv, 16 is an important passage for determining the Biblical conception of the prophet. Here Moses is represented as God to Pharaoh and Aaron as Moses' mouth. But in Ch. vii, 1 the same thought is thus expressed: Moses God to Pharaoh and Aaron Moses' prophet. This implies that prophet = mouth of God.

Our English word prophet is derived from the Latin *propheta* which in turn is the Latinized form of the Greek *προφητης*. The latter is a compound of *προ* and the noun *φητης* from *φημι*, which means to speak, but is especially used in Homer, Herodotus, the Tragoedians of the divine speech of revelation. The force of the preposition *προ* in the Greek word is not that which we commonly ascribe to it in our English word prophet. It does not relate to time and to the element of prediction, but has a local force. The *προφητης* is either the one who speaks *for* or stands *before* the oracle to interpret its enigmatic sayings, or else the one who speaks *forth* what the oracle communicates to him. Plato *e. g.*, in the Timaeus draws a distinction in this sense between the *μαντις* or oracle-giver and the *προφητης* or interpreter.

The other names for prophet are more expressive of the character of prophetism in the narrower sense as a specific institution for the disclosure of truth since the days of Samuel. Prophetism proper, as a new factor in revelation, arose in connection with certain developments in the history of Israel. If in general revelation follows redemption, the appearance of a new and influential movement in the sphere of the former must find its explanation in important events in the sphere of the latter. Prophecy is not abstract preaching, but attaches itself to concrete facts, which may either belong to the past or to the future. In its hortative as well as in its predictive character it plants itself upon the basis

of history. The prophets advocated no purely ideal construction of things lacking contact with reality, but the enforcement and perfection of what had been in principle realized, or was beginning to be realized among Israel. The development of prophetism divides itself into two periods distinguished by the manner in which the prophetic word attaches itself either to the old realities of the past or to the new realities of the future. Besides this close association with historical conditions and events, prophetism at its various stages more or less assumes a realistic character in itself, by symbolically and typically embodying the truths it proclaimed in its own life.

1.) *The historic basis of prophetism in the past.* The fundamental passages are Deut. XIII, 1-5; XVIII, 9-22. Divination, augury, enchantments, sorcery, etc., are forbidden, because there will be no need of these, Jehovah promising to raise up a prophet from the midst of the people to whom they may hearken. The whole succession of prophets is referred to. The Messianic import of this passage is certainly not its primary sense. But no prophet, though he give signs or wonders, is to be heard, if he preach against the former commandments of Jehovah. The covenant mediated by Moses remains the norm of all subsequent prophetic teaching. 1.) Prophecy must apply and enforce the principles of Mosaism in the varying circumstances and situations of national life. It simply maintains and watches over established institutions. The distinction between law and prophecy in this sense is not strongly marked. The law itself, especially in Deuteronomy, contains a prophetic element inasmuch as it not merely commands for the present, but provides for future contingencies. 2.) Prophecy is to warn and threaten in the danger of infidelity to the covenant-obligations on Israel's part, and to announce the judgment and call to repentance in case of actual apostasy. This function of prophecy also has been anticipated by the law. In Lev. XXVI and Deut. XXVIII, a possible breach of the covenant is assumed and the evils inseparable therefrom are described at length. In regard to the latter point, however, a distinction must be made between the pre-canonical prophets and the canonical prophets. The former warn and threaten and call to repentance under the supposition, that conversion without

total rejection of Israel and by a return to the old is still possible; the latter recognize the inevitable character of the judgment of destruction for the majority. In so far this denunciatory function pertains even more to prophetism as a herald of new realities than as merely vindicating the old.

These two retrospective functions characterize prophetism in the first period of its development from Samuel up to Joel, Amos, Hosea. They are less prominent in the later development of canonical prophetism. The distinction between retrospective and prospective prophecy is, however, not an absolute one. The elements pointing to a new future were at work in prophetism from the beginning and the appeal to the historic law of the covenant was never silenced. The only difference lies in the stress placed in the successive periods upon each of these elements.

The relation of prophetism to the future developments in the history of redemption. Redemption as embodied in the events of the Mosaic period and in the Mosaic institutions, was not the final realization of the divine purpose. It bore a provisional character and was intended to be followed by other events and other institutions on a higher plane. The theocratic life of Israel was not permitted to run a quiet and uneventful course, but new crises and new conditions were constantly created by God, to call out and bring to consciousness, the inherent limitations and inadequacies of the Mosaic covenant and of life under it, thus to make room for the development of the new out of the old. Prophecy accompanies the recurring crises and the newly-arising conditions to announce and interpret them. Hence, side by side with its historic and conservative features, prophecy bears the character of a progressive revelation, ever pressing forward, a continual ferment in the covenant life of Israel. These changes, prophetic of new and higher things, were produced partly by the force of expansion inherent in the Mosaic covenant itself. Such a change e. g., was the institution of the human kingdom. To a greater extent, however, they were produced in a more violent way, by influences of a radical and revolutionary character, which threatened to destroy the Mosaic institutions, instead of developing them. Influences of this kind were the national apostasy of Israel, the division of the tribes into two kingdoms, the advance and attack of the great monarchies of the East. To both these classes of

changes prophecy attaches itself, and both were, historically speaking, necessary to create the beginnings of a new order of things out of the old. The former class would of itself have yielded only a higher and perfected Mosaism. But the new covenant is not merely a perfection of the old, it is something new substituted for the old, the body replacing the type. Hence such changes were required as betokened the destruction of the historic forms in which the covenant had hitherto been embodied. It will be observed that the new conditions of the former class, though important in themselves and productive of prophetic activity from the outset, yet obtained their full significance and became the theme of a richer and more progressive prophetic revelation only after they were viewed in the light of the more radical changes and critical conditions of a later day. E. g., the institution of the human kingdom in Saul, David, Solomon, gives rise to Messianic prophecy, but Messianic prophecy does not show the full possibility of its development, until the crisis in the national life of the VIIIth century B. C., stimulates it to renewed activity. While considering both classes of events separately, we must remember that they constantly interacted.

It will be seen from this that the prospective element is essential to prophecy. Once the tendency was to emphasize this element to an undue extent and in a mechanical manner, so as to make the prophet a foreteller of isolated future events in their concrete definiteness. No doubt there are instances of such concrete, definite prediction in the prophetic writings, but, while of great value for Apologetics, these instances do not impart its main significance to prophetic revelation even in its prospective function. The other extreme is to make the prophet a mere preacher of moral and religious truth, considering the predictive feature as altogether secondary and unessential. This tendency, largely prevailing at the present time, is just as unhistorical as the opposite view. The truth is that prophecy in a broad way accompanies with its message the development of the future out of and in contrast with the present and past. Taken in this sense of organic prediction, concerned not so much with single events as with large developments, the announcement of the future will be found to occupy a much larger place in the prophetic writings than modern ideas lead one to expect. The prophets are designated as "watchmen"

צופים or מְצַפִּים from this prospective function of their office. Sometimes the figure involves no more than the spiritual supervision of the people. Cfr. Jer. VI, 17; Ezek. III, 17. Elsewhere, however, the prophet is represented as watching for the new developments which the carrying out of Jehovah's counsel involves; Is. XXI, 11, 12; Hab. II, 1. Inasmuch as the prophet is the representative of Jehovah, this watching is predicated of Jehovah Himself. Jer. xxxi, 28; XLIV, 27. Under a different figure the same idea is expressed when the prophetic word is compared to a living plant or tree to indicate that it produces ever new developments, just as the new things that Jehovah works are said "to spring forth"; Is. XL, 8; XLII, 9; XLIII, 19; LXI, 11.

1) The first advance beyond the Mosaic conditions in the history of Israel to which prophecy attached itself was the institution of the kingdom. In the theocracy no provision was made for an executive as Moses himself had been. The kingship of Jehovah had no visible embodiment in a vicegerent ruling over the people. The inadequate realization of the kingdom of Jehovah in the national life of Israel led to all the misery of the period of the judges. A representative of Jehovah was wanted to organize and lead Israel in the wars with the Canaanitish tribes and the surrounding nations. Cfr. Jud. v, 7, 11. The rule of judges was of a temporary intermittent character. Permanent relief was created in the human kingdom of Saul and afterwards of David. It is true, Israel desired this kingdom from sinful motives; nevertheless Jehovah's granting it proves that the human kingship is consistent with the divine, and can be employed in the history of redemption to foreshadow the perfect realization of the latter. The institution, then, of the human kingdom and, through it, the subjugation of Israel's enemies is the first great outstanding fact in Sacred History after the Mosaic epoch. Its significance may be measured by this that henceforward the idea of the kingdom remains the central idea of all hopes of Israel, the highest ideal possession in which the better spirits of Israel rejoiced. The beginning of prophetic activity in the narrower sense through Samuel coincides with this institution of the human kingdom, or, strictly speaking, with the theocratic revival, which resulted in the liberation and ascendancy of Israel, for whose accomplishment the kingdom was the chosen

instrument of God. But not merely at its beginning did the kingdom give rise to prophetic revelation. The human kingdom could be an instrument of salvation only in so far as it was perfectly representative of Jehovah and did not in any respect belie its representative character. This perfection the kings of united Israel and later of Judah never attained. There remained a wide distance between the idea and the reality. Hence it was seen that the first kingdom was not the final embodiment of Jehovah's rule. The true kingdom is projected into the future. *Messianic prophecy* attaches itself to the experience of the imperfections of the present and the resulting expectation of a perfect representative of Jehovah in a new era.

2.) A second impulse prophetic revelation received from the contact between Israel and the Gentile nations. This contact was largely a hostile one. Nevertheless even so the extension of Jehovah's rule over the neighboring peoples gave rise as early as the time of David to revelations of universalistic import. The subjugation of all the earth to the Davidic house is a prophetic promise attaching itself to the great conquests David had made. Canonical prophecy later took up these predictions and further developed them. The first canonical prophets clothe this idea in the same form which it had acquired in David's time, that of external, warlike conquest. So in Obadiah, Joel, partly even in Amos and Hosea. The reason was that the Israelites had not yet come in contact with nations whose gigantic power excluded the thought of external conquest. A new historical situation had to be created to introduce the idea of a higher, spiritual submission of the nations to Jehovah. This historical situation arose on the appearance of the great Eastern powers, Assyria and Babel. From Isaiah onward universalistic prophecy enters upon this new development. These Eastern powers claimed world-wide dominion and over against this revelation posits the idea of a universal kingdom of Jehovah, to be founded on voluntary surrender to Israel's God rather than to Israel itself. A third impulse was given to universalistic prophecy by the expulsion of the ten tribes from their land and the threatening deportation of the Judæans. This led to dissociating the worship to be brought by the Gentiles to Jehovah from Jerusalem and the temple.

Cfr. Zeph. II, 11; III, 9. It appears, then, that in respect to its great message of the extension of the true religion to the Gentiles, prophetism was determined by critical events in the history of the covenant people. The prophetic promise of the removal of one of the chief limitations of the Mosaic redemption attaches itself to important changes in the condition of Israel.

3.) The third and most important fact which called forth a new development of prophecy was the well-nigh total apostasy of Israel and the consequent inevitably threatening destruction of the existing form of the covenant. As pointed out above all prophetic preaching involves the rebuke of sin. But this element in itself does not become an element of progress until the truth is grasped that sin had advanced too far to leave room for return by simple repentance. The judgment is now recognized as the only means of regeneration. How important this recognition was for the history of prophetism may be seen from the fact that it has determined the development of pre-canonical into canonical prophecy. The usual way of formulating the distinction as one between prophets of action and prophets of the word is not entirely correct. The earlier prophets, like Samuel and Nathan, made use of the word likewise, though not to the same extent as the later ones. The difference lies in this that the word of the later prophets from the former half of the VIIIth century onwards was committed to writing and made permanent, whereas with the earlier prophets it remained a spoken and transient word. The word of the pre-canonical prophets related to the present; that of the canonical prophets belonged to the future, because it bore in itself the germs of truth of everlasting significance. Kuenen thinks, the prophets about this time resorted to writing, because they had abandoned all hope of obtaining a hearing with their cotemporaries and hence naturally turned to posterity. This rests on Kuenen's view, that the prophets of the VIIIth century had made such rapid progress towards ethical monotheism as to leave the rest of the people far behind. But this explanation is unsatisfactory. What guarantee had the prophets that subsequent generations would be more disposed to hear them? To ascribe to them the idea of historical evolution would be an obvious anachronism. The prophets wrote because they

felt the time was coming in which the old would be destroyed to make way for something new, and because they wished their word to stand as a witness to the continuity between the old and the new. They first instinctively grasped the idea of a history of redemption and revelation. Hence we find that their literary activity is not confined to the preservation of spoken oracles, but extends likewise to sacred historiography.

The influence of this crisis on prophecy may be traced along the following lines: 1.) It has developed the idea of the national covenant between Jehovah and Israel in a more individualistic direction. The Sinaitic covenant was in the first place a national covenant. In this national form, however, the covenant was inseparable from the existing political structure of the theocracy. The latter collapsing in judgment, those faithful to Jehovah were unavoidably led to reflect more upon their individual relation to Jehovah, and to conceive of it as to some extent separable from the national covenant, inasmuch as they continued to know and serve Him, while the nation was rejected. Prophecy distinctly assumes a more individualistic tone since the time of Hosea. In Jeremiah this is most pronounced. 2.) Alongside with this runs the growing recognition that the typical and external forms of the theocracy are inadequate for the highest service of Jehovah. There was a deepening sense of sin, which the typical sacrificial system could no longer allay. The sacrifices were effective on the basis of the covenant only and it was felt that the covenant had been broken. Hence the prophetic polemic against reliance on the external cult. With the breaking down of the ceremonial system, communion with Jehovah bound to appointed times and places and mediations, was no longer possible. In its predictions of a spiritual and direct communion prophecy announced the removal of an inherent limitation of the Sinaitic covenant which had been accentuated by the peculiar conditions of general apostasy. 3.) It was recognized that the same causes which had brought about the ruin of the external theocracy, would operate with the same effect in the future, unless a new creation of Jehovah so changed the people as to guarantee the stability of the covenant. The need of regenerating grace was more deeply felt and, in response to this, prophetic revelation

promised a new order of things in which the law would be written on the heart. God will make such a covenant that future apostasy is forever excluded.

It is to be observed that while making these bold disclosures of a future perfect state, prophecy did not place itself in opposition to, nor even loosened its connection with the law. Prophetism was not a revolutionary but a thoroughly historic movement. The law itself, while conditional in one respect, contained absolute promises in another respect. The Sinaitic covenant itself was a creation of God's free and sovereign grace, irrespective of Israel's desert, and is so far the principle on which it rested, left room for a new adoption, after the breach of the covenant on Israel's part. Here was a historic basis on which prophecy could stand in predicting a new and better dispensation, after the judgment of casting out. In prophecy, notwithstanding its intensely ethical character, there is an element of absoluteness. Some of its promises may be conditional, others are not. As to the protest of prophecy against ceremonialism, this proceeded from the most profound respect for the law, because only on the basis of an acceptable covenant-status did the law make the ceremonial system effective.

The typical adumbration of coming realities in the life of prophecy itself. The chief significance of prophecy lies in its being the organ of verbal revelation. The word is its great instrument. But by its very existence and nature also, as an institution within the theocracy, prophecy anticipated and embodied future realities. Prophecy was a favor as well as a service. In this respect the following features should be noticed: 1.) Corresponding with its rebuke of sin and its calling back to the observance of the covenant, prophecy symbolizes in its own life the necessity of repentance. As such it bore somewhat of an ascetic character. Its outward appearance was sometimes austere, as we see in Elijah. The prophets are placed on a line with the Nazirites for the same reason, Amos II, 10, 11. 2.) The future universalism of the knowledge of Jehovah has found typical expression at least in the history of Jonah. Cfr. also Luke IV, 25-27. 3.) The individualism of religion foretold by the prophets was illustrated in the intimate relation of the prophets themselves to Jehovah. The prophet calls Jehovah "my God." Hosea IX, 8, 17; Joel I, 13; Mic. VII, 17; Hab. I, 12.

Also "my Lord," Is. ix, 7; x, 12; xxi, 6. Some suppose that the common use of the form Adonaj in address to Jehovah, in which the force of the suffix is scarcely felt any longer, resulted from the prophetic manner of speech.

4.) The more spiritual communion with Jehovah, and the higher plane of religion promised for the new covenant generally, are distinctly foreshadowed in the endowments of the prophetic office. The prophets, for receiving their revelations, stood in direct intercourse with Jehovah, an intercourse not mediated by any external agencies. This was a form of communion higher than had yet been attained among Israel, something by which the whole people felt honored. As soon as the word of Jehovah became scarce, Israel felt that something was wanting. The silence of prophecy was interpreted to mean a withdrawal of Jehovah's favor, Amos viii, 11, 12. Hence the constant complaint in the captivity, that there is no vision, no prophecy from Jehovah, Lam. ii, 9; Ps. lxxiv, 9. The prophet is called "man of the Spirit," Hosea ix, 7, not merely because the Spirit is the organ of revelation, but likewise because He is the medium of close communion with Jehovah. Moses wishes that all God's people were prophets, "that Jehovah would put his Spirit upon them," Numb. xi, 29. Joel foretells that the chief blessing of the Messianic era will consist in a making common of prophecy in this sense, ii, 28. Jeremiah promises that under the new covenant all shall know Jehovah, as at that time only the teachers of Israel knew Him. xxxi, 34; cfr. Hebr. viii, 11. Prayer is connected with prophecy. Gen. xx, 7. Nay, the bestowal of the prophetic gift is even described as a renewal of him who receives it, I Sam. x, 6, "Thou shalt prophesy — — — and shalt be turned into another man"; vs. 9, "God gave him another heart." The Spirit equips the prophet with a high degree of spiritual strength, so that he can stand as the representative of a higher righteousness in the midst of an unfaithful people. Mic. iii, 8. The divine word, which the prophet receives, is a nourishing word, strengthening his inner life, Jer. xv, 16. All which, of course, does not mean that prophetic truth was simply the necessary product of a higher religious experience. The reverse was the fact: not the higher life produced the truth, the revealed truth begot the higher life. But there was special fitness in the

prophet's thus exemplifying to a degree in his own life the realities of the new covenant.

"*The Schools of the Prophets.*" Probably the development thus called finds its explanation in the typical function of prophetism. The term "schools" is not Scriptural. In I Sam. x, 5, Samuel speaks of "a band of prophets." In Ch. xix, 20, we read of "the company of prophets." After this these designations are not met with again. In the history of Elijah, however, appear "sons of prophets," first in I Kings xx, 35, living at Bethel (II Kings II, 3,) at Jericho, (vs. 5,) and at Gilgal (IV, 38). Evidently Elijah and Elisha possess a certain authority over them. The only reference after this to "the sons of prophets" is in Amos VII, 14. But throughout the period of canonical prophecy, side by side with the canonical prophets, we meet with a prophetic order in a more or less fixed organization. Cfr. Is. III, 2, 3; Jer. XVIII, 18. The canonical prophets distinguish themselves from this order, and denounce them as they do kings and priests. In Jer. XXIII, 33, these prophets are represented as coming to Jeremiah to enquire about the burden of Jehovah. This prophetic order seems to be the continuation of the assemblies in Samuel's and Elijah's period. The banding together of these prophets is their characteristic feature, wherever they appear. Various explanations have been offered of this phenomenon: 1.) Kuenen and other naturalistic critics assume that prophetism at its beginning was but a form of Canaanitish enthusiasm, transplanted into the soil of Israel. Ecstatic emotion of this kind is always dependent on intercourse between kindred spirits; it is contagious, and this would lead to the flocking together of such as wished to cultivate it. 2.) Others have assumed that the prophets gathered together for the purpose of receiving instruction from some accredited teacher, which instruction they were afterwards to propagate among the people. 3.) The correct view is that these assemblies constituted centers of spiritual life. They belong to prophecy in the wider sense as representing a higher plane of intercourse with Jehovah. As far as we can observe, verbal revelation was never communicated by a body of men collectively. Its instruments are always individual. On the other hand, the higher spiritual life of the future was something that concerned the people of Israel as a whole. As the priestly representation of Israel

was entrusted to a tribe and family, so it was appropriate that an order or companies of spiritual men should typify the new Israel endowed with new gifts and powers. The Spirit was to be a joint-possession of this new Israel; hence everybody coming into this prophetic circle was drawn into the sphere of the Spirit's operation. So e. g. Saul and his messengers. That the prophets belonging to such bands exercised any systematic teaching-function is not probable on the face of the records. The difference between the other prophets like Samuel and them lay precisely in this point, that the former did, the latter did not receive disclosures of truth for communication to others. Though all these prophets stood under the direct influence of the Spirit and were supernaturally instructed, they did not carry the truth beyond their own immediate environment. It was simply intended to produce within their private circle the higher spiritual life they were to represent. The wider and narrower aspect of prophecy could, of course, be united in one person. Every revelation-prophet like Samuel was at the same time a living example of spiritual intercourse with God, a personal prophecy of the new covenant with its privileges. As such he would enter into contact with the wider circle of prophets. Frequently the revelation-prophets will have been selected also from the circle of the assembly-prophets. In later times the relations between the two classes of prophets underwent a change. Amos disclaims connection with the order of prophets. As the order degenerated it seems to have encroached upon the specific functions of the revelation-prophets and to have called forth the open antagonism and opposition of the latter. This explains the origin of that remarkable development on Biblical soil, false prophetism in the name of Jehovah. False prophetism was a mixture of fraud and illusion. It need not have been the product of conscious fraud pure and simple. If even in the sphere of idolatry phenomena are witnessed which present a certain formal analogy with Biblical prophetism and to which a certain degree of sincerity cannot be denied, the inference is that prophetic intercourse with the Deity is a necessary element in all religion, and is instinctively simulated by man, where objective revelation does not provide it. In the later times there prevailed among the apostate part of Israel a

false conception of Jehovah, and a false worship of Jehovah, which assimilated Him to the gods of the heathen. From this false conception of Jehovah, an erroneous view of revelation and self-deception as to receiving personal disclosures from Him were inseparable. But, as elsewhere, so here also to the illusion, conscious fraud inevitably attached itself. Even from the moral point of view of sincerity it is unhistorical to place these false prophets on a line with the organs of true revelation, as the critics are constantly endeavoring to do, with the evident aim of making prophetism resemble, as much as possible, the phenomena of natural religion. Cfr. Jer. xxiii, 27.

The revelation-function of prophecy in particular. The important question is, in how far the prophets were the instruments of communicating divine truth. The point at issue between the various theories is not in the first place the manner of God's operation upon the prophet, but rather the character of the prophet's utterances. The specific claim of the latter to be infallible expressions of the divine mind may be established independently or in connection with the mode of revelation. In ascertaining the opinion of the prophets themselves on this subject we observe: 1.) The prophets distinguished sharply between their ordinary course of life and their official life as representatives of Jehovah. The two were separated by a call. This call has been circumstantially described by Isaiah, Jeremiah, Ezekiel. It is referred to by Amos, vii, 15. Numerous times it is said that Jehovah sent the prophets, Jer. xxvi, 5; xxviii, 9. This same term "sending" is employed also to designate the repeated commission of a prophet for the deliverance of some specific message, Jer. xxvi, 15. But in either case the call or the commission is a momentary occurrence. This fact favours strongly the strictly representative nature of the prophetic word. Had this word been divine in a looser sense only, as a product of the general operation of the Spirit, then it would have acquired this character of representing God gradually in dependence upon the prophet's subjective condition. If the prophet becomes a speaker of God at a definite point of time, then his words from that time onward must be taken not figuratively but literally as the words of God. 2.) In many cases there is not merely a distinction but even an antithesis

between the natural thoughts and desires of the prophets and the truth they were commissioned to proclaim. The divine word was to them something dreaded which they would gladly have escaped from. But the divine command was so distinct and powerful that they could not resist. Cfr. Jer. xx, 7, 8. 3.) All the indisputable instances of definite prediction in the prophetic writings bear witness to the fact that this much at least of their message was spoken as a strictly divine, infallible truth. Such predictions have no meaning as utterances of men, they must be revelation-truth in the absolute sense. But the prophets make nowhere a distinction between this particular part of their preaching and the other elements. Both are considered by them divine in the same sense. To admit the infallible character of these single predictions scattered through the prophetic writings, and to assert imperfections and mistakes in the other parts, is an untenable position. 4.) The divine, infallible character of the prophetic word is most firmly established by inquiring into the mode of its communication from God to the prophet.

The mode of communication of the truth to the prophets. The divine truth is disclosed in a twofold manner. Either it is shown by visions which address themselves to the sight, or it is spoken in words which address themselves to the hearing of the prophet. These two forms of revelation are not mutually exclusive. Sometimes the vision involves speech and hearing, and at other times the word of revelation seems to have been interrupted by visions.

I. *Revelation by means of visions.* The prophet is called רֹאֵה and חֹזֶה. Some hold that originally these names were expressive of the extraordinary insight into hidden things possessed by the prophets, and not of visions as a mode of receiving revelation. There is no evidence in favor of this view; it is held by Kuenen in connection with the theory that prophetism in Israel grew out of the practical sooth-saying of ancient times. The canonical prophets are in their own writings nowhere called seers, for a reason to be explained below. On the other hand those constituting the order of prophets are more than once so designated; cfr. Amos vii, 12; Is. xxix, 10; xxx, 10; Mic. iii, 7. It is true that the contents of the prophetic message are often called חֹזֶה "vision," but this term in later times obtained a wider

meaning in which it was synonymous with prophetic revelation in general, whether given in audible or visible form; cfr. II Sam. VII, 2, 17; Jer. xxxviii, 21; Hab. II, 1. Visions proper are recorded of the canonical prophets in the following cases: Amos VII, 1-9; VIII, 1-3; IX, 1; Is. VI; Jer. I, 11-13; xxiv, 1; Ezek. I-III; VIII-XI; xxxvii, 1-10; XL-XLVIII; Zech. I, 8-VI, 8. Taking the extended visions of Ezekiel as units, we obtain the number of twenty-one distinct visions. This is a relatively small number, and tends to disprove Hengstenberg's view that visions were the constant form of prophetic revelation. There is evidence, however, that in earlier times this mode of communication was more frequently employed: 1.) According to Numb. XII, 6-8 visions and dreams preponderated in the Mosaic time as vehicles for the disclosure of truth. Moses alone is singled out as representing a higher form of revelation. Deut. xviii, 18 promised that later prophecy would be like unto that of Moses. It is not unlikely that the resemblance included this very element of revelation without the aid of visions. 2.) From I Sam. ix, 9, we learn, that he who was later called a "speaker", Nabhi, was beforetime called in Israel a "seer", Roeh. This change of name must be considered indicative of a change in the character of prophecy, and such a change is most naturally found in the transition from a pre-eminently visionary mode of prophecy, to one in which visions became the exception. When the whole process of revelation on its receiving as well as on its proclaiming side became a process of speech, the appropriate name for the prophet became Nabhi, "Speaker." 3.) This view explains why, while the canonical prophets never call themselves seers, yet the contents of their message are called visions. In an earlier time, when visions were the ordinary form of revelation, the term vision had become the general name for truth supernaturally disclosed, and this sense was retained after the form of revelation had changed. "The vision of Isaiah" simply means his prophecy irrespective of the fact that its greater part did not come to Isaiah in visions. 4.) We have but few data in regard to the early history of prophecy, but what evidence there is tends to confirm this view. Balaam's revelations all came to him while he was in a visionary state. For the time preceding Samuel, "word of Jehovah" and "frequent vision" are

synonymous, I Sam. III, 1. 5.) This course of things would indicate a natural progress in the form of revelation from the more external and sensual to the more internal and spiritual mode. Speech and sound come nearer in their nature to the spiritual world than perceptible objects and sight.

To determine the precise character of a prophetic vision as differing from cognate experiences distinctions can be drawn: 1) As to the nature of the objects perceived. These objects may be: a.) realities of the supernatural world temporarily brought within the sphere of vision of the organ of revelation. The numerous theophanies and appearances of angels are examples of this. Paul speaks of "a man in Christ caught up even to the third heaven—caught up into Paradise—who heard unspeakable words"; b.) reality supernaturally created for the moment, usually for a symbolic purpose, e. g. the burning bush of Moses, the phenomena accompanying the promulgation of the Decalogue at Sinai; c) Symbolic images produced in the perception of the prophet by some operation upon his body or soul without a corresponding objective reality. 2.) As to the mode of perception: a.) the bodily eyes may be employed in seeing the object; thus Elijah and Elisha saw the horses and chariots of fire II Kings II, 11; Paul assumes the possibility that the man in Christ saw the heavenly things in the body; sometimes a special operation upon the eye was necessary to enable it to see the supernatural appearances, cfr. II. Kings VI, 17; Ezekiel repeatedly mentions that before his visions the hand of Jehovah was upon him, I, 3, 4; VIII, 2, 3. Paul's vision on the way to Damascus was a revelation of the real exalted Christ, because he puts it on a line with the appearances of the Risen One to the other Apostles, and yet his companions did not see it, Acts IX, 7; b.) without the aid of the bodily eyes the soul may be made to see directly the revelation-objects presented to it.

Many find the specific character of the prophetic vision in the combination of the features 1.) c and 2.) b. To most cases recorded in the prophetic writings this seems to be applicable, but a hard and fast line cannot be drawn. No one can affirm that the objects seen by the prophet in the visionary state were always unreal phantasms; sometimes realities may have entered into the field of visionary perception. On

the other hand the Bible does not strictly exclude the corporeal vision of supernatural realities from the class of visions. II Cor. XII, 1, 4—"visions and revelations of the Lord." Here as elsewhere, the Bible makes no exact classification. In discussing the prophetic vision in this commonly accepted sense, we do not deny, therefore, that other elements may have entered into it.

The reality of the visionary state in the narrower sense. Its main feature is the direct vision by the soul of revelation-images. That such a direct vision, without intervention of the sense-organ, took place, follows from: 1.) The case of Balaam. Balaam describes himself as "the man whose eye was closed" and as the man "which seeth the vision of the Almighty— — — having his eye open." Numb. xxiv. 3, 4. The most natural interpretation is that the seer's inner eye was opened, whilst his bodily eyes were closed. 2.) What the N. T. relates of the *ἐκστασις* accompanying the vision proves the suspension of all sense-perception in the body (see below.) 3.) Frequently the prophetic vision is mentioned side by side with the revelation-dream, Numb. XII, 6; Joel III, 1; Dan. I, 17. Now the point of comparison between dreams and visions seems to lie precisely in this that in both the soul sees things without the intervention of the bodily organs. The body rests, the soul is active in visions and dreams alike. The difference between dreams and visions is, that in the latter the clearness and intelligence of the waking state are retained, whereas in the former the mental faculties work in disorderly and dimly. Dreams occupy a much lower place in the scale of revelation-vehicles than visions; the later prophets did not receive them, whereas the false prophets seem to have relied on them exclusively, Jer. xxiii, 25, 32. 4.) The symbolic nature of the objects seen by the prophets in most of their visions, favors the view, that not the bodily but the inner eye was engaged in perceiving them.

The psychological possibility of inner vision. We must remember that even external seeing is, strictly speaking, not an act of the eye, but of the soul in response to certain impressions conveyed by the eye. The internal mental act is usually dependent on external processes, but is by no means identical with these processes. If this be so, there is no imaginable reason why the soul should, if God so choose, not receive these same impressions, on which it usually reacts

by sight, in a different way, and respond to them in the usual manner. If the optic nerve, instead of receiving the impression from an external object, were directly stimulated, the same nervous process would take place and the same result would follow. But, instead of the nerves affecting the soul, the impressions usually caused by them in so mysterious a manner, may be equally well made upon the soul directly, and again the result will have to be the same. For both of these possibilities illustrations can be drawn from actual experience. The nerves are frequently so affected by some cause or condition in the body as to produce the sensation of seeing, an external vision, to which no reality corresponds. Such hallucinations of sight, though belonging to an abnormal state, nevertheless prove the possibility of sight being caused in some other than the usual way. Our faculty of recalling images once seen and placing them with various degrees of vividness before our mental eye illustrates the second case. God, who has perfect access to all created spirits, can surely operate upon the prophetic mind in such a way as to dispense with the help of the external eye.

The Bible furnishes no data to determine more precisely how the visionary sensations were produced. Nothing as to the actual procedure can be here determined a-priori. This alone we learn, from what the Bible relates about *ἐκστασις*, that frequently the operation of the sense-organs was suspended, the body appearing as if the person were in a state of sleep. Further than this everything is involved in obscurity. Whether the power of God operated upon the nervous system inwardly, or upon the soul directly we do not know. In either case the vision may have presented itself to the prophet with equal objectivity as when mediated by the ordinary sense. That the subjective sensation cannot have been greatly different from that experienced in ordinary seeing seems to follow from Paul's uncertainty as to whether his visions had taken place in the body or out of the body. II. Cor. XII, 2.

The visionary state on its subjective side.—The exact mental state of the prophet while receiving the vision has been a subject of long controversy. In the second century A. C. the Montanists cultivated and defended a mode of prophecy which rendered the prophet out of his senses. In order to justify the phenomena current among themselves, the Mon-

tanists claimed that the Biblical prophets had been subject to the same conditions. Hence the view that in the visionary state the prophet is *amens* has been called the Montanist view. Tertullian, who sided with the Montanists, spoke of the *amentia* of the prophets. In modern times Hengstenberg has been the foremost defender of this opinion. In the first edition of his Christology this author approaches the Montanistic extreme, while in the second edition his statements are more moderate, and he admits that, as between the Montanists and the orthodox fathers, the truth lay in the middle. Sometimes the Montanist view is identified with belief in the *ecstatic* state of the prophet. But *ἐκστασις* is a term which may be used in more than one sense, and the question whether the Biblical prophets were in ecstasy will have to be answered according to the sense in which the word is taken. Nothing can be inferred from the few passages where the word *ἐκστασις* appears in Biblical Greek. Literally it denotes "a throwing of the mind out of its normal state." In the Septuagint it occurs in two senses: 1.) as the rendering of the Hebrew תְּרִדָּה "a heavy torpor of sleep," Gen. II, 21; xv, 12; 2.) in the sense of astonishment, dread occasioned by some extraordinary event. In classical Greek the word had a much stronger meaning, that of temporary insanity, mania. In this sense, however, it was not originally applied to the mania of Manticism. In heathen, more particularly in Greek Manticism, the inspiration from the deity was received in a semi-conscious or unconscious state. The Pythia at Delphi *e. g.* lost all control of her own mind and body, and became the purely passive instrument through which the god spoke. Philo has first applied the word *ἐκστασις* to this state of inspiration, and with the word has transferred this heathen conception to the O. T. prophets. According to Philo the *νοῦς* takes its departure when the divine Spirit arrives in the prophet, because it would not be fitting for the mortal to dwell with the immortal. The N. T. uses the word on two occasions, Acts x, 10; xi, 5, of Peter at Joppa, and xxii, 17, of Paul in the temple at Jerusalem. It is obvious that these two instances cannot clothe the Philonic use of the term with Scriptural authority, the author of Acts simply describing thereby the visionary state in a general way. What this state in particular was like must be gathered from the inci-

dental statements of the Bible in regard to it. The facts show that ecstasy in the Philonic sense, as an alienation of the mind from itself, is excluded: 1.) The Biblical prophets on coming out of the visionary state have a clear remembrance of what they saw and heard while being in it. Not so the heathen *μαντεες*, because during the vision their consciousness ceased to operate. Manticism was an unnatural thing, the supposed god coming and dislodging man from his own mind; true prophecy is a process whereby the spirit of man is honored and lifted to the highest plane of conscious intercourse with God. 2.) The prophets, while in the visionary state, retained the faculty of reflection and introspection. Isaiah compares with the holiness of Jehovah sung by the Seraphs his own sinful condition. Ezekiel in a later vision was aware of the similarity of what he saw to what had been shown him on a former occasion, *cfr.* III, 23; VIII, 4; x, 15; xx, 22; XLIII, 3. Interesting from this point of view is Is. xxi, 6-10, where the prophet's personality in its twofold aspect of receiving the vision on the one hand and of reflecting upon it and speaking about it to Jehovah on the other hand, is divided into the "watchman" and the prophet himself. The 8th vs. shows that these two personalities are one, the watchman being none other than the prophet himself. 3.) In the N. T. we have the explicit declaration of St Paul, I Cor. xiv, 32, that the spirits of the prophets are subject to the prophets, this being the very point in which prophecy was distinguished from the Glossolalia or speaking with tongues. 4.) The distinction made between visions and dreams is in favor of the view that the mind of the prophet in the vision retained intelligent control of itself, the lack of which is a characteristic feature of the state of dreaming. For all these reasons the term ecstasy can be applied to Scriptural visions only in the sense of an alienation of the mind from the use of the sense-organs, not in that of an alienation of the mind from itself. Positively we observe: 1.) That the trance or loosening of the soul from the body, together with the appearance of the images, must have forced into the background of consciousness every other content, except the revelation-content immediately before it, which entirely absorbed the attention. This happens frequently in result of the suddenness with which any new experience rushes in upon us, so that after-

wards we are not able to recall what we were thinking of, when it came. 2.) The visionary state need not always have affected the body in the same sense or to the same degree. Sometimes the result may have been purely negative, so that the body lay perfectly quiet as in a sleep. There were other times, however, in which the vision called forth a reaction in the body with symptoms of a more or less abnormal character. We read of a falling down of Ezekiel as soon as the hand of Jehovah came upon him. This was not a voluntary act of worship, but the effect of the overpowering divine influence. The Spirit had to set the prophet upon his feet again, I, 28; II, 1. Balaam also describes himself as falling down, Numb. xxiv, 4, 16. Occasionally there was the sensation of great heat manifesting itself in the throwing off of the outer garments, I Sam. xix, 24. Cfr. Jer. xx, 9; Ezek. viii, 14, although in Saul's and Jeremiah's case this sensation is not explicitly connected with the visionary state. Owing to such actions the prophet could make upon other persons the impression of being a madman, II Kings ix, 11, 12; Jer. xxix, 26. These phenomena, however, were rare among the Biblical, especially among the canonical prophets. They prevailed extensively among the heathen Manteis, and in Israel the false prophets or the prophets of idols cultivated them, to strengthen themselves and others in the belief that they were inspired. Zech. xiii, 5, 6. 3) After the vision had passed away a state of great mental and bodily exhaustion seems to have ensued. In order to interpret to him a new vision, the Angel had to awake Zechariah "as a man that is wakened out of his sleep," Zech. iv, 1. Cfr. also Jer. xxxi, 26.

Many critics claim that the prophetic visions were not real experiences, but simply a form of literary composition employed by the prophets to add vividness and force to their writings. Some have applied this to all visions; most writers restrict it to the later period of prophetism, holding that the visions at first were real, but that, as prophecy developed, they were nothing more than literary compositions, which the prophets did not intend to be taken realistically. The arguments adduced in support of this view are: 1.) Some visions are so circumstantial and elaborate, that they cannot have been perceived; they betray in numerous points the careful artistic workmanship of the free composer. 2.) Some

of the visions are made up of such grotesque and fantastic features, that no degree of imaginative power enables us to combine them into a real picture. They elude the painter's skill for the simple reason that they are no real visions, but aggregates of loosely combined single representations. What nobody can be made to see the prophets cannot have seen.

3.) The connection between the vision and the truth it is intended to express is often far-fetched and artificial. If the visions had been objective manifestations, the truth would of itself have assumed a more natural symbolic form. Cfr. Jer. 1, 12.

4.) The complicated and artificial visions occur in the later prophets, Ezekiel and Zechariah; the simple and natural ones belong to the older period of prophetism. The explanation is that the latter are real visions, the former literary products. To these arguments we reply: 1.) We cannot from our own experience determine to how high a degree the faculty of seeing and reproducing details of a vision may have been developed in the prophets. The prophets were Shemites; the ecstatic state allowed of intense concentration of the soul upon a single scene. 2.) For the same reason our inability to combine the single elements of a vision into a picture does not exclude their having been so combined in the prophetic mind. 3.) The argument sub 3) proves the opposite of what it is claimed to prove. In the case of free literary composition prophets like Amos and Jeremiah would certainly have been capable of producing more natural and striking symbols than their visions are. They have proven their skill in poetic composition elsewhere. Nothing remains, therefore, but to say that the apparently artificial vision was objectively shown to them.

4.) It may be true that the unnatural visions are found only in the later prophets, but these later prophets on other occasions see visions of striking vividness and great natural beauty. This shows that whatever artificiality there is to our taste is not the result of their manner of literary composition. 5.) It is difficult to explain why the prophets made such rare use of this form of symbolic representation. An instrument appealing so strongly to the Shemitic mind they would certainly have employed more freely, had the use of it depended on their own choice. 6.) The prophets make a clear distinction between symbolic actions as performed by themselves and symbolic significance imparted to

their persons on the one hand, and symbolic visions seen by them on the other hand. If the visions were literary inventions, why this distinction? Why did not Jeremiah exhibit the almond-rod as a symbol, or Amos the basket of summer-fruit? The real rod and the real basket as symbols would have been more effective than the bare statement of their alleged appearance in a vision. 7.) Most writers now admit that the earlier prophets did see visions. But the later prophets speak of theirs in precisely the same language. This would have been misleading, had they not actually seen them.

Revelation by Speech. References to the speaking of Jehovah are frequent in the prophetic writings. Sometimes Jehovah's speaking is a comprehensive name for the whole process of communicating the truth through the prophet to his hearers. What we enquire about is Jehovah's *speech to the prophets*. Cfr. for the distinction Hagg. i, 1; Mal. i, 1 with Hos. xii, 1. That the prophets knew of a revelation-speech addressed to them will appear from the following considerations: 1.) The terms אָמַר יְהוָה, דִּבֶּר יְהוָה, נִאֲם יְהוָה; the first and second of these are Perfects and mean, literally translated, "Jehovah hath said or hath spoken." The last is a Participle Passive and means literally "that which has been oracled." Now it need not be denied that in their later frequent use these words have perhaps assumed a looser meaning, so as to express the speaking of Jehovah through the prophet also. But the Perfect form shows that originally they related to revelations received before the prophet spoke. God spoke first to him, afterwards he repeated or reproduced what he had heard in God's name. 2.) The prophets distinguish between Jehovah as the speaking God and the idols as dumb gods. This whole antithesis loses its point, if the divine speech be not a speech *to the prophets*. For as to speech *through the prophets*, in regard to this there was no apparent distinction between Jehovah and the idols. Baal spoke through his prophets as well as Jehovah did. The difference lay precisely in this point that in Heathen prophecy there was no objective speech coming from the gods to the prophets, but only an assumed entrance of the deity into the prophet to make him an unconscious organ. Cfr. Is. xli, 22-26; xliii, 9; Jer. x, 5; Hab. ii, 18. 3.) The divine speech must have

been considered objective speech by the prophets, because it is represented as the expression of the planning and thinking of Jehovah. Just as in man thought and speech belong organically together, so in God. Now, if these plans and thoughts are in God, then the speech must be in God also. Cfr. Is. xix, 17; xxiii, 9; Jer. li, 29; Amos iii, 7. 4.) As a matter of fact we find a mouth ascribed to Jehovah, which, while not, of course, implying his corporeal nature, yet admits of no other interpretation than that He has the faculty of speech in the literal sense; Is. xxxiv, 16; Jer. i, 7, 17. 5.) The prophets ascribe to the speaking of Jehovah various forms and various degrees of emphasis, and distinctly say that He spoke *unto* his servants. Amos iii, 7; Is. v, 9; viii, 11; xiv, 24; Jer. xxv, 30; Amos iii, 8. 6.) The speaking of Jehovah is assigned by the prophets to a definite point of time. Is. xvi, 13, 14; Jer. i, 13.

The character of revelation-speech was twofold, *external* and *internal speech*. By external speech we understand a divine act which causes certain sounds to be conducted through the ordinary organ of hearing to the mind of the prophet. There is clear evidence that in some cases the divine speech bore this character. Isaiah says that Jehovah spoke in his ears, v, 9; xxii, 14; similarly Ezek. iii, 10. Other local expressions are used describing the direction from which the words came to the prophet's ear, Ezek. iii, 12, "behind me"; Is. xxi, 10; xxviii, 22; I Sam. iii, 8, 9. In the last case the voice was so external that Samuel mistook it repeatedly for Eli's voice; cfr. also I Kings xix, 11-13, where the wind, the earthquake, the fire, the voice of gentle stillness are all external, and consequently the revelation-voice following immediately after must have been so likewise. It is probable, however, that the prophets frequently heard the voice of Jehovah in a different manner, internally, without the use of their external organs of hearing. Some have attempted to vindicate for all prophetic revelation the character of external speech addressed to the bodily ear. Friedrich Eduard König, the author of an able and exhaustive treatise on the idea of revelation in the Old Testament, takes this ground, because he thinks that only thus could an infallible assurance be produced in the prophet's mind regarding the objective divine source of the revelation. But this a-priori ground is in itself insufficient to prove the thesis. It cannot be proven

that externality of revelation in this sense excludes all possibility of self-deception. Nor can we assert that speech entering internally into the heart must lack the marks of objectivity so as to be no longer distinguishable from the prophet's own mental processes. As to the possibility of internal speech, this rests on the same ground discussed above under the subject of visions. The only question remaining is, whether there be sufficient evidence in the Scriptures to assume that this mode was actually employed by God. The following facts come under consideration: 1.) The root נאם is cognate with the roots נהם and המה "to grumble, to rumble" and expressive of dull, low sounds. The phrase נאם יהוה is, therefore, as Riehm says, "an appropriate description of the hollow, deadened tones of a voice from the world of mystery." But in all accounts we possess of revelation by external speech, there is nothing to intimate that this ever came in such low, whispered tones. The "sound of gentle stillness" ("still small voice"), I Kings xix, 12, was symbolical, the real revelation coming afterwards. It is not unlikely, then, that this peculiar sensation was characteristic of internal hearing. 2.) We have the New Testament analogy as illustrated in our Lord's life. Only in three instances did revelations come to Him as external voices; in all other cases there must have been an inward speech appropriated by inward hearing. Cfr. Jno. v, 30. Similarly, in the case of Paul, even the revelation which effected his conversion and call, though it began with an external voice, seems to have been continued by inward speech. Gal. i, 15, 16. 3.) The analogy of revelation by sight seems to require a double mode of revelation by sound. If the visions were not always seen by the bodily eye, we may assume that the speech of God was not always heard by the bodily ear. The prophets declare that some previous operation was necessary to enable them to appropriate the divine speech when it came, which feature makes the analogy between internal seeing and hearing all the more obvious. This operation is called "the wakening of the ear." The extraordinary faculty of hearing by the inward sense is represented as asleep in the course of ordinary life. If God wishes to address Himself to it, He must first wake the ear. I Sam. ix, 15; Is. l, 4. We do not gain the impression, however, that the subjective state of the prophet, while receiv-

ing such internal revelation, resembled in any way, the abnormal conditions of the visionary state. In this respect there seems to have been a great difference between internal hearing and internal seeing. 4.) The Spirit of God is according to the prophets the organ for communicating the divine truth to them, and this favors the view that in some cases at least the process of revelation was an inward one. This has been denied by König, who restricts the work of the Spirit connected with revelation to preparing the human mind and making it receptive, thus excluding from it all impartation of truth. But there are numerous passages which speak of the Spirit as revealing the truth. II Sam. xxiii, 2; I Kings xxii, 24; Joel iii, 1; Is. xlii, 1; lxi, 1; Zech. vii, 12; Neh. ix, 30. St. Peter removes all doubt on this point, saying that the Spirit of Christ testified in the prophets beforehand, I Peter i, 11. Cfr. also I Cor. ii, 10.

In what proportion verbal revelation took place by external or by internal speech cannot be determined. As verbal revelation gradually supplanted visions, so the use of the internal word may have marked an advance in the development of prophetism. In the inner word God comes nearer to man than in any other mode of revelation. It has been suggested, that before the fall internal speech was the only vehicle whereby God communed with man. If this were so, it would explain the dread created in fallen man by the first sound of the external voice of God, Gen. iii, 10, and the return to this original mode of revelation would be one of the aspects in which prophecy itself is a type of the restored perfect communion between God and man.

Revelation by inspiration. The whole contents of the prophetic writings are not covered by the two modes of revelation hitherto discussed. In numerous passages the prophets speak in their own persons and without the usual formula introducing words of Jehovah. The transition from the reproductive to the more independent prophetic discourse is sometimes clearly marked, cfr. Amos v, 1, 2, 3; Hosea xiii, 16; xiv, 1, 4; Is. i, 2, 4; viii, 8, 9. It would be entirely wrong to suppose, however, that in such passages, the prophets ascribed a purely human authority to their words. If this were so, they would have taken care to separate in each instance with precision between what was revelation-truth and their own discourse. Instead of doing this,

they continually interweave the two elements sometimes so closely that it is impossible to disentangle them. Cfr. Hosea iv, 1-6; Is. III, 4, 5, 9, 10. The whole prophetic word is to them the word of Jehovah possessing absolute divine authority. Cfr. Jer. xxxvi, 10, "the words of Jeremiah," vs. 11, "the words of Jehovah." In many cases the contents of the prophetic message lay ready in the prophet's mind, as the product of his general knowledge of Jehovah applied to concrete circumstances, and there was no need of communicating new thoughts to him. In such instances there was no revelation to the prophet, but the Spirit of Jehovah so controlled his mental processes that the truth was spoken or written in a form possessing equal divine authority with other messages directly disclosed. In its significance for those who heard, the prophetic word was in both cases entirely the same. Here, then, inspiration transformed the truth proceeding from the prophet's consciousness into revelation-truth. Of course the influence of inspiration must likewise be extended to all other revelations whether received by hearing or by sight. In the case of the latter it is plain that what Jehovah had disclosed would have to be described in words, and on the choice of these words the correct reproduction of the vision depended. But also in the case of verbal revelation, it is evident that the prophets did not mechanically repeat what Jehovah had spoken to them. In those passages where God is introduced as speaking, as well as in those where the prophets speak, the individual character of the style of the writer is discernible. Some have explained this on the principle that God in speaking to the prophets accommodated Himself to their individual style. It is much more reasonable to assume that the prophets freely reproduced what they had heard and that the divine authoritative character, which they claim for this reproduced speech of Jehovah, was secured for it by the process of inspiration.

III. THE DOCTRINAL CONTENT OF THE PROPHECY OF HOSEA.

The revelation-ideas of the book of Hosea may be suitably grouped under the following heads:

- 1.) The covenant between Jehovah and Israel.
- 2.) Jehovah as the Covenant-Lord of Israel.

- 3.) The breach of the covenant on Israel's part. (Hosea's teaching on the subject of sin.)
- 4.) The covenant-judgment and its twofold purpose.
- 5.) The future restoration of the covenant-bond and its ideal perfection.

1.) *The Covenant between Jehovah and Israel.*

The covenant-idea is with Hosea the central idea of Israel's religion, as may be seen from the first three chapters, where the covenant is set forth under the figure of the marriage-union between the prophet and his wife. Wellhausen thinks, that this turn given to the idea is original with Hosea and requires a definite historical event to account for its origin. This definite historical event he finds in the domestic experiences of the prophet, who was led to view his own unhappy relations with his wife as an image of the relation between Jehovah and Israel. This view involves the realistic explanation of Ch. I and III. Only the explicit divine command to take a wife of whoredom was a subsequent interpretation of events. It is not necessary for Biblical Theology to decide the vexed dispute between allegorists and realists in regard to these chapters. The religious significance of the description is precisely the same whether it be history or allegory. Even if adopting the realistic view, we need not with Wellhausen infer, that here lies the origin of the marriage-conception as applied to the covenant, for this conception is found in the Decalogue, Ex. xx, 5; Deut. v, 9. Like that of fatherhood and kingship, the idea of a marriage-union between God and his worshippers is so primitive and fundamental as not to require a definite historical explanation. It is not even characteristic of revealed religion. Neither it nor the conception of divine fatherhood and kingship were proper to Israel alone; Numb. xxi, 29; Jer. ii, 27; Mal. ii, 11. Especially among Israel, where Jehovah was represented as Father of the covenant-people, and the nation as a unit was called mother, a simple combination of these two ideas would yield the conception of a marriage-union between Jehovah and the nation. There was a great difference, however, between the meaning attached to the figure by Israel and by the Gentiles. In the language of nature-worship, the figure of marriage stands for nothing else than

the natural physical intercourse between heaven and earth on which the blessings of agriculture depend. This was the kind of worship the Israelites fell into when they served Baal, II, 6. Similarly the fatherhood of their gods was frequently understood by the heathen in a physical sense. In the language of revelation, these figures mean something infinitely higher. Fatherhood, kingship, marriage, all designate historical and redemptive relations between Jehovah and his people. Of all these figures none is so well adapted to express this historic and redemptive character as the figure of marriage. Marriage has in itself a historical element, originating in personal choice, and not being preceded by a natural and necessary bond between the parties contracting it. Hosea, by his manner of developing this figure, lifts the covenant out of the sphere of nature into the sphere of redemptive history. The covenant is:

1.) *A historical union.* Israel has not been always thus united to Jehovah. It was owing to a definite historical event that the union had been concluded. Hosea lays great stress on this historical element, XI, 1; XIII, 4. He distinguishes between Israel and the יִשְׂרָאֵל and יִשְׂרָאֵל , VIII, 10; IX, 1; cfr. also the numerous historical references in Ch. II, IX, X, XI, XII.

2.) *A spiritual union.* Hosea's covenant-marriage is a marriage of love, upon which both parties enter of their free will, by an ethical choice, for the purpose of holding spiritual communion. It may be said that in Hosea's time marriage did not partake of this high ethical and spiritual character, there being less equality between the sexes and less freedom of choice on the woman's part. This was undoubtedly so, but it is all the more significant that Hosea has not brought down the covenant-ideal to the level of the imperfect conjugal relations of his own age. The opening chapters of his book, whether allegory or history, display a marvelous depth of spiritual love, a love so uncommon that it glorifies an otherwise far from attractive story. We must say, that either by special grace the prophet was enabled to exhibit in his conduct toward his wife this high type of love, or that the Spirit gave him such a vision of the divine love and its spiritual heights, that the allegory he wrote came to describe something far transcending the ordinary experience of his day. This feature is

found not only in the symbolic part of his book but likewise in the subsequent chapters. The following points are to be noted: a.) The origin of the covenant lies in the free love of God. The term used of the divine love under this aspect is יָדָע , "to know," "to take loving knowledge of," (cfr. the primitive meaning of the root "to lay away in one's heart"), XIII, 5. This love was so one-sided in its origin that it can be compared to paternal love, x, 1. Jehovah is the Maker of Israel, VIII, 14. b.) Although one-sided in its origin, yet the covenant was not made in any other way than by Jehovah's persuading Israel in acts and words to enter upon it freely. Hosea represents God as suing for the love of Israel, II, 15. Jehovah took the highest pleasure in the first awakening affection of his people, ix, 10. The strongest expression this thought has found in XI, 4. "Cords of man" as kind and affectionate means of guiding Israel in distinction from the bands whereby animals are kept under control. The divine love for Israel in its continuance is described as the paternal care bestowed by Jehovah upon training up the youthful people to a state of maturity, VII, 15; XI, 1. Even after Israel became unfaithful, He continued to appeal to their heart by proofs of his love, if he might move them to repentance, and Ch. VI, 4 is the language of divine disappointment at the failure of these efforts. All this shows how deeply Hosea has conceived of the covenant as a sphere in which the noblest and purest spiritual attributes are called into exercise.

3.) *The covenant is a legal relation.* Hosea conceives of it just as much as a sphere of duty as he conceives of it as a sphere of love. It has been asserted that the emotional element is so supreme in the prophet's character as to obscure the legal and ethical side of the relation. The statement in this form is unwarranted. Hosea emphasizes strongly the duty of covenant-obedience to which the people are pledged. He reproaches Israel not merely with having been deficient in love and affection, but with having violated distinct promises and made themselves legally guilty. Jehovah has a רִיב , a controversy at law, with the inhabitants of the land, because there is no truth, no mercy, no knowledge of God, but swearing and breaking faith, etc., IV, 1, 2; XII, 2. A controversy of this kind presupposes a law giving right to sue. This law to which the wife has become unfaithful dates

back, of course, to the time when the marriage was contracted, so that Hosea bears witness to the existence of an ancient covenant-law among Israel enacted at the time of the exodus, although, of course, nothing can be determined in this way as to the precise extent of this law. From VIII, 12, however, it follows, that it was not of small compass and had been given in written form. As to the alleged obscuration of the ethical elements, it must be said that Hosea is as emphatic in his ethical demands as the other prophets. In Ch. VIII, 1-3 the appeal to affection made by the people cannot stem the judgment, which sin has called forth. VI, 6 is a classical passage even among its kind. Only this much is true that to Hosea the idea of the covenant as distinctively religious (not purely emotional) colours all his ethical judgments. The element of value in righteousness consists for the prophet in this, that it be inspired by covenant-love and loyalty to Jehovah. Religion and ethics interpenetrate. The guilt of transgression is enhanced in his view by its offending against the covenant-love of God. For this reason distrust of Jehovah is one of Israel's chief sins.

4) *The covenant is an all-comprehensive union of life.* The formula which expresses this most adequately is II, 23 "I will say, thou art my people, and they shall say, Thou art my God." The covenant involves community of all interests, reciprocal possession and enjoyment. It is so pervasive as to leave no room for a distinction between what is secular and religious. Even so common a thing as the joy over a plentiful harvest derives a specific character from it, IX, 1. All physical gifts are to become the means of realizing its higher spiritual ends. The natural power of propagation stands in the service of the covenant, I, 2; V, 7. The whole of natural life is transformed and ennobled by the principle of grace.

5.) *The end of the covenant is that Israel shall become like Jehovah.* The covenant-life is a transforming life. As in human marriage there is a two-sided character-forming influence, so covenant marriage is intended to exert a formative influence upon Israel, the revelation of the divine attributes gradually changing Israel into Jehovah's likeness. Hosea has formulated this idea chiefly in connection with his portrayal of the future perfect covenant. The present showed too little of it, just as in the figure his own noble

character in vain strives to impress itself upon his unfaithful wife. Cfr. ix, 10. The great stress laid by the prophet upon the indispensableness of knowledge of Jehovah for the regeneration of Israel's covenant-life is to be explained on this principle. Again and again Hosea returns to the charge that Israel's failure is due to lack of such knowledge, iv, 1; iv, 6; v, 4; cfr. also vi, 3, 6; viii, 2; xiii, 4; xiv, 9. It has been said that Hosea was so much a man of feeling as to find some more objective support for his preaching absolutely necessary, and that thus he appealed to the knowledge of Jehovah as an intellectual element counterbalancing the subjective emotional element. Others have explained this feature from the moral and religious confusion which reigned in the prophet's day, the only hope of bringing order into which lay in an appeal to some outward norm of what was true religion and morals. But the chief motive for Hosea's insistence on the knowledge of Jehovah undoubtedly lies in his covenant-conception. What he desires is practical knowledge, the intimacy and understanding of love springing up between husband and wife. Cfr. xiii, 4, 5, where Israel's knowledge of Jehovah is placed on a line with the loving knowledge of Jehovah in regard to Israel in the wilderness.

6.) *The covenant is a national covenant.* In the main Hosea occupies the standpoint common to all O. T. writers, in so far as they speak of the present. The covenant is a union between Jehovah and Israel, not between Jehovah and individual Israelites in the first place, ix, 1. Nevertheless in more than one respect Hosea has become instrumental in imparting to the development of the covenant-idea an individualizing direction. a.) His emotional temperament was a potent factor in this respect. From its emotional side, more perhaps than from any other side, religion is a personal, individual matter. Even when Hosea speaks of the people collectively, this element is so strong that it personifies and individualizes Israel and makes the nation speak with all the warmth and living interest characteristic of a person. The words which the prophet has put into the mouth of Israel are such that almost without change the individual believer may appropriate them. Cfr. ii, 7, 16, 23; vi, 1-3; viii, 2; xiv, 2-4, 8. This is not surprising if we remember that at the basis of the prophet's impersonation of this character lay the figure of the relation between himself

and his wife. Thus the ideal of the covenant, as it lived in his soul, involved the most intimate personal relationship, and such an ideal can be realized only when all the single members of the people of God make the personal appropriation for themselves of what Jehovah is to the nation as a whole. Jeremiah, who in his emotional temperament strongly resembles Hosea, has taken up this line of thought and consciously developed what was implicitly contained in Hosea's prophecy. b.) If Jehovah be the husband and the people as a whole the wife, then the single Israelites naturally appear as children, and the conception of Jehovah's fatherhood, usually applied to the nation, will thus receive an individualizing application. I, 10 (observe the Plural "sons"); II, 1; XI, 3, 4 (observe the Plural Suffixes.) c.) The prophet predicts that the people will not be restored to the favor of Jehovah until after a most terrible punishment, in which the majority perish. The Israel, therefore, that inherits the promise is not the whole people but a part, and this part not in virtue of their carnal descent but of a spiritual change of heart. It is obvious that in this lie principles, from which a much more pronounced individualism might be developed, than Hosea has consciously reached for himself.

2. *Jehovah the Covenant-Lord of Israel.*

The unity and spiritual nature of Jehovah. Hosea dwells but little on the nature of God apart from his relation to Israel. So, when he speaks of the unity of Jehovah, and that there is no other god besides Him, this means primarily, for Israel, XIII, 4. This feature should not be construed, however, as involving an admission of the existence of the heathen gods. According to Baudissin the development of religious thought among Israel in the direction of Monotheism, passed through three stages: 1.) the heathen gods were recognized as existing and as exercising power upon Israel also; 2.) the heathen gods were recognized as existing and as exercising power outside of Israel, but as not having any significance for Israel. Jehovah is the only God for Israel; 3.) the heathen gods are declared non-entities. Baudissin makes Hosea represent the second stage. But, though the prophet has not directly expressed his conviction

in regard to the existence or non-existence of other gods, with the exception of I, 10, "the living God", yet in an indirect way we can show that to him they were non-entities. Hosea polemizes in a peculiar way against the gods worshipped among Israel. He speaks of them in no other terms than the contemptible terms applicable to a piece of gold, silver or wood, VIII, 6; XIII, 2. Unless this polemic was utterly unfair and unfounded it must have been based on the supposition that there was nothing more to the strange gods than the material image itself. That the image, in distinction from the gods, was made of gold and silver was such an obvious fact, that to assert it could have served no imaginable purpose. What Hosea means to affirm is much rather, that the god is no more than the image and, the image being so much matter, does not exist at all. Now it may be said that the images of which Hosea speaks thus are Jehovah-images, and that nothing follows from this polemic in regard to the heathen gods. But it is probable that in such passages as XIII, 2; XIV, 3, Hosea speaks of Baal-images as well as of Jehovah-images. And the same reasoning which made the prophet conclude that a Jehovah representable by an image was no god, applied with equal stringency to all the heathen gods, who had images to represent them. Finally, the polemic of Hosea certainly presupposes the spiritual nature of Jehovah, and Jehovah once being recognized as a spiritual Being, the non-divinity of the other gods, who were not spiritual, followed by easy inference. That Jehovah is more than Israel's national god is implied also in the fact of his using the other nations for the punishment of Israel. Hosea nowhere formulates this thought as Isaiah has done, but it underlies his statements; cfr. I, 7; V, 9; VII, 12; XI, 8-11.

The conception of Jehovah whom the people mean to worship in the calves is to Hosea a delusion as much as the Baalim. What the Israelites had retained was little more than the name of Jehovah, a creation of their own sinful hearts, not the historical conception of Jehovah as acquired from his self-revelation in the past. Jehovah is a God whose nature can have nothing in common with material images. As soon as his name is associated with images it ceases to be expressive of his true being, and changes into the name of an idol. The conception of Jehovah as a spiritual, immaterial

Being underlies this way of thinking. Jehovah is not merely contrasted with the Baalim, but the true, historical, really existing Jehovah is contrasted with the false, idolatrous, unreal Jehovah of the calves. Observe the contrast in Ch. XIII, 2, 4. The god represented by the calves is an idol "according to their own understanding." The calf of Bethel is called Israel's own counsel, that is a god they have thought out for themselves, x, 6.

Of the prophetic names of God Hosea once uses that of Jehovah, the God of Hosts, יהוה אלהי הצבאות, XII, 5. This is the fullest form of the name and found in this passage and three passages in Amos only. Sometimes the article before Zebaoth fails, sometimes Elohej or Jehovah fails. As in other cases, so here many modern critics ascribe to prophetism the creation of what used to be considered an ancient inheritance of Israel. Wellhausen credits Amos with the formation of the name Jehovah Zebaoth. Unless the historical records are entirely unreliable, the name was used long before the rise of canonical prophecy. Samuel's mother uses it, I Sam. I, 11; Samuel himself, I Sam. xv, 2; David, I Sam. xvii, 45; II Sam. vi, 18. It occurs three times in the important chapter II Sam. vii, twice in the mouth of Jehovah, once in David's mouth. Elijah uses it several times, I Kings xviii, 15; xix, 10, 14; Elisha once, II Kings iii, 14. From some of these passages it is plain what was the original meaning of the name. David explains it by the equivalent phrase "the God of the armies of Israel." In the xxivth Psalm "Jehovah mighty in battle" stands parallel with "Jehovah of Hosts." Some maintain that this is not merely the first but the only meaning the name has in the O. T. Others hold that the later writers connect with it a different idea. Besides the ordinary sense of human army the word צבא has the following significations: 1) The heavenly hosts of Angels, Josh. v, 14; I Kings xxii, 19; Luke ii, 13; 2) the stars, either as a host counted and marshalled by God, or as objects of idolatrous worship; Is. xl, 26; Deut. iv, 19; 3.) the cosmical powers and forces in their totality; Gen. ii, 1; Ps. ciii, 21. Now the question is, whether in the prophetic writings, in the name Jehovah of Hosts, the term hosts occurs in one of these three senses, so that a development in the meaning of the name will have to be assumed. We discuss this question with reference to the passage in Hosea

only. That Hosea should use the name in the old military sense does not seem probable, because the prophet does not favor the idea of God's doing anything for Israel by might of war. The Israelites trusted too much in the external instruments of warfare; I, 7; II, 18; x, 13; XIV, 3. Only if we could assume that Jehovah were called God of Hosts because He marshals the nations against Israel for judgment, would it be at all likely that Hosea used the name in its old sense. There is an example of this in Is. XIII, 4, but not in Hosea. The context in Ch. XII determines the meaning of the name in Hosea's mouth. Ephraim is charged with compassing Jehovah about with falsehood and deceit. This deceitful conduct makes them resemble the patriarch Jacob, who also in the first period of his life by deceit and cunning strove to make himself rich and powerful. But through Jacob's wrestling with the Angel, his character had been transformed, and afterwards Jehovah had spoken to him words of blessing and promise. The words "He found him at Bethel, there He spake with us" refer to Gen. xxxv, 9-15, where Jehovah confirms the patriarchal promises to Jacob and in so doing calls Himself אֵל שֶׁבִי "God Almighty." The prophet describes all this because he expects the re-enactment of it in the life of Israel. The crisis which changes Israel's character will come as it came in Jacob's life, and after that the people also will have their Bethel, where Jehovah finds them and speaks blessings to them. As He who spoke to Jacob was El Shaddaj, so He who will speak to Israel is Jehovah of Hosts, and in both cases the name serves the same purpose, that of pledging the almighty power of God for the fulfilment of a promise whose marvelous greatness might awaken doubt. Jehovah Zebaoth, therefore, is the prophetic equivalent for the patriarchal El Shaddaj. It designates Jehovah as the Ruler of all cosmical powers and forces. The Septuagint has, in some books at least, so understood the term. In the Minor Prophets with few exceptions it renders the name by *ὁ θεὸς ὁ παντοκράτωρ* or by *κύριος παντοκράτωρ*, "God or the Lord the All-Ruler," this being also its rendering for El Shaddaj. The words "Jehovah is his memorial" in Hosea XII, 5 point back in similar manner to Exod. III, 15 and the two names together place the omnipotence and faithfulness of God jointly at the disposal of the regenerated Israel.

Of the attributes of God the so-called communicable ones stand in the foreground with Hosea and among these his love and mercy. Mercy is but the specific form which love assumes in view of the misery of the covenant-people. It is not general pity, but deepened and enriched by the divine love, the pity which as husband Jehovah takes upon his wife. I, 6, 11; XIV, 3; *cfr.* Ps CIII, 13. It will be reproduced in Israel's covenant-life in the future, II, 19. The word rendered "mercy" in Chap. III, 1; VI, 6, is, however, חַסֵּד meaning rather "kindness" Israel can exercise Chesed towards Jehovah, VI, 4, but mercy, רַחֲמִים only towards other men, in imitation of Jehovah. Also the opposites of love and mercy, those attributes which bring judgment and misery upon the people, are described by Hosea from the emotional side. The divine resentment of sin is called "hating", IX, 15. The intention to chastise is depicted as a strong desire on Jehovah's part, X, 10. The strongest expressions are found in Ch. VI, 14; XIII, 7, 8. Besides these figurative expressions the anger and wrath of Jehovah are mentioned as the source of judgment, XI, 9; XIII, 11. It has been asserted that all these passages speak of judgment for the purpose of chastisement, that Hosea does not ascribe to Jehovah the attribute of justice pure and simple, nay, that the prophet's merit lies exactly in this interpretation of the judgment as an instrument of love. This view is irreconcilable with IX, 15, "I will love them no more." It is also excluded by XI, 8, 9, where the heart and the compassions of Jehovah are represented as restraining his anger. If the latter were a specific form of love, there would be no place for its restriction by love. As will be shown later, Hosea represents the judgment partly as punishment for the majority of Israel, partly as chastisement producing conversion, for those who are to come forth from it as a new Israel. But such terms as "to visit upon," II, 13; VIII, 13; IX, 9; "to reward," IV, 9; XII, 2; "to recompense," IX, 7; "to pay the guilt, to bear the guilt," X, 2, are all expressive of the retributive side of the divine judgment, whereas the term "to rebuke," V, 2; X, 2, describes the other aspect.

The attributes of holiness and righteousness are not conceived of by Hosea as causing the judgment, but appear in a different meaning. The holiness of Jehovah is that

which guards the divine anger against all sinful excess of passion, xi, 9. This is the only passage where the divine holiness occurs in Hosea, the text in xi, 12, being very obscure and uncertain. To explain how the holiness of Jehovah can here act as a restraint upon his anger, whereas elsewhere it appears as the source of the divine anger, a brief excursus on the subject of holiness in prophetic revelation generally is required.

The Hebrew word translated by "holy" is קָדוֹשׁ, the noun "holiness" קִדְּוֹשׁ. The primitive meaning of the root is uncertain. It does not occur in Hebrew except in these two words and in forms derived from them. The word has been entirely appropriated for this one specific religious usage. Two derivations are to be considered: 1.) According to many קָדוֹשׁ shares with roots in which the letters קָד are the first radicals the general sense of "cutting off, separating." 2.) Others connect קָדוֹשׁ with הָרַשׁ "to be new," originally, "to be clear, shining"; on this view the fundamental idea expressed would be that of purity or clearness. The former of these derivations deserves the preference for three reasons: 1.) It is easier to subsume the two principal applications of the term in reference to God under the general conception of separateness than under that of purity; 2.) the opposite of קָדוֹשׁ is always חָל, whereas of טָהוֹר "pure," the opposite is טָמֵא "impure." Now חָל literally signifies that which is loose or open, that is, accessible to common use, and the fundamental conception opposite to this must be something like "set apart, separated." Cfr. I Sam. xxi, 5; Ezek. xlii, 20; Amos ii, 7. If in other passages Qadosh is used as synonymous with Tahor, and Chol as synonymous with Tame this proves only that the two have certain elements in common, not that they are strict equivalents. To be holy presupposes being pure, the reverse is not true. Holiness is a wider conception than purity; 3.) a synonymous term of קָדוֹשׁ and הַקְּדִישׁ "to sanctify" is הִקְדִּישׁ and the latter undoubtedly starts from the primitive idea of separating. (Cfr. the words "harem" and Hermon probably="inaccessible.")

The words "holy" and "holiness" are used both of God and of created beings. God Himself is holy and places things, persons are holy. The question has been raised, which of the two usages is the more ancient one.

Probably in the sphere of corrupt natural religion, created things were first called holy as consecrated to the deity, and the name was afterwards transferred to the gods themselves, the mediating link being the image of the deity. In the sphere of revealed religion the ascription of holiness to men and things was intended from the beginning to teach the holiness of God. Cfr. Gen. 1, 3 Of God the term is first used Exod. xv, 11.

1.) In its most general sense the holiness of God signifies his uniqueness, his specifically divine character. This most general sense is reflected in the words "I am God and not man" in the passage of Hosea; it has found its clearest expression in I Sam. 11, 2, "There is none holy as Jehovah, for there is none beside thee" This idea of holiness is associated with Jehovah's dwelling on high, because the latter symbolizes in like manner his exaltation above the lower, terrestrial sphere, Is. LVII, 15; it is further connected with the several attributes of God, as with his eternity, Is. LVII, 15; Hab. 1, 12; his absolute power, especially in Ezekiel with whom Jehovah's great name and Jehovah's holy name are synonymous expressions, xxxvi, 20-24; Exod. xv, 11; Numb. xx, 12; his grace, Ps. xcix, 4-9; ciii, 1-5; Is. LVII, 15. Although the divine holiness is associated with these attributes, yet it would be incorrect to say that holiness = eternity, power, grace. Not in themselves, but through the unique manner in which they reveal the divinity of God, are eternity, power, grace expressions of the divine holiness. The state of mind in man which corresponds to holiness in this general sense, is awe and reverence such as behoves the creature over against the Creator. Jehovah's holiness excites fear, apart from every thought of sin. Hence holiness is sometimes equivalent to inaccessibility; I Sam. vi, 20; Is. viii, 13; Ps. cxi, 9.

2.) In a more specialized sense the holiness of Jehovah means his separation from impurity, especially sinful impurity, the ethical distinction between God and evil. Whilst under the former aspect holiness is an irremovable distinctness of God; under this aspect it denotes a separation which can be removed. The formal agreement between the two applications of the idea lies in the following points: 1.) Owing to the universal prevalence of sin, God's ethical holiness, distinguishes and separates Him from every human

creature as well as his metaphysical holiness. 2.) Even in the ethical holiness there is something incommunicable and unique, which the holiest creature can never share with God. Jehovah's holiness does not merely mean that He is empirically free from sin, but that He is a-priori inaccessible to sin. Man may be sinless, but in God sin cannot enter. 3.) The ethical perfection of God can be considered so much the center and the controlling aspect of the divine nature, that his essential divinity can by preference be placed in it. Especially to the prophetic consciousness, this was the supreme element in the nature of Jehovah. — It should be observed that even in its restricted, ethical sense the term holiness retains its comparative character. We may render it by ethical sublimity or exalted purity; Is. v, 16. The Shemite speaks of ethical qualities in terms of dimension, where we are accustomed to apply terms of intensity, because to him the contrast between God and the creature, the High and the low, is always present in his mind. Cfr. Ps. xv, 1; xxiv, 3. Hence the consciousness of sin awakened by the perception of the divine holiness is mixed with extreme humiliation. Especially in Isaiah this idea of holiness as the loftiness of ethical perfection, towering high above human sin and levelling it in judgment to the dust, is very prominent; Is v, 14, 15. In the ethical sense also the holiness of Jehovah is an active principle, which not only keeps aloof from sin but likewise reacts against sin and destroys what is sinful; Is. x, 17; xxxiii, 14.

The passage in Hosea alludes to the divine holiness as absolutely exclusive of and inaccessible to sin. In case of a man even righteous anger carries with it a strong temptation to sin. In God's case the resentment against sin is wholly removed from this possibility, has nothing in common with impure passion. The same holiness, therefore, which inspires the divine anger against sin, also guarantees that this anger will be free from sin in itself.

3.) The holiness of God is revealed to Israel alone; it belongs to the sphere of special revelation. Jehovah says: "I am the Holy One *in the midst of thee.*" The divine majesty and the majestic purity of God are not recognized by the heathen. The whole earth is full of the glory of Jehovah, but nowhere is it said that the whole earth is full of his holiness. The heathen Shemites may also have called

their gods holy, but they did not attach to the term the absolute meaning which it has in the Old Testament. Here it is applied to Jehovah in distinct contrast with and to the exclusion of the holiness of all other gods. *Is. xvii, 7*. The holiness of heathen gods simply meant inapproachableness. Israel, however, is not merely the sphere of the revelation of Jehovah's holiness, it is also the sphere in which his holiness exercises a positive influence. Jehovah in virtue of his holiness sanctifies Israel. Symbolically and typically this is expressed in the numerous laws which provide for an external separation between Israel and what is profane. In a more real and spiritual sense the sanctifying influence of the divine holiness upon Israel may be traced along the following lines: 1.) As Jehovah is separated by his unique divinity from all other beings and powers that are called divine, so Israel should be likewise separated from these in its life. In its wider sense the holiness of Jehovah issues into the demand of strict Monotheism. 2.) As Jehovah is inaccessible to everything impure, so Israel should keep itself from all defilement of sin. In the restricted sense, the holiness of Jehovah has for its correlate, the ethical purity of Israel. It will be seen from this what an important part this conception plays in Old Testament revelation. The two fundamental principles which the Old Testament had to emphasize and to enforce are given in it as in their common root. Hence the whole revelation of God can be viewed under this one aspect and called "his holy name." 3.) If Israel be separated from the same things Jehovah is separated from, then such separation strengthens the consecration of Israel to Jehovah. Holiness thus comes to mean the appurtenance of Israel to Jehovah in a special sense, *Jer. ii, 3*. Just as the firstfruits of the harvest are set apart for the exclusive use of Jehovah, so the chosen people have been set apart for his use alone. This third sense of the idea, as applied to man, is the one to which something remotely analogous can be discovered among the heathen Shemites. The heathen also seem to have conceived of those things which belonged to the immediate environment of the gods as in some sense their exclusive property, not to be devoted to any common use. But the difference between this and the revelation-idea lies in two points: a.) the holiness of the heathen deities is a naturalistic, physical conception, being

a vague divine influence passing over to persons and things. It has been compared to an electric fluid with which everything in the neighborhood of a shrine or dwelling-place of the gods is charged and which renders it dangerous to the touch. Among Israel on the other hand the holiness of Jehovah is a historical idea. What is holy has become so not in virtue of a naturalistic influence, but in virtue of a free act of election and redemption; b.) the communicated holiness of the heathen extended only to the immediate surroundings of the gods; among Israel it extends to the whole people, and thus distinguishes them as a whole from all other nations in a religious point of view. This idea of appurtenance to Jehovah in the further progress of revelation has assumed more and more of an active meaning, so that it passes over into the idea of positive, spiritual consecration. This, together with the fructifying contact upon which the ethical element and this more strictly religious element entered in the course of history, has produced the profound N. T. conception of holiness, which is that of active consecration to God by the love of a purified heart.

It will be observed that in this last application of the idea of holiness to Israel the parallelism between the holiness of Jehovah and that of the people, which exists in the two other aspects, is wanting. It cannot be said, that as the holiness of Israel signifies their appurtenance to Jehovah, so the holiness of Jehovah expresses his belonging to Israel. Some indeed have claimed that this is the case, holiness in their view being always a relation-term, denoting what relation Jehovah sustains to Israel and Israel to Jehovah. But there is no proof that the term when applied to God ever has this sense. The name "Holy One of Israel" frequent in Isaiah (occurring also in Jeremiah and the Psalms) has been appealed to and interpreted for this reason as "the God who has consecrated Himself in covenant to Israel." A better view is that the name implies a double truth: 1.) That Jehovah is a holy God; 2.) that Jehovah belongs to Israel. But the latter idea is expressed by the Genitive and not by the adjective "holy."

The threefold application of the principle of the divine holiness to Israel, may be said to correspond to the three general spheres of metaphysical truth (unity and exclusive divinity of Jehovah), ethical truth (ethical purity of Jehovah), religious truth (spiritual appurtenance to Jehovah.)

Righteousness צִדְקָה צָדִיק as a divine attribute is mentioned in two passages of Hosea, II, 19; and x, 12. In both places it signifies the faithfulness of Jehovah in the fulfilment of his covenant-promises. This is a meaning we are little apt to associate with the word, but which it obtains naturally in the following manner. צָדִיק means originally "to be straight," and righteousness is conformity to a straight line. Man is righteous, when conforming to the rule of God. But in the Biblical way of thinking God's righteousness also is conformity to a rule. Not in the sense as if there were an abstract norm of right above God, to which He is subjected, for such a thought is utterly foreign to the spirit of the O. T. God has freely laid down a rule for the government of his creatures, and his righteousness consists in adherence to this rule. 1.) In the widest sense God acts under the law of his own nature, a copy of which is revealed in creation, and his righteousness implies: a.) the giving of this law; b.) the decision under it in cases of dispute, and the defense of the oppressed against the oppressor; c.) the meting out of just punishment to the transgressor; d.) the fulfilment of the general promises which He has made to all creatures out of his common grace; cfr. Ps. xxxvi, 6. In this last case we would rather speak of love and mercy, because we are apt to view these gifts under the aspect of merit or demerit, under the aspect of what God owes to man, not of what He owes to his promise. The Bible knows both points of view; hence what is righteousness in one sense, is lovingkindness in another sense, Ps. xxxvi, 6, 7. 2.) All these four aspects of the divine righteousness assume a more distinct form in God's dealings with Israel. a.) Jehovah is righteous in giving laws to Israel, Zeph. III, 5; Deut. iv, 8; Ps. xix, 9; b.) He decides in cases of dispute, sometimes between the individual members of his people, at other times between Israel and Israel's enemies; the Psalmists' claim to be righteous and their appeal to Jehovah's righteousness, is to be interpreted frequently on this principle. Judg. v, 11; Mic. vii, 9; Is. LI, 22; LIV, 17; c.) Jehovah in virtue of his righteousness punishes sin. His penal righteousness is conformity to the rule of punishment laid down in the revealed law. Ps. vii, 11; Is. v, 16; x, 22. This sense of the term is especially frequent in penitential prayers belonging to the later period of O. T. history, when the retributive significance of the

national calamities had been disclosed to the pious. Lam. I, 18; II Chron. XII, 6; Ezra IX, 15; Neh. IX, 33; Dan. IX, 14. Ritschl has denied that the punishment of sin appears in the Old Testament as a direct result of the divine righteousness; in his view the Bible means by righteousness the activity of God to procure peace or salvation for his people, and only as an incidental consequence of this the destruction of the wicked is connected with his righteousness. But there are passages in the Old Testament which undoubtedly speak of righteousness revealed in judicial condemnation, in punishment pure and simple, Ps. LI, 4; d.) Jehovah's fulfilment of the covenant-promises to Israel is called his righteousness. This may be applied to the conditional promises, and then such statements ensue as Ps. XVIII, 25, 26; Is. XLVIII, 18, according to which the wicked are excluded from the operation of the divine righteousness in this special sense. More frequently it is applied to the unconditional promises, which God fulfills irrespectively of what Israel may do; I Sam. XII, 7; Dan. IX, 15, 16 compared with vs. 18, 19; righteousness here is equivalent to mercy; elsewhere it is equivalent to truth in the sense of fidelity, Ps. CXLIII, 1; Neh. IX, 33; I Jno. I, 9. Sometimes it stands in parallelism with salvation and passes from the abstract sense of a divine attribute into the concrete one of the objective embodiment of this attribute in saving deeds or gifts. This is especially the case in the second part of the prophecies of Isaiah, XLVI, 3; LI, 5, 6, 8; LVI, 1. Isaiah goes even one step further when he calls the subjective righteousness to be bestowed upon Israel "the righteousness of God," LXI, 10, 11.

It is in this fourth application of the idea to Israel that Hosea speaks of the righteousness of Jehovah. As there is in Him a strict adherence to what He has promised, so the people in the future will be made to fulfill what they have vowed to Jehovah, II, 19. If they sow according to righteousness, they will reap in mercy; Jehovah's attitude to them is dependent on their own conduct. Here mercy on God's part corresponds to righteousness on Israel's part, x, 12. But in the next clause the same thought is thus expressed: "It is time to seek Jehovah, till He come and rain righteousness upon you," so that mercy is also equivalent to righteousness in God.

3.) *The Breach of the Covenant on Israel's Part. (Hosea's teaching on the subject of sin.)*

A list of prevailing sins reminding strongly of the Decalogue is found in Ch. iv, 2. Elsewhere the prophet defines sin as forgetting and trespassing of the law, iv, 6; viii, 1. But this is not so much a formal as a material definition of sin, the prophet meaning to teach not only what is sin, but why it is sin. The law being the expression of Jehovah's covenant-will, the law of the husband to whom the married Israel is subject, transgression is an assault upon his rights as covenant-Lord. How much the prophet views the various forms of sin as proceeding from this one principle of covenant-unfaithfulness, may be seen from vi, 7, where he compares the sin of Israel to the first transgression of the ancestor of the race.

The sin of Israel is of long standing. It began as early as the days of wandering in the wilderness, ix, 10. Israel has sinned from the days of Gibeah, x, 9, probably since the origin of Saul's kingdom, who was from Gibeah in Benjamin. All through her childhood Israel credited the Baalim with what Jehovah did for her, xi, 2. Hosea, therefore, shares with the historical books of the O. T. the view that Israel's history was almost one continuous apostasy, accompanied by unbroken prophetic protest, xi, 2. The sins and errors denounced by the prophets do not represent in his view a lower stage of development, to which at one time nobody attached blame. This is the critical view. The critics have always admitted that it is contradicted on every point by the historical writings of the O. T. But the writers or the redactors of these, it is said, have in later times, under the influence of unhistoric views, so manipulated the sources, that they no longer reflect the true course of events, but the course of events as construed from the subsequent legalistic standpoint. Thus the discrepancy between the critical view and the historical books is accounted for. But now the prophets, as begins to be recognized more and more, hold in principle the same view as the historical books. Their testimony is that there was: a.) a perfect and pure beginning of Israel's religion in revelation; b.) a falling away from this; c.) an effort on the part of the prophets to reclaim the nation. Consequently the

evolutionary critics must declare this testimony of the prophets likewise historically unreliable. They say: the prophets reasoned back from calamity in ancient times to sin in ancient times. Thus it appears that the critical view is at variance with the historic credibility of the larger part of the Biblical writings, prophetic as well as historical. The sin of Israel is wilful apostasy. Hosea characterizes it as falsehood, lying in reference to Jehovah, VII, 13; X, 13; XI, 12. These terms are meant in the sense of denial of a previously *recognized* relation. In several passages the conduct of Israel is qualified as treachery, V, 7; VI, 7.

Hosea is conscious of standing at a point where the crisis in this downward process has been reached. Israel is like a deceitful bow which has lost its tension VII, 16. Striving and reproving have become useless, IV, 4, cfr. with Deut. XVII, 12. The condition of Ephraim is like that of a sick man, the full extent of whose inner ruin is only realized in the effort to cure him, VII, 1. In Hosea for the first time the idea of sin as an enslaving power, rendering its victims unable to reform, is formulated, V, 4; VII, 2. Back of single transgressions there is a sinful tendency, "the spirit of whoredom is within them," "they are bent to backsliding from Jehovah", XI, 7. "Ephraim is a cake not turned"; he remains quietly on the wrong side, persists in doing evil, however disastrous the consequences.

In two things the sinful character of Israel has chiefly revealed itself. Hosea calls these "their two transgressions," X, 10. The context shows that the sin connected with the kingship and that of idolatry are referred to. Cfr. also VIII, 14. The kingship is referred to in condemnatory terms in the following passages: I, 4; III, 4, 5; VII, 3-7; VIII, 4; X, 3, 7; XIII, 10, 11. Some of these go farther than an attack upon the character of individual kings. Hosea condemns the kingship, because it is founded on pride and distrust of Jehovah. The king was to be a source of salvation, not a representative of, but as substitute for God. The first thought of having a king originated with the people although the initiative ought to have lain with Jehovah, VIII, 4. The secession of the ten tribes was sinful in principle, because it involved division of the one wife of Jehovah. That Jehovah permitted it, Hosea would not have denied, for He punishes sin by the permission of further sin, XIII, 10, 11. This con-

demnation of the whole Northern kingdom as an apostate kingdom, because it was a secession from the legitimate dynasty of David, is another point of agreement between Hosea and historical books, in regard to which the critics accuse the latter of applying dogmatic and unhistorical standards. Hosea seems to condemn also the kingdom of Saul, as a product of the same spirit that gave rise to the secession, ix, 9; x, 9. Hence, though himself a North-Israelite, he predicts the return of the renewed Israel to the house of David, iii, 5. Hosea frequently calls the Northern kingdom by the contemptuous name of Ephraim, xiii, 1, in the use of which term he is followed by Isaiah. The spirit out of which all this political transgression was born is "the pride of Israel," v, 5; vii, 10. It is the haughtiness born of self-reliance, the very opposite of humble trust in Jehovah. Hosea does not speak of faith positively, as Isaiah does, but this rebuke of the pride of Ephraim shows that the idea is familiar to him. This pride stands in the way of conversion, vii, 10. Connected with it is Ephraim's craving after riches. The prophet compares them to Canaan, that is to the Phœnicians, the great traffickers of the ancient world, xii, 7. The charge implied is threefold: 1.) They have missed their theocratic vocation by counting it their highest aim to become rich and powerful like the Phœnicians: "*at all events* I am become rich"; 2.) in their immoderate desire to obtain riches they have been altogether unscrupulous in regard to the means employed. Balances of deceit were in their hand, they loved oppression. This is one of the constant burdens of prophetic denunciation. Of course it was a class sin, but Hosea makes the nation responsible for it, and views it from a religious standpoint; 3.) they appeased their conscience with avoiding the more external and flagrant forms of wickedness. A distinction was made between iniquity in general and iniquity that is sin, a curious example of admitting a third category between good and evil. Their conscience itself had become a meretricious organ, it warned them no longer against what was sinful in principle, but only against what was dangerously sinful in consequences.

Finally the prophet speaks of Israel's courting the favor of foreign powers as flagrant sin against Jehovah, vii, 8, 11, 12; xii, 1. According to viii, 9, 10 this is a species of political adultery.

The second sin of Israel is idolatry. Hosea nowhere sharply distinguishes between the open service of other gods and the corrupt worship of Jehovah, because both fell under the same condemnation. He traces back the idolatrous bent of the people to the following causes: 1.) Sensuality. "Whoredom, wine and new wine take away the understanding" iv, 11. Physical whoredom is the cause of religious whoredom, vs. 12. Sensuality promoted idolatry in a two-fold way, by attracting to the sensual, heathen cults, and by darkening the religious perceptions. The sweet sensual cakes of raisin were symbolic of this type of religion, iii, 1, and the foolish people kissed the calves, xiii, 2. 2.) The naturalistic belief that the chief function of religion was to secure the regular supply of agricultural blessings. The Israelites believed that the Baalim, the indigenous gods, gave the bread, the water, the wool, the flax, the oil, the drink, ii, 5. The produce of the soil was the reward for which Israel prostituted herself, ix, 2. The feasts as connected with agriculture became fruitful occasions of idolatry, ii, 11. This worship of Baal, and the worship of Jehovah assimilated to it, meant the impoverishment of religious life, because it revolved around the physical facts of rain and drought, fertility and famine, victory and defeat. The historical and spiritual elements were eliminated. Hence the relation to the idols was a caricature of the covenant-relation to Jehovah, iv, 17, and in this covenant with idols the people became abominable like that which they loved, ix, 10, the opposite of such transformation in the image of Jehovah as the true covenant would have effected. This naturalistic conception of religion lay at the basis of the sacrificial cult of Jehovah as practised in Hosea's time, and later, and furnishes the explanation of the prophetic polemic against this cult. The Israelites brought their offerings from the Pagan motive of thereby inducing Jehovah as by physical means to show them favor. It was not merely the profoundly ethical, but likewise the profoundly religious spirit of prophetism which repudiated this spirit. That the sacrificial cult in itself is not condemned by Hosea follows from such passages as ix, 4; xiv, 3. 3.) The multiplication of the places of worship. There was a natural connection between the unity of Jehovah as the God of Israel and the centralization of worship in the one legal sanctuary. This unity was broken by Jeroboam I. Hosea

considers the numerous local shrines the seats of paganizing influence; iv, 13; x, 8; the last passage mentions the Bamoth. It is true Hosea does not explicitly condemn the Bamoth because they are forbidden by the law, but simply because they tempt to idolatry. This, however, is in harmony with the general prophetic method of recurring upon principles and enforcing the contents of the law in the light of past experience. In viii, 11, 12 the prophet clearly refers to the prohibition of numerous altars in the law.

The precise relation between the worship of Jehovah and the cult of foreign gods in Hosea's time is not easily determined from his statements. We observe: 1.) That probably none of the Israelites went so far as to renounce Jehovah entirely and to serve the Baalim exclusively. They served Jehovah and Baal together. From the prophet's point of view such divided fealty was no fealty at all; v, 6; viii, 13; ix, 4, 5. Even in the worst times of Ahab the cult of the Tyrian Baal was not intended to supplant the worship of Jehovah entirely, for in Ahab's family the children were called after Jehovah. 2.) The official cult in the Northern kingdom had always remained the cult of Jehovah ever since the reformation of Jehu, II Kings x, 28. The prophet nowhere charges the kings with openly patronizing the cult of Baal. 3.) The worship of Jehovah had become so deeply corrupted by the influence of the Baal-cult, as to be little better in the eye of the prophet than the latter. It was affected by the Baal-cult in the following respects: a.) The bull-form of the image of Jehovah at Dan, Bethel, and perhaps elsewhere, was proper to Baal. Whether derived from the Canaanites or from Egypt, it symbolized in either case the fructifying power of the sun. Thus Jehovah was assimilated to Baal. A god represented by the image of a calf becomes sexually differentiated, so that a female deity may be associated with him. To the historical conception of Jehovah such differentiation was utterly foreign. The Hebrew has not even a word for goddess. b.) Under the influence of Baal-worship, Jehovah became subject to the multiplying process, which constantly divides the heathen deities into a number of gods, distinguished either according to the localities where they are worshipped or the various attributes and activities predicated of them. There were numerous Baalim, ii, 17. The Deuteronomic law warns against

this danger, vi, 4. c.) From the cult of Baal certain sacred objects passed into the worship of Jehovah. Such were the Mazzeboth and Asheroth. The Mazzeboth were originally memorial stones, Gen. xxviii, 18, but in Paganism they became objects of idolatrous worship as possessing a certain inherent divinity. Hence the Mazzeboth, at first inobjectionable, were forbidden by the law. They stood by the side of Baal's altar, and to erect them near Jehovah's altar meant to lower his conception to that of a Baal. The Asheroth or Asherim (A. V. erroneously "groves") were pillars of wood in the form of a tree-stump. They were sacred to the female deity Ashtoreth or Astarte, who represented the moon. The Asheroth were the embodiment of a Pagan idea of the most sensual type; their very form seems to have been obscene in some cases. The goddess Ashtoreth was worshipped by fornication; the Qedeshim and Qedeshoth, male or female temple-prostitutes, originated in her cult. To place an Asherah near Jehovah's altar, meant to introduce into his service the most degraded rites of nature-worship. Hosea protests against all these corrupting influences. He speaks with more horror and indignation of the calf-worship than of the Baal-cult pure and simple, because he recognizes the desperately dangerous character of the assimilation of Jehovah to Baal. A century and a half before his time Elijah and Elisha had contented themselves with opposing the worship of the foreign Baal introduced from Tyre, without directly attacking the Jehovah-worship associated with the calves. They chose the lesser of two evils. In Hosea's time the situation had changed, the worship of Jehovah having become so corrupt as to be hardly distinguishable from the Baal cult. This is the explanation of the change of method in the prophetic polemic, and not, as the critics assume, the fact that in the interval between Elisha and Hosea, the first scruples in regard to images arose in the minds of the more advanced worshippers of Jehovah. Hosea goes so far as to call the calf-image Baal, II, 8; VIII, 4-6; x, 5; XIII, 1. Ch. II, 16 shows how even the appellative use of Baal (=Lord), as applied to Jehovah, became a temptation to idolatry. "My Baal" could mean as well "that particular form of Baal which I worship" a "Jehovah my Lord" and on account of this seductive ambiguity Hosea foretells that in the future

its use will be avoided. This prediction was so literally fulfilled that the later Biblical writers substitute for Baal in ancient compound proper names, Bosheth, "shame" making out of Eshbaal, Ishbosheth, etc. Cfr. ix, 10. The Mazzeboth Hosea mentions III, 4; x, 1, 2. The Asheroth he does not mention, although they must have existed in his day. In how far the flagrant forms of voluptuousness had invaded the service of Jehovah cannot be determined. In later times there were prostitutes in the temple of Jerusalem. Wellhausen thinks that Amos II, 7, proves the same fact for the Northern kingdom at this early date, but this is far from certain. Jehovah's name would be profaned by what is described there, by its happening in the land, even if it did not take place in his house. Hosea IV, 15 is not decisive, because at Bethel there may have been a high-place of Baal as well as a sanctuary of Jehovah. That human sacrifices were brought to Jehovah there is no proof whatever, for XIII, 2 should be rendered "Let the men that sacrifice kiss the calves." How degraded in general the service of Jehovah had become may be inferred from the character of its priests, VI, 9; IV, 6-9. They desecrated their office by promoting sin, because sin would be followed by sin-offerings and the sin-offerings were to be eaten by the priests. Wellhausen thinks that the word "sin" in IV, 8, refers to the sacrificial cult in general, but such a condemnation of the cult in itself would be wholly unprecedented. Wellhausen is forced to this unnatural interpretation, because of his theory that the sin-offering and guilt-offering did not originate until shortly before the date of Ezekiel, with whom he claims these technical terms are first found. But there is in this passage of Hosea a clear reference to the ritual of the sin-offering, in which the meat was eaten by the priest. The prophet plays on the double meaning of the word חַטָּאת = sin and sin-offering. On both the priests fed, metaphorically on the former, literally on the latter.

The climax of Israel's sin was reached by the persecution of those who rebuked sin, the prophets of Jehovah, ix, 8. In the prophets they attacked Jehovah Himself, and thus revealed the inmost character of sin as enmity against God. The prophet feels that this persecution is in reality striking at God, and for this reason, he calls the latter "my

God" and complains of enmity in "the house of his God." Cfr. Amos vii, 10-17.

Hosea's references to Judah are of a twofold character. On the one hand Judah is represented as comparatively faithful to Jehovah, i, 7; iv, 15; perhaps xi, 12. On the other hand there are numerous passages equally condemnatory of Judah as those referring to Ephraim's sin, v, 5, 10, 12, 13, 14; vi, 4, 11; viii, 14; x, 11; xii, 2. Ewald has explained the difference between these two classes of statements on the supposition that Hosea at first knew Judah from a distance only, and that afterwards visiting the Southern kingdom he changed his opinion. It is more probable that the altered judgment was the result of a change for the worse in Judah's condition. When Hosea began to prophesy Uzziah reigned at Jerusalem, who did what was right in the eyes of Jehovah as did Jotham his son, I Kings xv, 3. To their reigns we must assign i, 7; iv, 15, in the former of which passages Jehovah is called Judah's God. Even here, however, an indirect blame of Judah is implied, because they trusted in warlike preparations. In Ahaz' time Judah's conduct was much more condemnable and to this period the remaining passages belong. Hosea always mentions Judah in connection with Israel, which fact, together with iv, 15, points to imitation of the sins of Israel by the Judæans. Bethel and Gilgal were near enough the Southern kingdom to exercise a seducing influence.

Hosea does not refer to the worship of such outlandish deities as Amos speaks of in the well-known passage, v, 26.

4.) *The covenant-judgment and its twofold purpose.*

Hosea opens that new development of prophecy which proceeds to announce the judgment as an inevitable decree. He is even more decisive in this respect than Amos, who prophesied somewhat earlier. With his knowledge of the actual outcome of Israel's history, he perceives that all prophetic activity from beginning to end has had no other result but to increase the people's sin, xi, 2, and the severity of the judgment in consequence, vi, 4. The judgment is a harvest for which sin has been the seed, vi, 11; viii, 7. It is strictly proportionate to the sin committed, which is carefully put away, so that nothing can be lost to remembrance,

xiii, 12. As it is Israel who has sinned, so the judgment will strike the nation as an organic whole and not merely individuals, iv, 5, 6, 13; xiii, 16; cfr. i, 4.

Hosea conceives of all single judgments as proceeding from the one source of the personal withdrawal of Jehovah, v, 6, 15; ix, 12. Beyond all second causes the prophet finds in this the one great calamity destroying Israel. The exile appears as a grievous punishment, because it expresses in external form the fact of this separation ix, 3, 8, 17. This is one more point where the idea of the marriage-covenant shows its influence. The direct result of the withdrawal of Jehovah's favor is that Israel becomes subject to a process of death. The truth that death is the wages of sin is here revealed in the national life of Israel, v, 12; vii, 9; xiii, 14. In the last-mentioned passage, it is best to render interrogatively: "Shall I ransom them from the power of the grave, redeem them from death?" Jehovah Himself answers this question in the negative by summoning the plagues of death to overwhelm them. I Cor. xv, 55 is not intended as a quotation reproducing the sense of the prophet, but as a new turn given to the words whereby they are changed into a triumphant question of the believer in view of the victory over death. Looking at second causes we may say that the national decline of the Northern kingdom was brought about: 1.) By the instability of the governing power owing to the frequent changes of dynasty. Selfishness was the principle on which the kings ruled and each change, though intended to give relief from the oppression of the preceding dynasty or king, still further curtailed the people's freedom. According to xiii, 1 the secession was the beginning of death for Ephraim. 2.) By the moral degeneracy promoted by the heathen cults. Sensuality undermined the national vigor, iv, 6, 14. The corruption of sexual morality issues in the decrease of posterity and thus saps Israel's strength, iv, 10 (of the priests); ix, 11, 16 "The glory of Israel" means their posterity. In ix, 14, 15 the prophet himself in his zeal for Jehovah's honor invokes this curse of barrenness upon the people, for thus the words must be understood and not as an intercessory prayer inspired by Hosea's foresight of the terrible fate in store for Israel's children. 3.) By the social sins of Israel, the oppression of the poor, the disastrous influence of the abuse of power and the increase of luxury, xii, 7-14.

To these factors at work in the national life of Israel were added natural calamities. In Ch. iv, 3 the prophet speaks of something that had already come, a great drought sent by Jehovah to punish the people. Cfr. Amos iv, 6-12.

The one great judgment which will overthrow Israel is the Assyrian invasion. Since more than 100 years the Assyrians had come in contact with the kingdom of Israel. As early as 854 it seems, King Ahab fought in company with the Syrians against Salmanassar II. The same Salmanassar received tribute from Jehu if we may believe the Assyrian record. During the reign of Jehu's dynasty the Assyrian advance worked more or less in Israel's favor, because it diverted the Syrians, whose attacks had greatly reduced the Northern kingdom. The next Assyrian king to interfere in Israel's history was Tiglath Pileser II (745-728), the Pul of the Bible, cotemporaneous with Hosea. Probably when Hosea began to prophesy about 750, he had not yet ascended the throne. In the first three chapters of Hosea, the Assyrians are not mentioned by name; in the second part they are named repeatedly as the instrument of Jehovah's judgment. Side by side with Assyria, Hosea speaks of Egypt, sometimes of Egypt alone. On the other hand the usual rendering of Ch. xi, 8, makes the prophet declare that the people shall not go to Egypt. Some propose as a solution that Hosea wavered at various times in his views concerning the outcome of the conflict between Assyria and Egypt in which Israel was implicated. Others assume that Egypt is named by Hosea in a symbolic way, as the land of captivity. The best explanation is that the prophet, while distinctly foretelling the conquest of the land by Assyria, yet announces the removal of the people to both Egypt and Assyria, x, 6; ix, 6. No one can affirm that his prophecies on this point have not been literally fulfilled. According to xii, 2, there existed a party among those in power who courted the favor of Egypt. During the reign of Hosea, the last king, a formal covenant had been concluded between Egypt and Israel, and this covenant was the cause of Salmanassar IV's march against Samaria. It was natural, then, that many Israelites should seek refuge in Egypt when the catastrophe came; cfr. further ix, 17; xi, 11.

The twofold purpose of the judgment is to punish for sin and to lead to the renewal of Israel. Ch. xiii, 13, is

the clearest passage for the distinction between these two aspects. Because the iniquity of Ephraim is remembered, the sorrows of a travailing woman shall come upon him. Sin issues in pain. But at the same time the pain leads to something new. Ephraim is a son to be born. In the former respect Israel is the mother giving birth to the child, in the latter respect the child born by the mother. The old Israel must die in order that the new Israel may come to life. The birth is a process involving deadly pain, "Ephraim is an unwise son, for when it is time he entereth not in the place of the breaking forth of children." Ephraim by continuing to sin lengthens the throes of judgment, delays the birth of the new people of God, besides endangering the life of the mother more seriously with each hour. This is the first definite reference in the O. T. to the idea of the Messianic woes. Isaiah has taken up this idea, and especially Micah has further developed it. Our Lord has applied it to the calamities of the last times. But its first great fulfilment the idea has found in the sufferings of the Messiah Himself, and the prophetic teaching on the twofold aspect of the judgment is of the greatest importance for the doctrine of the atonement.

The judgment leads to conversion in the following manner: 1.) It is a judgment enlightening as to the causes which have provoked Jehovah's anger, and thus productive of conviction of sin. For this reason it strikes precisely those things that have been to Israel the instruments of sinning, VIII, 6; x, 2, 6, 7, 8, 14, 15; XI, 6. 2.) It compels Israel to live a long time without the objects of their adulterous love, II, 9, 12. The prophet, on taking back his wife, keeps her in strict confinement to symbolize this idea, III, 3, 4, 5. 3.) Inasmuch as Israel had not only served the idols side by side with Jehovah, but also served Jehovah Himself in a sinful way, the withdrawing of the instruments of sin would of itself simply have led to a renewed zeal in the corrupt naturalistic cult of Jehovah, but not to genuine conversion. Such spurious conversion is described in II, 7; v, 6; VII, 14 (the rendering of the Septuagint, which read יתגוררו is probably to be preferred: "they howl upon their beds, they cut themselves for corn and wine" cfr. I Kings XVIII, 28); VIII, 2. It takes place before Jehovah has sealed the judgment by finally withdrawing Himself from them. Ch. VI,

1-3 describes something midway between spurious and true conversion, not insincere but transitory, deficient in this also that it expects too confidently and too soon the restoration to Jehovah's favor, vs. 2; vs. 3 reflects still the influence of the old naturalistic conceptions: Jehovah's return is represented as partaking of the necessity which belongs to the processes of nature, the dawn, the rain; the free, spiritual love of God which lies above compulsion has not been grasped as yet. From all this it appears that only by a personal separation between Jehovah and Israel, could the latter be led to a purer and higher conception of his service, v, 15. Hence the prophet not merely separates his wife from her lovers, but at the same time provides that there shall be no fellowship between her and Himself, III. 3.

After thus having been prepared by the judgment Israel is finally won by a new revelation of the love of Jehovah taking compassion upon her in her misery. The efficient cause of the conversion is a positive act. Jehovah will speak to her heart. He delivers them anew and leads them home through the wilderness, II, 14, 15. It is this returning favor and love of God which turns Israel's heart and makes her answer as in the day of her youth, vs. 15. Nevertheless even the love of Jehovah could not have effected this, had Israel not previously passed through the experience of the judgment. That this experience contributes a very essential element to their repentance the prophet emphasizes in vs. 15, "I will give her her vineyards *from thence*." Only as one who has been in the desert and has learned all the desert has to teach, can Israel receive back her privileges. For "the valley of Achor," cfr. Josh. VII, 24-26.

The conversion itself is described as implying the following elements: 1.) The profound recognition of sinfulness, XIV, 2; the emphasis lies on "all." An entirely new record must be begun, for the whole of the past is condemnable. 2.) A specific recognition of the two principal forms of sin, political pride and idolatry, vs. 3. 3.) The conviction that no external worship can do aught to restore the favor of Jehovah, vs. 2. "Accept that which is good" refers to the words of confession, the bullocks of the lips, the only sacrifice Jehovah can accept. 4.) The appreciation of the free, forgiving love of Jehovah ready to receive them notwithstanding their utter unworthiness, vs. 3 "for in Thee the father-

less findeth mercy." They dare not call themselves Jehovah's wife, not even his children; Israel is an orphan, but Israel knows nevertheless, that the orphan findeth mercy with Jehovah. This element of trust mixed with fear entering into the penitence of Israel is beautifully described in III, 5 "they shall tremble unto Jehovah and to his goodness" and in XI, 16.

5.) *The restoration of the covenant-bond and its ideal perfection.*

Hosea's references to the future state of Israel, as it will be after the conversion, are contained in Ch. I, 10, 11; II, 18-23; XIV, 4-9. The first of these three passages has been attacked by many critics, partly because of its reference to Judah, partly because of the abrupt transition from threatening to promise, between vs. 9 and 10. But if this, then all passages referring to Judah must be expunged, and this the more moderate critics themselves refuse to do. The abrupt transition is not more remarkable than that between vss. 7 and 8 in Ch. XI or vss. 3 and 4 in Ch. XII. Some try to remove it by separating vs. 10 and 11 from the first chapter, making them introductory to Ch. II, but this yields a denunciatory discourse, opening with promises, and destroys the harmonious structure of the first part of the book which consists of three discourses each beginning with rebuke and closing with promise.

These sections of Hosea contain the following promises:

1.) The union between Jehovah and Israel will be perfectly restored, II, 19. The verb *נשא* always denotes the first betrothal of a man and a woman, never the reunion of husband and wife once separated. The past, therefore, will entirely be blotted out and no guilt, no remembrance will remain to cast a shadow on the new covenant. In Ch III the prophet adheres to the figure of his own marriage only long enough to describe the process of discipline, and immediately drops it where it would have to be applied to the re-adoption of Israel into a new covenant. Jehovah will love Israel freely, XIV, 4, and she will respond freely, II, 15. And this union effects at its very beginning a transformation of Israel into the likeness of Jehovah. The attributes enumerated in II, 19, 20, are neither attributes of Jehovah

exclusively, nor of Israel exclusively, but the qualities in which the new Israel will resemble her covenant-husband, imparted to her as his bridal gifts. As there is in Him a strict adherence to what He promises in covenant, so Israel will be made to fulfill her vows: He will betroth her unto Himself in righteousness and judgment. Further, in case of transgression, which still remains possible, Jehovah will be willing to forgive: He will betroth her unto Himself in loving kindness and mercy. And thus, in the exercise of these combined attributes, there will be given an absolute guarantee for the indissoluble character of the new covenant: He will betroth her unto Himself in faithfulness. Israel will not only reflect, but will consciously reproduce these perfections of Jehovah. She will lovingly and intelligently appreciate what He is and work out his attributes in her own life: "And thou shalt know Jehovah".—In Ch. xiv, 4 the transformation of Israel is described as a healing of her backslidings, which perhaps implies a contrast to the confidence of half-converted Israel, that Jehovah will heal her external wounds, vi, 1.

2.) The Israelites will become individually *sons of Jehovah*, and not merely *the son of Jehovah* in their collective capacity, i, 10. "In the place" does not mean "in stead of" but in the land, where the sentence of rejection had practically been pronounced upon them, the land of the captivity. They will be sons of the *living* God, because in the future they will realize the immense privileges which the service of the true God confers upon Israel. As once they had been eager to make Jehovah like the heathen gods, so now they will be profoundly conscious of the essential difference between Him and them.

This prophecy of Hosea concerning the readoption of Israel is applied in Rom. ix, 25, 26 and I Pet. ii, 10 to the incorporation of the Gentiles into the N. T. Church. Paul and Peter do not quote Hosea's words because they find in them an explicit prediction of the calling of the Gentiles, but because of the underlying principle, which is that a people wholly rejected of God and estranged from his favor can by an act of sovereign love be adopted into sonship. This principle applied equally well to the calling of the Gentiles as to the restoration of Israel.

3.) The readoption of Israel will be followed by an unparalleled increase in posterity, I, 10. By "the children of Israel" the Ephraimites are meant, although, in point of fact, the Judæans share in the same promise. The prophet predicts that the name Jezreel, ominously given to his first child with reference to the place where Israel's power was to be broken, I, 5, will in the future obtain a totally different meaning. Jezreel signifies "Jehovah sows" and God promises "I will sow her unto me in the land," II, 23. Though those who return are a handful of seed, they will grow into an innumerable multitude. In regard to this point also a distinction must be made between the abstract principle underlying the promise and its concrete expression. As to the former there can be no doubt of its having been fulfilled in the calling of the Gentiles. They are the numerous descendants promised to Israel, the real sons of Abraham. This is not a mere figure of speech but the organic view taken of the propagation of the Apostolic Church throughout the whole N. T. The universalistic Church of the present has grown out of the Israel-church of the old dispensation. The former is the child of the latter. Cfr. I Cor. x, 1-5.

4.) The reunion of Israel and Jehovah will involve the reunion of Israel and Judah. Having condemned the secession of the ten tribes as sin, Hosea could not but give a place to the healing of this breach in a future, which would bring the healing of all sin. Here again, the question is not primarily how Hosea may have conceived of the fulfilment of this promise, but what is the general principle expressed by the spirit of prophecy in this concrete form. The external reunion of Judah and Israel at the end of the exile is no more than a preliminary realisation of the idea, that all divisions among the people of God will be done away with. Observe that in vs. 11, the captivity of Judah is presupposed as well as of Israel.

5.) This reunion will lead to the appointment over the united people of one head. Like the other features, this one is in the prophet's mind the opposite of what had constituted Israel's sin. They had once set over themselves *two heads*: now they will prove their conversion by setting, choosing of their own accord *one head*, I, 11. According to III, 15, this head will be the Prince of God's choice, "David

their King." The recognition of him as Ruler will be equivalent to entire resubmission to Jehovah; they will "seek Jehovah their God and David their King." As early as Hosea prophecy has adopted this remarkable mode of speech which identifies the Messiah with David; cfr. Ezek. xxxiv, 23; xxxvii, 24. Much more is intended than that the future Ruler will be a descendant of David. In Him will be reproduced in a far higher sense that which made David an ideal representative of Jehovah and the instrument of great blessing for Israel.

6.) The appointment of David as Head serves the immediate purpose of a victorious extension of Israel's rule over the neighboring peoples, I, II. The land from which the children of Israel and Judah shall go up is not the land of the captivity, but their own land restored to them by Jehovah. They go up to give battle to the Gentiles. Their united marching forth under so great a Prince is accounted for by the greatness of the occasion: "For great shall be the day of Jezreel." The prophet expects two days of critical importance for the kingdom of God. The first is the day of Jezreel ominously so called, the day of judgment. The second day is that day of the battle of Jezreel which brings victory for the new kingdom of God. The valley of Jezreel was the ancient battle ground of northern Israel. The day of Jezreel is the equivalent of Hosea for what Joel and Amos call "the day of Jehovah."

It will be observed that this is the only form in which the element of conscious universalism appears in Hosea's delineation of the future. The prophet belongs to the same stage in the development of universalistic prophecy with Joel, Obadiah and Amos.

7.) The preceding events will usher in a new and final stage in the history of the kingdom of God, and consequently Hosea describes them as taking place in "the latter days." This is not a purely chronological term: it denotes not merely the end, but the end as issue of the whole previous development. The term is a relative one as to its chronological reference. To each prophet "the latter days" is that crisis or issue in the history of redemption which borders his horizon. To the patriarch Jacob it meant the period following the first conquest of Canaan, Gen. xlix; 1. That was his prophetic horizon. To the later prophets "the latter

days" mean the period when the new Israel will live, the Messianic period. Still later prophets were given to see that even the first advent of the Messiah left room for an expectation of "latter days" in the future. Hosea, of course, does not distinguish intervals of time within the future depicted by him. The important point is that he expects a definite conclusion to the drama of the history of his people. As the history of redemption had a beginning so it will have an end.

8.) The final blessedness of the new people of God is described in two passages of transcendent beauty, II, 18-22 and XIV, 5-8. According to the former it will be a condition of universal peace, both in the world of nature and in the world of man. Jehovah will make a covenant for Israel with the animal world. A covenant is a new order of things, a natural appointment of God followed instinctively, the implication being that the natural world itself will be transformed for the sake of Jehovah's people. The word covenant and the threefold division of the animal kingdom remind of Gen. IX. What had been partially secured in Noah's covenant by a subjugation of the animal world will in the future covenant be secured by such grace as regenerates and transforms. To the peace in nature will correspond the peace in the world of man. The bow, the sword and the battle will be broken out of the land. This conception of the universal reign of peace has been further elaborated by Isaiah in some of the finest passages of his prophecy.

Nature will in the future with all her forces serve Israel. Jehovah answers the heavens, they the earth, the earth corn, wine and oil, they Jezreel, II, 21, 22. The whole circuit of nature is set in motion to provide for God's people. The prophet, however, guards carefully against any misinterpretation of this figure in the sense of the old nature-worship. It is not for the sake of these blessings that the future Israel will serve Jehovah. Their highest happiness will consist in realizing that all blessings are the gift of Jehovah and that his love speaks through them. Here the personal element of Hosea's idea of religion asserts itself in its noblest form. The charm of the concluding chapter of his book lies precisely in this feature that it represents Jehovah as personally present in all his favors and as in them giving Himself to Israel for never-failing enjoyment. In the

boldest metaphors this idea is carried out. Jehovah is the dew that makes Israel blossom as the lily, nay a wonderful tree from which the people pluck abundance of fruit. Here every false separation between the Giver and the gift has disappeared, the happy people in the blessings of the covenant experience so directly the love of Jehovah, as the husbandman tastes and enjoys the goodness of a tree in the fruit, he gathers from off its branches.

