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Amos and Hosea

a

Graduation Thesis

by

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To my Parents

In

Justice and Love.

Preface.

This work on the first of Israel's written prophecies is put forth as the result of much time and labor. While far from reaching the standard of value hoped for, yet the writer believes that it will justify to many hours of reading and research, to honest, earnest effort.

At the outset I must offer a word of appreciation to Prof. Buttenwieser for the valuable suggestions obtained in his course on Amos and Hosea given in this college during the scholastic year 1897/98. It was perhaps due to his able presentation of these prophets that originally led the writer to the subject which since he has learned to love for its own sake.

The aim of this thesis has been to set before

the reader as clearly and as concisely as possible the main thought of the two prophets rather than to touch upon the exegetical and critical study of the text. This fact was due to my inability to obtain any of the best German commentaries.

In my quotations of the text I have given almost entirely the translation in George Adam Smith's admirable work on the Minor Prophets. (Pt. I), but have also frequently presented the version found in Cheyne's Hosea. In not a few instances the translation of many others was considered. In order to faithfully adhere to the spirit of the text, I found it impossible to avoid confusion in the use of pronouns in reference to Israel.

Consistency in number and gender could only have been obtained at the expense of improperly expressing the text. The following are among the numerous works consulted:

- Mellhansen: History of Israel ^{2d} Jewish
- Stade : History of Israel Vol. I.
- G. A. Smith: Minor Prophets, Part I.
- Smend : Alttestamentliche Religionsgeschichte
- Driver : The Book of Amos, Cambridge Bible Socy
- Cheyne : The Book of Hosea " " "
- R. Smith : The Prophets of Israel
- " " : The Religion of the Semites
- Kirkpatrick: Doctrine of the Prophets
- Robertson: The Early Religion of Israel: Pusey; Minor Prophets
- Renan: History of Israel. Darmesteter: Prophets of Israel
- Duhm: Theologie der Propheten. Orelli. The Minor Prophets
- Briggs: Messianic Prophecies: Mitchell: An essay on Amos
- Farrar: Minor Prophets : Stanley, History of the Jewish Church
vols. I & II
- Several Articles in the "Expositor" by Prof. Davidson.
- etc. etc.

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The Book of Amos.

Ch. I. Amos, The Man. Ch. I.

Few are the biographical details that can be obtained from the writings of the prophet.

The opening verse tells us that Amos prophesied in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash, king of Israel, two years before the earthquake. According to the Assyrian data, Uzziah reigned from 778 - 740, Jeroboam II from about 783 - 743.

From the last fact mentioned no accurate information is obtainable, although the happening of an earthquake at the time of Uzziah is referred to in 2 Kch. 14⁵. Judging by the internal conditions it is evident that he must have prophesied the latter part of Jeroboam's prosperous reign (described in 2 Ki 14²⁵⁻²⁶).

His appearance may then be placed about the year 750. Some commentators would assign a period between 760 and 780. He was a resident of Tzora, a little village about twelve miles south-east of Jerusalem and half that distance from Bethlehem. The country surrounding it was noted for ^{the} richness of pastoral scenery, and the poverty of agricultural products. Agriculture could not be cultivated as the land was barren and sandy, but the district was admirably fitted for pastoral pursuits. Laboring in this environment, our prophet received his first inspiration. Here he mused and meditated; here he thought and deliberated on those productions which a critical writer has called: "One of the most wonderful appearances in the history of the human spirit." A simple shepherd, he was,

wrapped in the shepherd's jacket, equipped with the shepherd's crook. Amos was one of the herdsmen of Tekoa, but in addition, he was engaged in another occupation. He was also a gardener, a pruner of sycamore trees, or a gatherer of sycamores, a fruit which grew abundantly in those wild and sterile regions. In order to hasten the ripening of this fruit, it was necessary to puncture it, so as to allow the accumulated juice to escape." It was perhaps when he was enjoying the grandeur of the prospect from one of his native hills, or soothing his soul with such music as he could make, that the Spirit made him conscious of a higher destiny, and forced him to leave his sheep to be a prophet of Jehovah."

Mitchell, Amos

Gladly he obeys the divine summons, and leaves for his new field of labor. He separates himself

fr. 4.

From the gentle animals to whom he has in the course
 of time become attached, and sets out forth capital
 of the adjoining kingdom, to prophesy unto a people
 almost unknown to him, in a country in which he
 is almost a complete stranger. A new continent is
 opened. Across the borders of Israel, new flocks were
 to be fed, but flocks of a different nature, flocks
 not quite so docile and tractable as those over
 which he was accustomed to watch. The divine
 call urged him to leave the scenes of his early act-
 ivity, and bid farewell to the simplicity and tran-
 quillity, of the life of the oriental shepherd, he so
fondly loved. The hardships and perils, the transition
 from the silence of the desert to the noise of the city,
 from the tranquil atmosphere of the country to the
 feverish activity of the capital were points little

considered by the sturdy temperament of Amos. For
the vocation to which he was now called he could have
had no better preparation than leading the life
of an humble shepherd. Was not the scenery of na-
ture conducive to strengthen those qualities, which
are pre-eminently the requisites of the true pro-
phet. Simple by nature, his early environment
strengthened this simplicity; austere in manner,
his vocation deepened this quality. Poverty surrounded
he despised the shows and denounced the luxuries
of the rich, and the licentiousness of the noble in the
most vehement terms. With epigrammatic
brevity, and with language as sweeping as it is
incisive, he hurled his polemics at the aristocra-
tic and noble, at prince and people. In tones that
must have sent a thrill of horror throughout the

Kingdom, he sounds the alarm and early destruction of those who are at ease on Zion.

Combined with his matchless simplicity, there is a fearlessness and courage that is equally astonishing. No trace of cowardice, no sign of weakness is to be found in his book; on the contrary every page fascinates with a bravery and heroism, that could emanate only from a master mind, such as was that of Jesus. The unperturbability he displayed when upbraiding the priest Ananias is sufficient to stamp him as a man of superior intellect. He addresses rich and poor, high and low, noble and self. Heart and soul in the cause for which he felt himself divinely called, he forgets self, and is oblivious to his personal welfare. He spurns defeat and disregards opposition. He did not mince

his phrases but with a startling boldness, with an unquenchable fire that burns within him, he faces even the king and his retinue. The prophet, dressed in the simple garb of the Shepherd, appears before the king in all his splendour and luxury.

To Bethel, the royal sanctuary, ancient journey; Bethel, the meeting place of prince and peasant, master and slave, Bethel, the seat of the image worship, the centre of the immoral cult, is visited by the "Corrector morum". Does he join the festive throng, its revelleries and feasts? Has he come to patronize the worship there in vogue? No. His mission is of a far different nature. In words clear and unmistakable, he sounds the note of alarm. He blows the trumpet, heralding the downfall and destruction of the kingdom. Long

Enough

(I) And its dogensary and immortality, its vices and crimes aroused the anger of the Lord. Long enough have they disregarded the principles of right and justice. Outward prosperity did not indicate inward peace. A sham and a mock religion must come to an end. The security he disturbed, the illusions he shattered! Imagine the impression made upon royalty. The accusations made by the rustic shepherd, resembled the utterance of a lunatic telling his keeper "It is you whose hours are numbered; it is you that must die to-morrow." But the Charges emanated from the mouth of neither a madman, nor were they the results of freakish fancy. Oheim Amos gleichwohl den Untergang Karls weissagte. So war das weder der Einfall eines Sonderlings

den etwa in Langeweile plagte, noch das Ur-
theil eines nichternen Weltbetrachters, der
das Resultat seiner Wahrscheinlichkeitsrech-
nung gab.

Immer, all

That the reception accorded the prophet Lamassische
upon his visit to the royal sanctuary was not of Reizgemo-
sch warmest character, is acknowledged by the pro- schen die p.
phet himself. After delivering his message be-
fore the court, the priest Amaziah is deloge-
ted to order the prophet to leave the territory. The
sum of royalty condemned by a funny, common
stephen! This could be the action of a mad-
man only. "Visionary, be gone!" says the haughty
priest "Hie thee away into the land of Judah, and
there earn thy bread and prophecy there, but pro-
phesy not again at Bethel, for it is the king's
chapel, and it is the king's court" (7^{12.13})
But the prophet replies: "I am no prophet nor

"not a member of the prophetic ^{guild}, but a he. Since and a ga-
 thers of ripe more fruit, and the Lord took me as I
 followed the flock, and the Lord said unto me:
 go, prophecy unto my people, Israel." Sig-
 nificant is the prophet's reply. "The answer of this
 shepherd to the priest, is no mere claim of per-
 sonal divination. It is the protest of a new
 order of prophecy, the charter of a spiritual
 religion." And is no Prophet nor a member of a prophetic ^{guild}. A. Smith
 In that word, prophecy is not a business with him. ^{And no Prophets for}
 He received no technical or professional training for
 his vocation, like Ezekiel. Indeed, but reached the
 rank of prophecy solely by a divine message, while
 following his humble trade. He speaks because
 a divine, unquenchable ardor impels him to publish
 the truths ^{the} fire burning within him.

These are the few biographical notes

gleaned from his prophecy. Neages, though they are,
 they give us an insight into the personality of the man,
 which was one that in a greater or less degree, left
 a perceptible impress upon all succeeding pro-
 phets; nay, one whose influence is to some measure
 evident in some philosophical systems of the
 this day. So distinct and strong has been his
 ethical sense of God, that even our theology or
 better our "Gottesanschauung" has been colored by it.

Chapter II.

Contents of the Book of Amos.

1. Chapter I & II.

Prologue.

The book opens with eight stirring condemnations addressed to (1) Damascus (2) Philistia, (3) Tyre, (4) Edom (5) Ammon (6) Moab (7) Judah. (8) Israel.

Each address is what may properly be called a Straf predigt; each begins with the significant words כה אמר יי, "Thus saith the Lord".

The seven surrounding nations form a gradation with Israel as the climax. Upon the sins of Israel the prophet dwells at length, taking up seven chapters, in nearly every verse of which, a sin is enumerated or hinted at.

2. Chapters III - VI.

A number of discourses, each commencing with the introductory phrase וְכָל הַיּוֹם הַהוּא

"Hear ye this matter."

Address to the Israelites,
Israel's lofty mission, high responsibility and
shameless faithlessness. Thus:

- (a) Violence and oppression of the poor
- (b) Luxury
- (c) Debauchery.

Smithless results of repeated warnings. Stubborn-
ness of the people and persistence in their wicked cult.

Means of Repentance ^(c) Punishment.

- | | | |
|-------------------------|---|------------|
| (a) Famine | } | Chapter N. |
| (b) Drought | | |
| (c) Blasting and mildew | | |
| (d) Pestilence. | | |
| (e) Earthquake | | |

Divine Retribution.

Appeal for Repentance & Amendment of Impending Destruction.

Sentence { captivity } 6-11
 { capture } .

Vain attempts to escape the punishment (6. 12-14)

3. Four Visions

(1) Vision of grasshoppers

2 " " concerning fire

(3) " " Plagues

Amos' Expulsion from the royal sanctuary and his answer
to Amaziah, the priest.

(4) Vision of the Basket of Summer Fruit.

Lawful Retribution, (Not yet Final)

Last Warnings - Final Appeal.

The closing vision describing the Strayed Sanctuary.

11. Chapter II. (11-15)

Epilogue.

Reference to a period of Restoration.

Chapter III.

Historical Background.

The time in which Amos prophesied was one of exceptional, external prosperity. The surrounding nations, the Edomites, Ammonites, Philistines had been subdued, and were now vassal tributary states to the southern kingdom. During the reign of Jehu and that of his son and successor Jehoahaz, Israel was frequently exposed to the sudden incursions of neighboring tribes. But Joash, the son of Jehoahaz, put an effectual stop to these repeated incursions, Success continued almost uninterceptedly under Jeroboam^{II}. Under the rule of this vigorous & powerful monarch the political power rose to its zenith. His very accession to the throne marked a series of triumphs that seemed at once to indicate a return of the pristine, military glory. "He restored the coast of Israel from the entering of Hamath unto the

sea of the plain, of the arabah. (2 Ki. 14²⁵) The territory thus restored was on the east of the Jordan, and referred to the country of Gilead and Bashan that had, under previous rulers, been wrested from Israel by foreign invaders. The city of Hamath marks the northern limit of the kingdom of Israel. The sea of the plain or arabah is the Dead Sea. Considerable territory was thus recovered, it extended from the valley of the Orontes (on the north) to the frontier of Moab (on the south). Even the city of Damascus and the country surrounding it, were won back by this bold and adventurous ruler. (2 Ki. 14²⁸ 2 Sam⁸)

Victory having followed victory, the kingdom appeared to have recovered its former glory. Surrounded by military pomp, renowned for his statesmanship, why should the king not be convinced of his security and that of his sycophantic court. Defences were

strengthened, Ambitions enobled, cities built, armies increased, why should they not feel as rare as Lion?

But as political pomp and extravagant external glitter increased, in the same proportion did social justice and morality decrease. If, as we have stated above, this Era marks the zenith of external glory, we may with equal justification say that this same epoch marks the nadir of individual & national righteousness.

The leaders & aristocrats of the land lived in luxurious ease, self-indulgence & voluptuousness. The contrast between rich & poor grew sharper and sharper. As the former increased their wealth, purchased costly articles of fashion, the latter were ^{forced} compelled to pledge their tattered garments in order to provide ^{food} for themselves and their own. The oppression by the wealthy grew wider & stronger.

that a vast majority of the population had sunk into a state of abject, helpless poverty. The former standard of living that equally (priced) all classes and all ranks, was no longer in existence. Simplicity of dress and frugality in food and drink, were matters of the forgotten past. The rich revelled in their luxury; the poor well nigh perished in their filthy condition and impoverished environment. That element that was most powerful for military (and political) purposes in a small, oriental country, had now deteriorated to a small, insignificant body, unable to do services in a time of national calamity.

Let us now look a little more closely into the social status as it existed at the time of Anuro. Imagine a crowd of merry, and happy worshippers sacrificing near the temple court, having satia-

to themselves, with choice viands & the best of beverages, they are unrestrainedly indulging in all kinds of sensual pleasures, thinking all the time that none could worship Jehovah in a more fitting and appropriate manner than they. Imagine their surprise, and disappointment, when at the height of this Bacchanalian cult, they hear the voice of a poorly clad shepherd, exclaiming in tones, solemn and stern:

"Fallen is the virgin of Israel;
No more shall she rise.

Thung down on her own ground:
No one to raise her." (5^o)

(Who is this madman that talks in Strains like this?
Ah! pay no attention to him, it is but the delirious utterance of a farmer, just recovering

from a severe picture. But this farmer replies:

"It is not I that am speaking, but God, the eternal, whose message I bring." Thus saith the Lord, the city that goeth forth a thousand, shall have one hundred left, and she that goeth forth a hundred, shall leave ten to the house of Israel (5³)

The luxury and ease of the rich, the unbridled confidence of the aristocrats, in worldly goods, roused the prophets anger to the highest pitch. They recline upon fine divans, which were adorned and decorated with ivory (6⁴). They feast at frequent banquets and drink sweet wine in bowls (6⁶).

They had their winter and summer residences (3¹⁵). Their merchants are impatiently awaiting the disappearance of the new moon (8⁶), the arrival of which was observed as a popular holiday, which

necessitated the suspension of all active traffic. They sell the righteous for silvers, and the poor for a pair of shoes; so greedy are they, that they budge the handful of dust on the head of the poor mourners. They turn aside the way of the meek, and lay themselves upon garments given in their pledge, and to be returned to the borrower the next day. They change justice into wormwood, and cast down (abase, make stagnant) right (2^{7.8.}) closeness to the earth. They hate him that rebuketh in the gate (place of the Court-council), and him that speaketh sincerely (uprightly) They abhor (5^{7.10.}).

This spirit of rapacity and violence (has taken possession, not only of the men but even the women have become tainted with the social virus, so contagious throughout the land. To be gene-

rats has the gentler sex become, that they, cozily
 reclining upon their ivory couches, demand of
 their husbands that they also be furnished with
 the best of food and drink procurable, so that
 they, like us, may continue to lead a life of
 voluptuous ease. These women of Bashan,
 Amos compares to the stock, will feed cows gra-
 zing on the pastures of Bashan (a small section
 of land, east of the Jordan, reputed for its fertility)
 Engaged in this mode of living, they thoughtfully ig-
 nore the poverty and misery existing round
 about them. For this persistent disregard of the
 principles of right and justice, for this shame-
 ful oppression, because they are all "at ease on
 "lions," because none of them is "grieved for the wounds
 of Joseph," both men and women will be severely punished.

The men can not make use of their strength on the day
of judgment. Even the strongest among them will
be utterly unable to deliver themselves. ^(2.14) The adversary
will encircle the land and destroy all their palaces. ^(3.11)

In another passage, *condigna punitur* will be meted
out also to the women who have shared the immora-
lity of their husbands & paramours. They will be
taken captives as suddenly and as surely as the fishers
that are captured with hooks; the women will go
out at the breaches, every one straight before his. ^(4.3.)

(Note on this side וּפְרָצִים תִּפְצָצֶנָה אֵשֶׁה נִגְדָה

וְהַשְׁלַכְתֶּנָּה וְהוֹרִמוּנָה נָאִם יְהוָה "And ye shall go out at the
breaches, every one at that which is before him; and ye shall
cast them into the palace," saith the Lord." Translation in
G. A. Smith, M. B. is as follows: "Yea, by the breaches shall ye

Go out, in your heart long, and ye shall be cast * * *
 oracle of Jehovah." Hitzig translates: ye shall fling
 yourselves out on the mountains as a refuge. Hitzig,

החרמון as composed of two words חרם (חצונו) and חרם.
 חרם 23.

see Josh. 6²⁰. The verb חרם must
 be read in the passive. Rashi takes, in the
 sense of arrogance and pride and quotes a Talmu-
 dic passage to prove this point. Pual is used as the
 as follows: Ye shall cast the Rimmon to the mountain
 Rimmon he supposes to be a Syriac goddess. XXX
 part, and Harmon, so did the Latai & the Syriac version
 (quoted in Driver's edition)
 The word is not used in Hebrew literature, in a sense
 in which it could be meant here. Kimchi reads: Ye will
 leave palaces behind you. A few other improper explanations are
 cited by Driver, all of which are impossible by reason of a very
 emphatic

Chapter IV. Styles.

Among the early prophets, there is none that possesses such exquisite charms as a writer, as does Amos. None wields the pen with a greater degree of fluency than he. The romantic environment of the prophet, combined with his (prophetic) poetic fancy, produced a piece of literature, that is replete with splendid imagery. Nature is his store. "It is natural," says St. Jerome, "that all who exercise an art, should speak in the terms of that art; and that each should bring similitudes from that wherein he hath spent his life." (Tarras m. P. p. 41)

Generously, nature provides him with a variety of figures, which the fruitful and methodic mind of the prophet, brings to the foreground in a masterly manner. Though nature is his chief

Storehouse, there are other sources that supply him
 with abundant material. To the affections and
 feelings of his people, to the thoughts and actions
 of the surrounding nations, the Shepherd of Je-
 roa is no stranger. Now it is the foreign foe, now
 the animal kingdom, now the architect's material,
 now domestic articles that furnish him with a
 number of vivid and brilliant figures, expressed
 with that degree of richness, which the development
 of the Hebrew language of the eighth century allowed.

Neither traces of artificiality, nor efforts of la-
 bor are discernible in the literary workmanship of
 his chapters, hence the statement made by Renan,
 that his style is strange and studied, does not seem
 to be born out by facts. The stately grandeur,
 the sustained imagery indicate a spontaneous

and fluent expression, such as only a gifted, literary artist, with the keen, discriminating sense of a man, could produce. Our prophet has a good command of language. He expresses his thoughts with ease and facility. He is thoroughly acquainted with the language in which he writes. Easily, thought follows upon thought. His sentences are well balanced. Though usually long, in comparison with some of the other prophets, he is as a rule direct and clear. He is extremely fond of the rhythm and refrain which occur in several chapters. His paragraphs are peculiarly free from intricacy and vagueness. One point and one point only is treated in a paragraph. Hence arises that force and strength that is so notably conspicuous, in this prophet. An orderly arrangement, and unity of purpose is apparent throughout his

addresses, of the prophet that immediately succeed him, he is the simplest. The simple surroundings in which the prophet received his early instruction, seemed to have stamped itself very clearly upon his writings. It is this quality of simplicity which lends a permanent charm to his prophecy and makes his orations so effective.

In one quality, the prophet seems slightly deficient. The quality of pathos, so powerful in his contemporary Hosea, is almost entirely absent. The agony of the wretched poor, who are deprived of their garments (2⁸), the misery of the accused, who appearing before court, only to be mercilessly sentenced by the brutal judge, gives ample opportunity to depict these scenes in a touching and pathetic manner. Only in one instance, does Amos

approach this quality. When for example, he had finished his description of the wanton luxury of the noble, after he dwelt upon the gratification of sensual pleasures; he rises to some degree of pathos, when he adds the significant and sad sentence: "They are not grown for the affliction of Joseph (6")

Because of the misspelling of some words, because of a few trifling violations of the rules of orthography, he has been termed by some, unlearned and *ruw w' speech* (Jorma) Let us cite a few examples. The first reads (2) (1)

6 ¹⁰	וּמִשְׁכָּרוֹ	for	וּמִסְכָּרוֹ	מַעֲיֵק	for	מַעֲיֵק	2 ¹³
7 ¹⁶	יִצְחָק	"	יִשְׁחָק	בּוֹסֶסֶכֶם	"	בּוֹשֶׁסֶכֶם	5 ¹¹
8 ⁸	וְנִשְׁקָה	"	וְנִשְׁקָה	...	"	הֶהָרְמוֹנָה	4 ³
9 ¹	וּבְצַעַם	"	וּבְצַעַם	חֵתֶּעֶב	"	חֵתֶּעֶב	6 ⁸

The criticism of Robertson Smith admirably sums up the style of Amos: "The humble condition of a shepherd, following his flock on the bare mountains of Judah, has tempted many commentators from Jerome downwards, to think of Amos as an unlettered clown and to trace his 'rusticity' in the language of his book. To the unprejudiced judgment, however, the prophecy of Amos appears one of the best examples of pure Hebrew style. The language, the images, the grouping are alike admirable; and the simplicity of his diction, obscure only in ^{one} or two passages by the fault of transcription is a token, not of rusticity, but of perfect mastery over a language, which though unfit for the expression of abstract ideas, is unsurpassed as a vehicle for impassioned speech.

(Robertson Smith, Prophecy. p. 125)

Some of the most beautiful and striking figures occurring in the book, are given as follows. Some of the literary qualities spoken of above, are illustrated in the verses here cited:

I. Animat^e Beings { ^{Animals}
Fishes
Birds. }

(a) Comparison of God with the wild animals.

Lion. "The Lord will roar (like a lion) from ^{his} Zion
And utter his voice from Jerusalem." (1')

"The Lion hath roared; who will not fear?
The Lord Almighty hath spoken, who will not prophesy?" (3⁸)

"As the Shepherd taketh out of the mouth of the lion two legs
or a tip of the ear, so shall the children of Israel be taken
out that dwell in Samaria, in the corner of a bed ^{and} in a couch (3¹²)
(Part of the Isaiah complete)

Simon "The day of the Lord is darkness, not light." (5¹⁸)

Bear "As if a man did flee from a lion

and

Serpent. and a bear falls upon him,

And he comes into his house,

Leans his hand upon the wall,

And a Serpent bites him." (5¹⁹)

Horses and Oxen

"Do horses ever run upon the rock

Or will one plough (the) with oxen?" (6¹²)

Cattle,

"Though ye offer me burnt offerings and your meat offerings

I will not accept them

(6¹³) "The peace offerings of your fatted cattle will I not look at." (5²²)

Fishes "Sworn hath the Lord Eternal by his holiness

that lo, days are coming on you,

when men will carry you with hooks,

And your fishery with fish hooks."

and I caused it to rain upon one city,
and caused it not to rain upon another city. 4⁷

Blasting & Mildew

"I have smitten you with blasting & mildew" 4⁸

Figures from the Firmament

Constellations.

"Seek him that maketh Pleiades & Orion" 5⁸.

Figures from Harvest Scenes

Thresher:

"They have threshed wheat with threshing instruments of iron" 13.

"Behold I am pressed under foot.

As a cart is pressed that is full of sheaves." 2¹³

Sieve Domestic Utensils

"For lo, I will command, and I will sift the house of Israel among all nations. Like as corn is sifted in a sieve yet shall not the least grain fall upon the earth 9²

Architect's Supplies.

Plumbline:

"The Lord stood upon a wall made by a plumbline,
With a plumbline in his hand.

And the Lord said unto me, Amos, what seest thou?

And I said a plumbline." 77^b

Figures from Nature.

Forest and Fruit trees.

"Yet I destroyed the Amorite before them,

Whose height was like the height of Cedars.

And he was strong as the oaks,

"Yet I destroyed his fruit from above,

And his roots from beneath."

Basket of Summer Fruit.

"Thus hath the Lord showed unto me,
and behold! a basket of summer fruit."

And he said, Amos, what seest thou?

And I said; a basket of summer fruit." 8'

Musical Instruments.

Viol and Harp.

"Take thou away from me the noise of thy songs;

For I will not hear the melody of thy viols (lute)." 5²³

Paranomasia

(*Ten de mot*) or play upon words is another favorite

figure employed in one or two places by Amos.

לֵךְ נֶאֱמַר suggests לֵךְ נֶאֱמַר house of iniquity

וְיָפֶה awakens in the prophet's mind the similar sounding word וְיָפֶה end, meaning, The end has
Come upon the House of Israel.

Chapter V.

Amos, The Worshipper.

Before we touch upon Amos' attitude toward the cult, let us say a few words regarding the ritual as it existed among the early Semites. With them, sacrifices were offered at a spot where the god was supposed to reside, or at a place where any of the symbols, representing the deity, were found. Such symbols were the "Ashera" and the "Teraphim", the "massabah" and the "Ephod". The offering that usually consisted of a wild or domestic animal (later, on domestic animals exclusively), was laid on a sacred spot and slaughtered. Everybody present touched the blood, which act signified that all were brothers of the same tribe, all bound to one and the same deity. An additional rite practiced in connection with every sacrifice offered, was the

celebration of a grand banquet, at this feast, the Jewish God was thought to occupy a prominent place at the banquet table. He ate and drank along with his beneficiaries present. After he had taken his departure, his share was burned and the fumes of the sweet savor, ascending heavenward, were supposed to be the sure means of obtaining special blessings from on high.

It is clear that every sacrifice was invariably followed by a banquet, and this in turn, by bacchanalian revelleries; in view of these facts, it is clear why the Israelites were so intensely fond of sacrifices. In the course of time this heathen worship became mixed up with the worship of Jehovah. Religion was associated with sacrifice, until sacrifice displaced religion altogether. The drop of

real religion was lost) which existed was lost in the sea of sacrifice, ^{and} sacrifice was religion. Now the religion of the Canaanites (which was the pattern upon which religion at the time of Amos was fashioned) was very much on the order just outlined.

The God of the Canaanites was "Baal"; happy and joyous was the Israelite when in the presence of his beloved baal; usually the place where homage was paid to the "Lords" or "masters" was an elevated spot, in wood and forests but most frequently on high, open places called (במות) "Bamoth".

A stone was set up on this selected spot called בית אל and this served the purpose of an altar; on this altar, sacrifices were offered at frequent intervals; on new year and new moons, when sowing & reaping, in times of peace as well as in times of war.

and on many other occasions.

The religion of Ainos' people was the religion practised in Canaan with some changes and modifications. The Israelites had not outgrown the Canaanitish cult altogether. Like their ancestors, they sought Jehovah at various consecrated sanctuaries, but sought him in the wrong manner. They loved to sacrifice, because this afforded them an opportunity to pursue their life of sensuality and sin. Scenes of unlimited licentiousness accompanied their sacrifices. Humanity was degraded; manhood and womanhood had lost their purity. Dignity, seriousness and order had no more meaning. Laws of decency were set aside, and the temple was a mere slaughter-house, where the fat of lambs, and the following

of rams produced such an effect upon the prophet that he felt no desire to re-visit the scenes once seen.

"Freilich war der Cultus längst nicht mehr der natürliche Ausdruck der Frömmigkeit. Die Opformahl waren vielfach wüste Gelage. man empfand es auch nicht als Widerspruch, dass man Jahwe unter den Symbolen fremder Götter verehrte. Man meinte wohl gar, durch Bezücht des Namens Jahwe zu Lüge (Lied. d. Folgsch. v. 167)

Amidst they wanders about from one shrine to the other, from Bethel to Gilgal, and from Gilgal to Bethel, thinking that by an abundance of sacrifices, they may win over the favor of one God, if in their stupid imagination they failed to obtain favor from another. But the God of Amos is won over neither by favor nor by sacrifice. "With pagan folly they

believed that the smoke of their burnt offerings went up to
heaven and flattered the nostrils of deity (G. A. Smith p. 170)

They were sunk in the sea of ceremonialism and ritualism. They attached the greatest importance to the elaborate and expensive ritual, while they sadly disregarded the principles of right and justice. Their ceremonies and forms were of no value, because they did not express the spiritual feeling inherent in them, therefore their ritual became a sham and a mockery, and as such, only a snare and a delusion in the eyes of the people. Against this sham religion, the prophet hurled his polemics. In passionate terms he denounced the whole religion, with all sacrifices and oblations. With one throw he demolished the citadel of self-delusion, in which they had taken refuge from their numerous sins. Down it came, when the

prophecy hurled against the sacrificial sentence:

"I hate, I despise your fat offerings (Passover, Feast of Booths & Tabernacles), and I will not smell
in your solemn assemblies. Though ye offer me
burnt offerings and your meat offerings, I will not
accept them. Neither will I regard the peace offer-
ings of your fat beasts. Take away from me
the noise of thy songs, for I will not hear the
melody of thy viols. But let judgment (justice,
right) roll like water & righteousness like a ~~perennial~~
^{stream} ~~heavy~~ (5²¹⁻²⁴)".

In this sentence is embodied the conception of the cult de-
manded by Amos. He would tolerate no other. Let the
people curb their passions for wealth and power. Let them
diminish their thirst and greed for social distinctions.
Let them be imbued with the spirit that forever the social and

civil welfare of every individual. Justice at the court and
 market place, in their homes and in our schools shall be the gui-
 ding motto, shaping the life of the people and the nation,
 individual justice, national justice. Let this virtue
 flow as freely as the limpid waters of the mountain
 brook. Let the execution of social justice not be interrup-
 ted, but be practiced constantly. Sacrifice, let it inspire.
 What the servants is a pure heart, and a just regard
 to the rights of the poor.

Why all these sacrifices? Did their fathers
 not prosper in the desert without the use of an elabo-
 rate ritual? At a time when God displayed special
 favor toward his people, - in the wilderness, when
 they were the objects of his special love, did they try
 to propitiate or win him over by offerings?

"Have ye offered unto me sacrifices and

offerings in the wilderness (during) forty years, O house of Israel? (5²⁵) The question certainly implies a negative answer. Why then could Israel not exist the next forty years, nay for all time without sacrifices? But this was beyond the comprehension of Israel. Sacrifice was the only mode of approaching and appeasing their deity; they could not extricate themselves from this thought. 'Go then to Gilgal, Bethel and transgress; at Gilgal, multiply transgression, and bring your sacrifices every morning, and your tithes every three years, and offer a sacrifice of thanksgiving with leaven, and proclaim and publish the free offerings, for so ye love to do, O children of Israel.' (4⁴⁵) So anxious are they upon sacrificing, that they bring daily offerings, instead of offering them but once a year, and

they bring tithes every three days instead of every three years (Deut. 14²⁸). With trumpet sound they published their liberality, so that forsooth, 'he, who might have forgotten to follow their example, might speedily do so. But they appeased not God. "It is you," cried the Lord of Israel, whose wishes are gratified," says the prophet. How did God accept this abundance of offerings? If perchance they thought that their actions were pleasing in the sight of God, the prophet disabuses their mind by telling them, that the offerings of beasts, no matter how numerous, the care bestowed upon the ritual, no matter how exacting, will be utterly useless, for the reception accorded them proves this conclusively.

"Don my side, have given you cleanness of teeth in all your cities, and want of bread in all your

places x x x. I, on my side have withheld from
 you the winter rain x x I smote you with blasting
 and mildew x x x I sent among you a pestilence,
 I slew with the sword your youths x x x
 I have overthrown some among you, as God over-
 threw Sodom and Gomorrah, till ye be come as a brand
 plucked out of the burning, yet have ye not re-
 turned unto me, saith the Lord." (46-11)

Now what should be the means of restoring
 the grace in which the people were held? If the
 prophet asks them to visit the sanctuaries, they are
 certainly fulfilling their duty. If they are reproved
 for not worshipping Jehovah properly, they increase
 the number of sacrifices. But in the eyes of God and
 the prophet, each oblation was only the expression
 of inward wickedness and moral corruption. The

prophet insists that they should not visit Bethel
 and Gilgal. They are to leave the sacrificial, and
 turn to the ethical mode of worshipping Jehovah.
 He wishes to lift them out of the material, into the
 spiritual atmosphere; he desires to emancipate
 them from the narrow, clogged ideas which they had
 as to the requirements of God. The living God of jus-
 tice and righteousness, a God who revealed himself
 at Mount Sinai, a God who loves fraternal feeling,
 social sympathy and unswerving morality; that is
 to be their conception of God. At present, if they
 have a conception of God at all, it is completely
 dimmed by their passion for sacrifice, that this
 is equivalent to no conception. "Seek ye me and
 ye shall live (57) is the thought emphasized by the prophet.
 "To seek God is the old Hebrew phrase for consulting

his oracle, asking his help, or decision in difficult affairs of conduct or law (Gen 25²², Exod. 18¹⁵, 2 Ki. 3["], 8["]) and by ancient usage, Jehovah was habitually sought at the sanctuary. (R. Smith P. 131) But they are no longer to seek the sanctuary. (5⁵) but to seek the good and not the evil, in order that they may live. (5¹⁹) To seek the good, no sanctuary is necessary, to avoid the evil, ceremony and ritual can be abolished. What Auer would substitute in place of sacrifice, he leaves unsaid. All that we can learn from the verses referring to the ritual is a clear repudiation of the sacrifice, and the introduction of a high code of ethics. The ritual is not to be put on a lower level than morality, but to be grown up altogether. Morality is the one and only demand of the prophet. It is the foundation upon which the social system, the political movements, and in fact all social forces must rest.

Chapter VI.

The Theology of Amos.

The first question that might suggest itself when speaking of the theology of the prophet is: "How did Amos represent God?" Before touching upon this topic, we will ask the question: How did Amos name God? The answer to the latter question might in some measure facilitate the solution of the former question. The following are the titles given to God by the prophet:

יהוה occurs most frequently

1 2. 3. 5. 6. 9. 11. 13. 15

2 1. 3. 4. 6. 11. 16.

3 1. 6. 10. 15

4 4. 6. 8. 9. 10. 11. etc

אלהי יהוה the Lord God

1 8 3 7. 8. 11. 13 4 2. 5 5 3 6 8 7 12. 4. 5. 6 8 1. 3. 9. 11 9 8

- (3) *אלהיך ישראל* Thy God, O Israel 4¹²
 (4) *יהוה אלהי צבאות* Jehovah the God of Hosts 4¹³
 (5) *אדני יהוה הצבאות* The Lord, God of Hosts 9⁵
 (6) *אדני יהוה אלהי הצבאות* The Lord Eternal, God of Hosts 3¹³
 (7) *יהוה אלהי צבאות אדני* The Eternal, God of Hosts, The Lord 5¹⁶
 (8) *יהוה אלהי צבאות שמו* the Lord God of Hosts 5²⁷

Significant are the names by which Jehovah is denominated, but none significant is one name which is conspicuously absent in the list. The term:

"Jehovah, God of Israel," is not once found in the entire book of Amos; this brings us at once to the idea suggested by this omission, viz:

The Universality of God.

Of all the prophets, Amos is the first, who in terms, clear and unmislatable, preaches the doctrine of the universal God. He leads his God out of the narrow

of universal bound of the Southern Kingdom, and
 make him sovereign of all the nations. Vehement-
 ly, he protests against the tribal conception entertained by
 the Israelites. Not only other nations will be punished for
 their transgressions, but also Israel. Let her not pre-
 maturely rejoice, as she hears the doom pronounced
 upon the heathen tribes living round about them. Da-
 mascus, Philistaea, Tyre, Edom, Ammon, Moab,
 are only leading up to Israel. The seventh nation
 whose downfall is predicted is Judah, and trembled must
 have Israel, when she heard her neighbor's fate. If at
 no time before, she certainly at that moment, must
 have grown uneasy as to her own destiny. "Seven
 times had the thunder rolled, seven times the flame
 fallen. Hitherto, Israel may have gazed with some-
 thing of delight - at the least with indifference -

on the threatened overthrow by conquest and devastation of the surrounding peoples, with every one of whom they were at enmity; and all of whom were idolaters except Judah. And Judah was at any rate a rival; but now the storm bursts with accumulated force on Israel herself." (Garrar, Minor Prophets p. 55.)

The standard that applies to the nations mentioned, applies to all. God has not one rule for one people, and another for another. Moral defects are moral defects, no matter what the force or who the perpetrator. "Right is right, and wrong is wrong, though committed against Israel's worst enemies."

If Israel is loyal and obedient, Jehovah will be their God; but if distant Syria or adjacent Philistia is moral, and fulfills all obligations to God and man, he is their God also. HE DOES NOT BELONG TO ISRAEL

1. Millhausen. "Israel. Encyclopi. Britannica. p. 420.

alone. Israel, Babylonia, Assyria, in fact every
 or any nation, that is bound by a law of ethics,
 whether such a law is man-made or is inspired
 by a superior deity, that nation whose social
 conduct is beyond reproach, stands in exactly
 the same relation towards this same God, as does
 Israel. This is evident from two verses, the thought
 embodied in which, marks a new era, not only in the
 history of prophecy, but also in the history of
 human thought. "Are ye not unto me just
 like the Kushites, O children of Israel, saith the
 Lord. Have I not brought up Israel from
 Egypt and the Philistines from Caphtor and
 Aram from Kir?" (47) In whatever territory
 justice and righteousness are practised, be that
 land beyond the Nile or across the distant Euphrates,

that land is within the compass of God's goodness.
He makes no distinction in Class or color,
race or sect. He weighs the seeds of distant
tribes in exactly the same balance, as those of
his most favored nation. If Israel has sinned,
she will be punished. Let her but recall the former
glory of which the proud cities, Babel, Hamath,
(rabbah), and Calneh boasted. Sweeping has been
the hurricane of destruction, that has visited these
once magnificent cities, and just as awful as ~~has~~
^{will be} been the punishment meted out to Israel for fla-
grantly violating the eternal rules of justice and
righteousness. Israel will not be judged with equal
severity, but the sentence pronounced upon the cho-
sen people will be all the harder. Israel has always
been the most favored nation. She has been

blessed with more good gifts than her sister kingdom.

The special privilege of God, her responsibilities are all the higher. "noblesse oblige" - To her much was given, therefore much is justly expected from her. Israel, the chosen and elect of God, who ought to have been the most careful, Israel who ought to have the deepest sense of gratitude for the innumerable, special blessings conferred upon her (the Father's law, the Mosaic law and statutes, the consecration of prophets and priests). Israel is now the first to unscrupulously break the laws of God, and forget the sacred trust imposed upon her! For all this Israel will not escape punishment. "You only have I known of all the families of the earth, therefore I will punish you for all your iniquities" (3.²) "This terrible 'therefore' must have been as a belt

from the true to the popular religious consciousness in the days of King Josiah." "The announcement of this doom was beyond the comprehension of Israel. If the nation would be destroyed, God would likewise perish. How could one exist without the other? The downfall of one is coincident with the downfall of the other. Jehovah, the national God rises with the growth of the people. In their fall, he falls. To question the mere security of the people, was to doubt the very existence of the covenant." "It was nothing short of blasphemy to pronounce the downfall of Israel, for everything, Jehovah himself included, depended on the existence of the nation x x x it was a paradoxical thought - as if the material God were to cut the ground from under his feet."

This thought was so utterly foreign to the popular

1. Montefiori, His last Lectures p. 124

2. Wellhausen. "Israel" S. B. p. 420.

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mind that they never understood the meaning of the prophet's significant utterances. The people felt secure and consoled themselves with the thought, that, though things might look suspicious, judging from the condemnations of this forthteller, in the end, on the "Day of Jehovah," the people would come out triumphant; and the prophet would then see that his predictions were but the dreams and illusions of an unhappy pessimist. To them, the 'Day of Jehovah' was the day on which God would vindicate his chosen ones, and show fresh victories upon them. On this day would Israel brilliantly triumph over its enemies, and penalty would be pronounced, not upon them, but upon their foes.

But of what use to them is the 'Day of Jehovah'? says Amos; it is darkness, not light.

it is defeat, not victory. Then, as if asking God to
put his divine seal upon this utterance, he closes
his sentence with the clinching word: "Is it not so,
shall not the day of the Lord be darkness and not light
storm darkness, and not a ray of light upon it?" ^{5. 18/20}

Jehovah is a God of Justice.

The God of Amos is essentially a god of justice.
His whole theology might be summed up in one
word, justice. Justice is the refrain ringing from
every page; it is the central thought in the book,
the burden of all his prophecies. No sin is so
frequently emphasized, as the sin of injustice,
and oppression. No prophet sees the comprehen-
sive meaning of the term, justice more clearly and
more deeply, than does Amos. Social justice and
equality must be exercised toward all. A fellow-

feeling must exist. A spirit of interdependence must predominate. The slave shall be free, the hungry fed, the naked clothed, the captives freed. Man must be moral. His institutions must be based upon the eternal principles of right. But not only men and institutions must obey these laws, but nations likewise. To the immutable and inviolable ethical standards, all must submit, the greatest world empires as well as the smallest, most insignificant tribe. Religious worship is a moral worship. The moment morality is divorced from religion, the life of religion is in danger.

A religion of morality is to be set far above ceremonial religion. In this lies the chief distinction between prophetic and preprophetic theology. The prophets and above all Amos emphasized the inferiority and

hollowness of ceremony and form, of sacrifices and oblations, and the Superiority of spiritual devotion, fidelity of heart and mind in the ethico-religious. It is an undisputed fact that Amos had a far more elevated conception as to the real requirements of Jehovah than had his predecessors: Samuel, Elijah and Elisha. Not slaughter, not sacrifice, but service rendered to one's fellow men is his chief and almost only message. If in view of these facts, Amos is sometimes charged with being a socialist, the humble gatherer of sycamores may well be proud of the title which some modern writers on the prophets have conferred upon him; for to be a socialist in this sense, is certainly not derogatory to his reputation. The socialism he preached was in his time far above the understanding of the ordinary hearer, so much so

that by many he was, as we have indicated above, termed an idle enthusiast and fanatic. But his socialism originating as it did in the noble conception of his God, was of the grandest and purest. Religion to be more than an empty word, religion to be more than an offering of the hand, or a word breathed from the lips, must be a living force making for justice & righteousness.

The Righteousness of God.

Inseparably linked to the conception of justice, is the thought of righteousness. With passionate ardor the prophet proclaims the righteous character of Jehovah. In words burning and eloquent, he insists on the faithful exercise of the primary duties of man. If God is righteous, then man must be righteous. If Amos had delivered no other message than this,

this work would have been sufficiently monumental
to endure for all ages. (References to *Matthew* 2⁶, 5⁷²⁴ 6¹².....)

The Faithfulness of God.

Joshua is faithful to the promises he has made to the people. He has not disappointed those whom he has selected. If he has chosen Israel to be a holy nation, he has made it the recipient of his special bounty and goodness. If he has been a protector to the patriarchs, and has already in ^{the} patriarchal age, by acts of abiding fidelity, bound himself to his people, he has signally been the God of faithfulness, during the subsequent career of Israel. He was their God, when they passed through the wilderness. For forty years he watched and cared for them. He brought them out of ~~sefson~~ ^{sefson} and slavery, and through him only was the

Exodus made possible. After the return, his favors did not cease, for he bestoweth upon them boundless blessings. (2¹⁰⁻¹¹)

Jehovah is the God of Nature.

He is the God of hosts, who fashioneth mountains and createth the wind, he maketh the morning darkness and treadeth the highways of the earth. (4¹³)

He is the ruler & regulator of the stars and planets.

It is he that made the seven stars, Pleiades & Orion (5⁸)

He turneth blackest darkness into morning and causes the night. He calls for the waters of the sea and poureth them out upon the face of the earth. (5⁹)

"Mt. Carmel," thickly studded with olives, shrubs and vine yards, (Jerome, in Query, in P.S.) one of the most striking features in Palestine, a place renowned for its flowers and fruits, was suddenly turned into a desert by the withering tempests sent by Jehovah. (1²)

He is the administrator of the cosmic forces. He is the giver of rain to prosper and hasten the ripening of the harvest. He can send rain to one city, and withhold it from the other (4⁷) He can afflict one section of the land with dire famine, and can bless another with abundance of bread (4⁶)

He can send blasting and mildew, the worst disaster that could befall the harvest; by blight and blasting the ears would prematurely turn a pale yellow, and yield no grain. Considerable trouble as the farmers of the east had with this land, irrigate it as he would with artificial means, his labors in the end might profit little, for the palmerworm might soon make its appearance, and devour the vineyards and fig-trees. What was done by days of continued work was thus, in a few hours completely undone.

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All these afflictions were insufficient to bring Israel to its senses, for these were followed by disasters, even more terrific in their nature.

God sent the plague of pestilence after the manner of Egypt. (4¹⁰) The odor of dead animals and dead men filled the air with disease-breeding germs.

So devastating were the ravages of this plague that the usual number of professional (undertakers) mourners was diminished, as these themselves were affected by the disease. Father and brother will perish and an uncle will be the nearest relative to lament the dead and bury the deceased. (6^{10 c. v.}) All these disasters are only steps leading up to the worst of all calamities that could visit an oriental country, viz the earthquake.

Coming most suddenly, this misfortune must have been all the more terrible. Several earthquakes occurred

during Amos' ministry. The prophecy was years before the earthquake, and at the end of the book he refers to God as overthrowing the land, as he overthrew Sodom & Gomorrah. (4")

He is the God of heaven and hell, of the high mountains and deep recesses in the ocean (93)
By a simple, single word, the furious elements are let loose to bring havoc and ruin upon the land and all its inhabitants - he toucheth the land, (earthquake) and it shall melt * * * and it shall rise up wholly like a flood and it shall be drowned as by a flood of Egypt. (95) In the heavens above, he has his reservoirs in which rain is stored; upon the earth below, are laid the foundations of this vast palace erected by Jehovah (96)

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Eclipses also he has sent; an eclipse is referred to in ^{the} verse: "It shall come & pass in that day saith the Lord God, that I will cause the sun to go down at noon and I will darken the earth in the clear day. (89)

One of these eclipses is calculated to have taken place in Palestine, 771 B. C. ⁽¹⁾ (Another authority) on the eighth day of November at 12.55 P. M. ⁽¹⁾

Another authority cites the happening of an eclipse in the year 763, on the fifteenth day of June. ⁽²⁾

Jehovah is the God of Power.

He punishes all wicked nations (Chap. 51 & 2.)

He sendeth the people of Syria into captivity (15), and the Israelites, he causes to be transported far beyond Damascus (5²⁷). It is not chance but God, the God of Hosts יְהוָה צְבָאוֹת that doeth this.

The agent who shall inflict the punishment Amos

(1) Stanley: History of the Jewish Church Vol II p. 311.

(2) Chronological Table in G. A. Smith's h. P.

leaves unsaid. But why should he specify the nation?

There was but one who could be raised up against Israel, one who will afflict the land "from the entering in of Hamath (on the N.) unto the wady of the Arabah (on the S.) (6¹⁴)".

The whole territory, including even the sections recently recovered under Jeroboam II will fall an easy prey to the invader. This nation was Assyria, the great world-power. Assyria, before whose sweeping march, neither the powerful nor the swift, neither the skillful archer, nor the expert rider can escape (2^{14, 15}) Assyria, of all dreaded enemies, the most dreadful. Assyria, the very mention of whose name would inspire terror & horror, Assyria, the most cruel and ruthless of all barbaric peoples, she shall impose the penalty upon Israel for all her iniquities. It is יהוה צבאות The "Lord of Hosts" that doeth this.

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Chapter VII.

The Eschatology of Amos.

We have followed the prophet from the moment he uttered his first indictment against the nations, until he reached the close of his prophecy, and pronounced the final doom and destruction upon the house of Israel. We have read *Stralpredigt* after *Stralpredigt*, and have been struck with the stern, unrelenting sense of justice that is so obvious in all his writings. In vain have we looked for the element of mercy. In vain have we waited to see a ray of hope penetrating the thick mists enveloping the land. Darkness, all is darkness. There is nothing to lift the storm clouds, no, not even a ray of love or compassion that might, in a measure, mitigate the merciless sentence. Israel has sinned,

it is true, sinned grievously and flagrantly, yes. There is a God, but he is the 'God of Hosts' the God of justice, and, as a just God, he will, he must carry out his threats, awful and dreadful though they be. God, the judge has announced the verdict, and Israel, the convicted, must submit without any appeal. This is the message, which the messenger Amos has received from the higher court. He has proclaimed the awful sentence, his mission is completed.

This brings us to the closing chapter of the book of Amos. In the second half of this final chapter we read verses that must at once impress the reader as being somewhat strange and perhaps out of place, when compared with those that have preceded. The tone and even the language is one not ordinarily met with in Amos. Let us examine this

matter more closely. The last chapter opens with the final vision in which the prophet sees the Lord himself, striking and smiting the altar, with all the riotous rebels' sacrifices thereon. The "ephods and asheras", the teraphim and masebhas, together with the temple are, with one blow changed into a mass of debris. If the temple, the holiest spot in the country is thus demolished, it is safe to infer that things less sacred will meet a similar fate. Samaria, the proud capital of a proud people, with all those that are at ease in her, Samaria with its banquet-halls and adulterous aristocrats, its luxurious women and cheating merchants, will also be turned into a heap of ruins. If perchance one or two may escape this wholesale destruction, they will be slain by the sword. Not one man is to survive. Even as

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captives they are not to live. Death, violent death, complete annihilation, this is the only end for this wicked people. "Though they climb up to heaven, thence shall I bring them down. If they hide in Carmel's top, thence will I find them out and take them out. Though they conceal themselves from before mine eyes in the bottom of the sea, thence shall I charge the serpent, and he shall bite them, and if they go into captivity, thence will I charge the sword and it shall slay them. And I will set mine eyes upon them for evil and not for good.

x x x x So the eyes of the Lord are upon the sinful kingdom, and I will destroy it from the face of the earth (91-4. 8a)
Immediately following. Verses this verse "Saying I will not utterly destroy the house of Jacob, saith the Lord (86)

Now comparing this sentence with what has preceded, the contrast can not but be very striking. In view of this

Sudden contrast (and for further reasons mentioned later) some commentators regard the second half of the verse as gloss.

The Epilogue (9¹¹⁻¹⁵) speaks of an ideal time when social justice and civil equality will prevail, when all inhabitants of the land will dwell together in peace and prosperity. After the righteous are separated from the wicked, as the wheat is sifted from the chaff, the saving remnant will again return to the capital of the Northern Kingdom. The hut or booth of David will be re-erected.

The former boundaries will be restored. The lost territory over which once ruled the Philistines, Ammonites, Moabites and others will, together with Israel form one country. The old enmity between Edom and Israel will be at an end, for Edom now a little remnant, will be in the possession of Israel. Unparalleled success and prosperity will crown the efforts of those that live in the Judean Kingdom.

8.

There will be no more famine, no more drought, one harvest will be richer and more abundant than the other. Fruits and flocks will nowish the happy peasant. The poor will no longer bewail their poverty nor will the rich revel in the wealth accumulated through the oppression and cheating of the poor. The blessings conferred upon one are the blessings conferred upon all. A re-patriated, a re-united people will inhabit a land that shall be renowned far and wide for the great agricultural blessings and the exceptional happiness of those that dwell therein.

The exact time of this cleansing process is not stated, nor are we told whether both Kingdoms, Israel and Judah, shall pass through a period of forgiveness and restoration. If the latter verses (9th-15) had been written by Amos himself, why should he not have spoken more explicitly upon this subject? Immsd (No. 11 p. 183-184)

and George Allen Smith (1871-1925) prove conclusively that any arguments brought in favor of retaining the last verses are untenable. How can we reconcile 9" with 3' and 6", where the whole family (Israel and Judah) will be punished and every building great and small will be shattered? How can we explain the meaning of the phrase 'יום חושך' (a day of darkness, not light) with the sentiment expressed in vv. 11-15? How can we adjust the doom of the fallen virgin with the restoration spoken of in the Epilogue? How can we account for the startling presence of the element of mercy pathetically displayed in vv. 11-15? How can we explain the absence of those moral victories, the fulfillment of those ethical obligations for which Amos has so

passionately and so persistently pleaded? How can we conceive of the man that cried "Let justice roll like water & righteousness like a perennial stream" now resting content with mere physical and material blessings? "These are legitimate hopes; but they are the hopes of a generation of other conditions and of other deserts than the generation of Amos. If the gloom of this great book is turned into light, such a change is not due to Amos."⁽¹⁾

(1) G. A. Smith. M. P. p. 195.

Ed

Part II.

The Book of Hosea.

Chapter I.

Introduction.

Justice has been the watchword engraven upon the writings of Amos. From the standpoint of social morality, he regarded man and his actions. He prescribed a series of commandments in all of which the stern rule of justice predominates.

To (tr) submit to this code is to be religious, to disregard it is to be idolatrous and wicked. With this thought enunciated, Amos' service is fulfilled. He recrosses the boundary, returns to Tekoa, his birthplace, and the scene of his early activity, and there amidst rural tranquillity puts his prophecies into writing. Could Israel be restored by fulfilling the laws of justice? Could the redemption but slightly dwell upon and vaguely hinted at, be brought about solely through justice?

We are not prepared to answer this significant question, but judging by the results of his preaching and the effects evidenced by the people, it is no exaggeration to say, no. What was missing to give this message a more welcome reception? What bond was absent that might link the people to their creator? Love. This element, it is, hardly touched upon by the prophet, that makes his philosophy of religion so deficient? Hosea is the first of all the prophets to bring this element to the foreground. Not that he originated this attribute, for it is repeatedly referred to in prophetic writings, but he was the first to tell the people that God's love is so great, so immeasurably great, that though they have sinned, His love is sufficiently great to save them, to lead them gently along the road to repentance, until they reach complete

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(Complete) restoration. God would then love them again, love them again not only with equal love, but with a love infinitely exceeding that which he had towards them before they committed sin. This is the task taken up by Hosea, this the lesson driven home with matchless force - "There was needed a prophet to arise with as keen a conscience of Law as Amos himself and yet affirm that love was greater still; to admit that Israel was doomed and yet promise its redemption by processes as reasonable and as ethical as those by which the doom had been rendered inevitable. The prophet of Conscience had to be followed by the prophet of repentance."

Chapter II.

Personality of Hosea.

Story of the Prodigal Wife.

Hosea prophesied in the days of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah, and in the days of Jeroboam, the son of Joash, king of Israel (1'). His ministry may be placed at a period not earlier than 747, and not later than the year 736 B.C.

Just as Amos is the earliest southerner whose prophecies have been preserved, so Hosea is the first northerner, whose prophecies or at least a part of them have been put in such a shape as to be handed down in a readable manner. He took up the work of Amos where that prophet had left it, addressed the same people, denounced the same sins, but dwelt at more length upon some transgressions than his predecessor. Amos, we recall was an offspring of the Southern king-

^{prompted}
 down and by a divine call he went north to prophecy
 to Israel. Naturally he was to a certain extent a
 stranger to the neighboring country, its conditions,
 civil, social and political; by this very nature, he
 lacked that patriotism that has tinged Hosea's writings
 so considerably. He could not enter ^{into} the conditions as
 deeply as one who has spent all his life among
 the people against which he prophesies. This in a mea-
 sure is responsible for the unrelenting justice with which
 he condemns the ruling classes of Israel. This perhaps
 accounts for the darkness with which Amos pictures the
 corruption of the north. Now comes Hosea, a native
 of Israel, one born and reared there. This is proven by
 the language and tone of the book and by a reference
 in 7.⁵ where the king is spoken of as "our king". He
 refers to Judah only incidentally and denounces its sins

only in so far as they participated in the sins of Israel. Now we are surprised if he shows an intimate acquaintance with the conditions and circumstances of the kingdom of Israel? Now we wonder if this inspired seer penetrates almost to the very mystic of the inner life of this people? Had he not himself grown familiar with the degeneracy and debauchery of those living round about him, nay with one who lived beneath his own roof, who sat at his table? Oh! could he mourn over the dissolution of his people, will could he lament the lust and sensuality that held his fellow Israelites in their clutches.

No prophet shows such a marked and pronounced personality as does Hosea. His whole self, body and soul is absorbed in his sacred mission. His interests are lost in God's interests. His heart and that of God are

one, beating in unison. The spirit of his mission
 seems to have penetrated his every bone. If he speak
 it is not the lips without, but the heart that speaks
 within him. His heart seems to have been touched
 with the divine fire. If the weeps, inanimate beings
 must have been well nigh touched, regained life and
 sympathized with him in his own sorrow and that
 Grief for his nation. He is far more impetuous and
 enthusiastic than Amos. He is moved less by reason,
 but more often carried along by the storm of feeling.
 Indeed emotion is the chief quality in the tempera-
 mental constitution of the prophet. He loves the
 poetic and the picturesque; frequently he contains
 apt allusions to most beautiful sights and scenes
 in nature. The flowers and fields, the hills and valleys,
 have for him an exquisite and an exhaustless charm.

As a prophet he lacked the element of calmness and composure. Critical and trying situations, such as often confronted Hosea, tested his reasoning capacities and found them wanting. He was of too excitable a nature to speak deliberately and logically. He was always in a rush when speaking. His mouth, though full of rhetoric, ^{never} ~~never~~ when to pause, or when to begin. What thoughts to express first and what to reserve for the last, Hosea never learned.

The key thought and key doctrine of Hosea is love; he teaches that Jehovah regard his people with feelings of love and affection. The bond of love that unites God with Israel must be of the same strength and purity as that which binds man to man. If God is thus a God of love, the Israelites on their side can express this mutual love by loyalty

and kindness. "The most delicate and intimate this relation ought to be by its very nature, the most revolting its rude violation by the highly-favored people. This it is which drives the prophet to bid himself, that the God of Grace, instead of grateful love, meets only with obstinacy; instead of reverential constancy, only wantonness and adulation."¹¹
His Fearlessness and Courage.

Though Hosea even more than many other prophet preaches doctrines in striking opposition to those prevailing, though he spoke in a tone different from that to which the people had been accustomed, yet he persisted and maintained a degree of independence that must forever challenge the admiration of all future prophets. "The prophet is a fool. The spiritual man is mad." (97) *Must this revile-*
Orelli, m. P. p. 8.

ment and contempt not sometimes have expressed him as though his message was but a voice crying in the wilderness? But despite the strange and peculiar position in which he was placed, he stood at his post, and endured the contumely to which he was often exposed.

As with Amos, so with Hosea there is a tradition to the effect that, having finished his work, he was taken captive with some of the people to whom he so stirringly and pathetically spoke. In distant Babylon, the land of the stranger, it is supposed that his tender soul breathed its last. Years later his body is reputed to have been brought back to his native land.

Story of the Prodigal Wife.

Let us as briefly as possible review the pathetic story of the prophets domestic calamity. God commanded the prophet to marry a degenerate woman by the name of Gomer both Dibleaim. She is probably of low birth and of adulterous proclivities. (Whether this fact was known to the prophet or not at the time of their marriage can not be definitely ascertained. But the fact that the story of the prodigal wife is more than a fanciful allegory is a matter beyond all dispute. Hosea expects Gomer to be loyal and true, but she proved to be true just the reverse. In this state of faithlessness, three children are born, to each of which is given a symbolical name. The first child, a son, was called Jezreel or Izreel (the chief of guilt.) The name of the

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to the city of Jezreel, where Ahab had ruthlessly
murdered Naboth (1 Ki 21¹³⁻²⁶ - 2 Ki 9²⁵⁻²⁶)

The second child, a daughter, was called Lo-Ru-
hamah, (Uncompassionate) The name symboli-
zes the fall of the dynasty of Jehu from which God had
removed his sympathy after the victories achieved by ^{Jehoram II.}

The third child, a son was called Lo Ammi, i.e.
not my people, (symbolizing the complete apostasy
of the people) It's obvious a climax in the na-
mes given to the children of Hamez both Diblaim.
There are three distinct stages noticeable in the
punishment of the people. Jezreel speaks of the
judgment; Lo-Ruhamah of the withdrawal of
God's love and consequently, as soon as the divine
favor is withdrawn, Israel is no more Jehovah's
people, nor is Jehovah any longer Israel's God.

In the second chapter, the children of this faithless woman and idolatrous mother are appealed to, to bring about by the force of their own exemplary conduct, the reformation and regeneration of their mother. "Plead with your mother, plead, * * * Let her put away her whoredoms out of her sight and her adulteries from between her breasts." (2¹²) Unless they succeed in accomplishing this purpose, the prophet is determined to give her up, to deprive her of the many material gifts which he has lavished upon her. "Therefore I will return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover my flax given to cover her nakedness * * I will destroy her vines and her fig-trees" (2^{9, 12}) But, if she but returns, a glorious future awaits her.

Her former possessions will be restored, her vine-
yard increased; she shall then see the real signifi-
cance of a loving husband and cease to worship
the "Baalim". An eternal Covenant, sacred and in-
violable will be entered upon, for on that day will
she understand the real religion and worship the
God of love and mercy. "I will betroth thee un-
to me forever, and I will betroth thee to me in
righteousness and in justice, in loving kindness and
in tender mercies. And I will betroth thee to me in faith-
fulness and thou shalt know Jehovah. And it shall come
to pass in that day, saith the Lord, I will speak to the
heavens and they shall speak to the earth; and the
earth shall speak to the corn and the wine and the oil
and they shall speak to Jezreel, the scattered like
seed: but I will sow him (her) for myself in the land

and I will have a father's pity upon her, that hath
not obtained mercy, and to ^{not} "my people" I will say,

"My people thou art! and he shall say 'my God thou
art!' (2¹⁷⁻²³) Some, both O'blaim, the faithless wife

does not repent as rapidly as Hosea expected. But
the prophet does not entirely cast her aside. No, his
unparalleled love impells him to retain her, to watch
over her, until finally she would return and re-
quite his love. Treacherous she might be, yet Ho-

sea's all powerful love will, nay must in the end
conquer. Yes, he would call her this and bring her
back to God. He would take her back, not at first
as his wife however, but as his slave, until she had
amended. Before recovering the full right and recog-
nition of spouse, she had to undergo a discipline;
in some quiet corner of the prophet's quiet cottage

she might reflect on her past misdeeds, determine to repent and then be received back into her husband's favor.

If we ask, how Horea could have persisted and survived the pressure of such a domestic disaster, we can find an answer only in the fact that this husband must have been possessed of a love, sublime and almost superhuman; wail he could, weep he might from day to day, but the triumph, the triumph would more than repay any amount of grief and misery undergone. In no literature is a similar tragedy thus pictured; in no literature do we find a scene portrayed with such a tenderness of heart, with such an unyielding devotion to a principle, to which fidelity had been sworn. We know of none into which has flown such an abundance of tears, such a stream of sympathy as in this

Hosea's domestic experience is of the greatest significance in shaping his entire religious conception. "In this story is set forth the relationship between God and Israel. As Hosea has selected his wife, so has God entered into an alliance with his people, Israel. Just as Hosea expected a mutual love & faithfulness, so did God justly expect a people, governed by laws of justice and righteousness. But alas, Israel agreed unto the conditions of the covenant but shamefully violates them; she forgets her vow, becomes an apostate, prays to idols and commits the basest whoredom. But, declares the prophet "Return, O Israel, return unto the Lord, thy God * * I will be as the dew unto Israel, he shall grow as the lily and strike his roots deep as Lebanon." (141.5)

Thus Israel, even though she returns at the eleventh hour, will be received into the bosom of God, loved

and prized, as she had never been before the Fall.

Where can we find a more beautiful picture of reconciliation than that which is here presented to us ?

Chapter III.

Contents of the Book of Hosea.

of all the prophets we have read so far there is none whose text seems to be in such a fragmentary condition as that of Hosea. Having spoken in sighs and sobs, it is natural to infer that only parts of his prophecies have been preserved. At best the book may be considered to contain a summary of the main ideas and ideals accentuated by the prophets in view of the poor condition in which the text has been handed down to us, it is extremely difficult to divide the book into sections and paragraphs.

Domestic History

Part I. Chapters 1-3.

The marriage covenant of Jehovah with his people.

The prophet and his wife. (1¹⁻⁹)

Reunion and Reconciliation 1¹⁰⁻²¹

God's mercy to the faithless wife. 2²⁻¹³.

Promise of final Restoration 2¹⁴⁻²³

Chapter 3.

The adulteress. Divine marriage symbolically ^{des-}_{cribed}.

Part II. Chapter IV.

Israel's Sins, Charges by the prophet.

Culpability of the Priests. Punishment.

The People's Degeneracy 4¹⁻¹¹

False Ritual 4¹²⁻¹⁹

Part III. Chapters 5-7.

Addresses to the People & to the Priests 5-6¹⁻³

Despite the wickedness of the people, God is

Unwilling to punish them. 6⁴⁻¹¹

Utter Depravity of Ruler & Ruled 7¹⁻¹²

A heart-rending Jeremias. 7¹³⁻¹⁶

Part IV. Chapter 8-11.

Announcement of the Destruction of the Kingdom.

Fresh enumeration of Transgressions

Israel among the Nations

The Doom

Israel's Ingratitude.

God's long-suffering Kindness & Compassion.

Part V. Chapters 12-14.

Israel's Defection & God's affection. 12¹² 12¹⁴

Ephraim's Stupid Ritual

the cause of his down fall. 13¹⁻⁸

Reproach and Rebukes by the Prophet 13⁹⁻¹⁵

Pathetic Appeal To Return 14¹⁻⁴

Divine Reception and Pardon. 14⁵⁻⁸

Conclusion or Epilogue

to the entire Book. 14. 9

Chapter IV.

Internal Conditions of the Kingdom
at the Time of Hosea.

The Kingdom of Israel, in the time of Hosea as well as in that of Amos, was exposed to the dangers of the surrounding hostile tribes. Ammon and Moab, Phœnicia and Philistæa repeatedly attacked the Northern Kingdom. Harassing as these invasions may have proved to be, they were slight in comparison with the silent, malivoleut influence exercised by the two great world empires, Assyria and Egypt. These were the great rival powers, vying with each other for the supremacy of the Oriental world. There were two conflicting powers without, but there were also two competition factions within. If the dynasty in charge of the Throne of Israel was on friendly terms with one world power, the other faction, endeavoring

to secure the reins of the government, sought the friendship of the other world power. No sooner had one faction gained the upper hand, than the other by force or violence tried to remove the presiding king. The result was that a constant feud existed between the two conflicting factions. The capital was a veritable hotbed of bloodshed and horror. With startling rapidity one king succeeded another through the assassination of his predecessor. No less than an seven times did the northern kingdom change its dynasty in two centuries, while Judah, remaining loyal to its ancient traditions, maintained the dynasty of David for over a period of four hundred years.

After the successful reign of Jeroboam II, Zichanah ascends the throne; after reigning but six months, he was slain by Shallum, and thus the dynasty of Jehu came to

a close. Shallum reigned but one month when he in turn was succeeded by Menahem; the latter managed, through the aid of the Assyrians to whose king Tiglath-Pileser, he paid a tribute of one thousand talents, to hold the reins of the government for ten years. He was succeeded by his son Pekachiah. He in turn reigned two years, when he was slain by a leading general, Pekah by name, who took charge of the country. Now imagine the state of lawlessness and anarchy that existed just when Hosea began to prophesy and in fact during his whole career as a prophet.

The time in which Hosea began to prophesy occurred near the close of the long and prosperous reign of Jeroboam II. This king, possessed of exceptional military capabilities and of a powerful will, extended the boundaries and won back much of the lost territory. His success must be partially attributed to his father Joash.

Already under him many of the cities which Hazael of Syria had conquered were regained. But victories were given only as a means of repentance.

This Joash and his successors could not understand, why they persisted in their wicked practices. They did not depart from the sins of Jeroboam, the son of Nebat, who made Israel sin. (2 Ki. 13") Even Jehu departed not from the sins of his fathers and continued to worship the golden calves in Bethel and in Dan. (2 Ki. 10²⁹) But under Jeroboam II, the material prosperity flourished as at no previous time. Never in the history of the kingdom did the land enjoy such wealth and fame as it did under the rule of this mighty monarch. Commerce flourished. Internal and external trade increased. But who profited by these conditions? Not the laborer or workman, the slave or serf, but the king and his court, the priests and the nobles.

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Degradation of morals, corruption of the cult accompanied increased wealth. The demoralizing influence of the frequent change in dynasty was soon apparent in the changed conduct of the people. From prince to peasant the nation was corrupt. The king would allow none of his subjects to wander to and fro from his capital to Samaria. He therefore steep his own altars in his capital, the splendor and luxury of which not only equaled, may exceed that in existence in the capital of the southern kingdom. Jeroboam was in Egypt and there he saw the calf worship in all its glory and perfection. With his return, he brought this cult with him. A more grievous sin than the introduction of this calf-worship he could not have committed. Like a cancer, this mode of worship consumed the very vitals of the deluded ritualist. The cult has degenerated into a pure

Baal worship; outwardly Jehovah was adored,
but at heart it was a thorough nature worship.

It was the bull or calf to which homage was paid.

Let us take up one by one, the leading sins which
Hosea condemned in the strongest, most unequivocal terms.

As the first, but not necessarily the leading sin we mention the

1. Foreign Alliances.

Hosea upbraids and chides Israel for her constant
desire to enter upon foreign alliances. Alien gods, alien
help, alien armies, are not to be sought. But Israel,
alternately called aid from Assyria and from Egypt.

Assistance is to be sought not from without, but from within.
Even if Israel succeeded in securing material strength
from Egypt or Assyria, what will be the results?

Practical or permanent benefits they could not derive, for
whatever power is to be obtained, whatever territorial

Conquests are to be made, will be appropriated
 by either one of these two world powers. If an alliance
 is entered upon at all, it is not binding, it is
 only a verbal contract, without meaning or substance,
 made to-day and broken to-morrow. Salvation lay
 within; only the practice of the common virtues could
 avert the impending calamity. To this thought,
 the rulers and leaders of the people were blind, in
 their desire to maintain the good standing with Egypt
 and Assyria, they were prompted by the most selfish
 motives. Their sole ambition was to strengthen their
 own position and maintain their dynasty. They were
 of the opinion that the slightest deviation from their
 wicked schemes would mean surrender and hence
 humiliating defeat. But material strength would
 not save them from ultimate ruin. The disease of

immorality had ^{already} advanced too far for any extral-
power to save or cure. If any salvation is to be
attained, it is to be looked for in their own conscience,
in a changed Gotteserkenntnis and Gottesan-
schauung. But to the Endot admonitions of the
prophet they do not listen. "When (Israel) Ephraim
saw his sickness and Judah his wound, then went
Ephraim to the Assyrian and sent to King Jareb; yet
could not heal Jon, nor cure Jon of his wound (5¹³)
" They are gone up to Assyria, a wild ass by himself,
Ephraim hath hired lovers (89) This policy is con-
sidered wrong (a) because these alien powers whose
aid is sought are idolatrous (b) their action indicates
treachery to Jehovah who alone is the husband and
father of the nation, and the God of Israel. He loves
his people tenderly and affectionately. He has selected

* refers to Isaiah 37:37 how he sent him to Assyria in the year 738.

Israel as his bride and he has a right to expect a reciprocal love. By consulting foreign nations, by coquetting with outbursts, idolatrous powers, the bride has not only divided her attention but has altogether forsaken her God. God naturally feels grieved and he will bring down calamity upon this people for their faithlessness. "Woe unto them! for they have fled from me; damnation unto them! because they have transgressed against me." (7¹³)

But Israel's policy is threatening for another reason. The geographical location of Palestine was a peculiarly favorable one for both Egypt and Assyria; The country lay like a bridge between these two empires. Sooner or later, by reason of the close proximity, there must be a conflict and crushing will be the defeat one will inevitably inflict upon the other.

To next, this bridge will have to be crossed.
This means the devastating of Israel. Her very stability
was thus threatened and the awful disaster might
come at any time. But Israel, ^{is} unconscious of,
and unconcerned as to the snare laid for her. "Ephraim
is like a silly dove, without heart: They call to Egypt,
they go to Assyria. When they shall go, I will spread
my net upon them; I will bring them down as the
fowls of the heaven; I will chastise them, as their
congregation have heard ('in the manner I have publicly
proclaimed in Israel') " Poor pigeon of a people,
flitting from one refuge to another." "

In addition to the facts mentioned above there was
another reason that urged their consultation with
Joseph Rogers. Israel entertained the fond wish to some
day occupy the same rank in the list of world empires.
(1) G. A. Smith P. 5 p. 275 }

as does Assyria and Egypt at the present day. In various ways had Israel already become mixed among the nations (7.8) Her commercial traffic had considerably increased. Her material welfare had, as we have seen, improved to such an extent that she aspired at some time to possess that world glory, now claimed by Assyria and Egypt. But Israel's world mission lay in a direction other than that of achieving military glory or the possession of material power.

Neither is Israel to put faith in the work of their hands, in their might, their palaces, their fortified cities & great armies. (8¹⁴ 10¹³) These signs are only further indications of their forgetfulness of Jehovah. Instead of putting confidence in God, they multiply earthly strongholds. But the time will come when even these towering bulwarks will crumble before

the onslaughts of the merciless & enemy. Awful
 will be the disaster that may strike the land and its
 inhabitants at any time. Fearful will sound the
 battle cry "Blow ye the trumpet in Gibeon,
 And the clarion in Ramah;
 Raise the slogan at Beth-aven,
 After thee, O Benjamin"

Ephraim shall become desolate on the day of
 rebuke! Among the tribes of Israel I have made
 known what is certain (5^{8.9.})

2. Social Immorality.

A considerable part of Hosea's prophecies is taken up by the description of the numberless violations of the laws of morality. The numerous breaches of honesty, the flagrant and continued acts of immorality rouse the prophets indignation as do no other sins. God has a controversy with the people Israel "because there is no truth nor mercy, nor knowledge of God in the land. By swearing and lying, killing and stealing and committing adultery, they break out and blood toucheth blood" (H 4¹⁻²) This one verse sums up the social condition of the people at the time of Hosea. God's commandments are freely violated; his character is not known; his laws are forgotten. Licentiousness and looseness of morals everywhere. Promises are unfulfilled, marriage

rows are daily broken, sincerity is a by word, lying is commendable. Riches and affection, love and justice have either ceased to be or have no value in the eyes of the people. Food and drink played an important part in religion. Whoredom was the chief crime. No sin is mentioned so frequently in the book as whoredom and adultery. Note the numerous references 4². 10. 11. 12. 13. 14. 15. 18. 5³, 6^{9.10.} 7⁴

8^{9."} 9¹, 10⁷ etc. "Let us cite a typical example " Their daughters commit whoredom, the spouses adultery, they themselves go aside with whores, (with ^{and} sacrifice with the MTP, consecrated prostitutes (4¹⁴) Every rank, every class from the court downwards, seems infected with this sin, which appeared to have become a veritable disease, so prevalent was it. The rulers, leaders and priests instead of calling a

halt to this frightful immorality, encourage it and join in the revellies of their friends and neighbors. All of them commit acts of whoredom. They are all adulterers, as an oven heated by the baker (74) (By the sensual lust is meant, the oven corresponds to the heart '1) The next verse gives us even a better insight into the depth of wickedness in to which the princes & people have sunk. "In the day of our king² the princes have made him sick with bottles of wine.

He stretched forth his hands with loose fellows (scorners, lawless men) for they have made ready his heart like an oven, while they lie in wait, all night ^{have been in this manner} aug¹⁰⁰ (bakes) sleepeth; in the morning it blazes like a flame of fire. They are all hot as an oven and have devoured their judges; all their kings are fallen, there is none among them that call¹⁰⁰eth unto me" (75-7.)

1. Cheyne. Hosea Cant. Edit. p. 82 }
2. Birth day or Coronation day of king esteemed into a time of excess and for carousals.

(Of the many difficult and corrupt passages in Hosea these verses seem to be among the obscurest, yet this much we can learn from the text, bad though it is, that the state of licentiousness must at this time have been at the very nadir)

We will close this gloomy portrayal with a reference to the dishonesty of the people. In every walk of life, wherever the prophet looks, he sees nothing but deceit and treachery. "Ephraim compasseth me about with lies and the house of Israel with deceit" (7¹¹) Israel, like wicked Canaan is a cunning, cheating trader. "He is a merchant, the balances of deceit are in his hands, he loveth to oppress" (127)

3. Separation of Israel from the Sister Kingdom.

The separation of Israel from Judah is another defection from Jehovah, another cause for bringing divine wrath upon them. The rise of the northern dynasty was a grave defection, for it meant a rival deity and this Jehovah will not tolerate; nor is a rival dynasty such as was founded in Samaria by Jeroboam ~~the~~ permissible. The very secession from the southern kingdom gave rise to endless disputes and rival factions that sapped the strength out of the moral body. The very "raison d'être" of the kingdom is wrong. The kingdom is founded on policy, not on principle. Elifak and Eliska from their standpoint seemed to ^{have} been justified the separation of the two dynasties (1K: 11 ³⁹/₃₂) but Hosea was unqualifiedly opposed to the sepa-

12-1
nation. The moment the Northern kingdom was founded,
that moment arose likewise a jealous rivalry among
the various factions. "After the death of Jeroboam
every man who rose to eminence in Israel, rose not
on the nation, but only on the favored and transient
impulse of some faction, and through the broken years
one party monarch was lifted after another to the
brief tenancy of a blood stained throne. They were
not from God, these monarchs, but man made, and
sooner or later murdered." "They have set up kings
but not thy me, they have made princes and I knew
it not" (84) If they thought that the change of one
king for another would improve the situation, they
must soon have discovered that rapid and radical
changes only aggravated political conditions. Licenti-
ousness and libertinism, intrigue and idolatry had
G. A. Smith, M. P. p. 277.

taken the place of religion. The altars of the northern kingdom had to be maintained in equal and even greater splendor than that which characterized the cult of the southern kingdom; again the army had to be increased and strengthened so outdo and outshine the military glory of Israel. Already in the Book of Kings we read that Ahijah, the Shilonite foretold that Jeroboam would rule over the ten tribes (1 Ki. 11 31, 37) but the moment the kingdom was set up, he introduced a system of lawless government, so that from the very beginning the political structure was built on weak foundations.

They selected their king but not with a view ^{to} pleasing God, so he was at perfect liberty to remove him at will. This and the frequent change of dynasty is well expressed in the verse "I saw three kings in mine anger and take him away in mine wrath". (13") At the day of destruction it is not three kings, but God alone that can save.

4. The Priests.

Now the charges of the prophet are brought against the priests. The priests whose prime function it was to inculcate unto the people the fundamental doctrines and precepts, the priests who were to teach God's ordinances unto Jacob, and his law unto Israel (Deut. 33¹⁰), these priests who at various periods had taken an active part in shaping and recording the early history of the people, were now the very ones who trampled under foot those laws they helped to create and promulgate. Sad enough, if the people had become corrupt, but infinitely sadder are the conditions when even the priests share this corruption and have become, as they have in this case, idolatrous in heart and soul. No wonder the prophet se-

piores again and again the woful lack of a proper
 knowledge of God. Who is this responsible for this neglect;
 not so much the people as the priests. But how can they
 instruct, if they themselves have forgotten the Thora of
 God? Instead of busying themselves with the divine
 law, they have regard only for the ceremonial and
 ritual features of the religion, leaving the people in
 their ignorance, their attention to the sacrifices, is the
 greater. This in turn gives the priests opportunity
 to fatten their coffers and keep them well fed. The more
 the people sin, the greater the benefits reaped by the
 priests. Every sin meant the bringing of a sin-offering
 and in nothing did the priests take greater delight
 than in these sin-offerings. "They feed on the sins of
 my people and set their heart on their iniquity." (48)

So utterly corrupt are they that they fear not to

commit the worst offences. Like a company of bandits and outlaws, they plundered, stole, committed bloodshed and high way robbery. "As troops of robbers wait for a man, so the company of priests murder in the way; by consent they commit lewdness (69)."

But woe upon the priests. They will not be spared in the day of judgment. The nation's fate shall be their fate. Among the many corpses found lying beneath the shattered walls of altars and temples, none will present a ghastlier spectacle than those of Israel's priests. "There shall be like people, like priest. I will punish them for their ways and reward them for their doings. For they shall eat and not have enough; They shall commit whoredom and shall not increase because they have left off to take heed to the Lord (4.9.10)"

Well does Thoreau understand that "the most powerful
 force in a people rests not in its wealth, not in its
 military might, not in its law or legislation, not even
 in its throne or government, but that the sovereign, dominating
 influence that makes or mars a nation, resides
 in its moral and religious teachers. Whether they
 wield that influence by voice or by the pen - a na-
 tion's thinkers, morally and religiously, in the pulpit,
 in the press, or on the platform, - are a nation's heart.
 If this influence be diseased, we belie the people!
 If the heart be kept sound, pumping and pulsating
 pure blood through weakened parts and mem-
 bers of the body politic, there is hope, there is reco-
 very, there is life, there is a future." "

But alas there seemed no hope and no future

I.

(1) Expositor vol III. p. 73.

In the fifth chapter, the priests are especially commanded to hearken to the doom about to be pronounced upon them. The time will come, when they will wish to seek God in the proper manner, but they shall not find him; because they have dealt so treacherously against him, they will no longer be his people, nor will Jehovah any more be their God. (5. 6. 7.)

Chapter V.

The Style of Hosea.

"Le Style, c'est l'homme."

True as this trite saying is, it has never found truer application than in the case of this prophet, whose every fibre is so deeply tinged with, and whose soul is penetrated by an intense love not only for Jehovah, but for his people as well; this religious passion is stamped in nearly every sentence. In earnestness and enthusiasm he is excelled by no prophet. It is through these qualities that he has been called *ἡρώδης*, the "furor divinus" has earned for this spiritual man the title madman. (97)

"Hosea is concise and speaks in detached sayings (St. Jerome, quoted by Cheyne, ^{Hebrew} Camb. Edit. p. 33) Sim-
limes The scenes so he filled with such an intense emo-

tion that his voice could not have been clear ^{and} audible.

Filled with such a superabundance of emotion, some of his addresses must have been delivered in a rush and in a state of great confusion and excitement.

He lacks grace and fluency, those literary qualities that mark the writings of his contemporary Amos.

His sentences are clumsily constructed, abrupt and jerky; however this is due to the vehemence and impetuosity of the speaker. The thought does not always follow in logical order. Now we meet one thought slightly touched upon, now the same thought is taken up and dwelt upon more at length, and then in another chapter, where we would least expect the introduction of this thought, it is again made the theme of an address. His transitions are numerous and sudden, his antitheses are unexpected. Rhythmic

and strophic arrangement is entirely missing. He delivers his message as though each sentence bursts with a groan from his soul, and he had need to take breath before he uttered each renewed word. Each verse forms a whole in itself like one heavy toll in a funeral knell!" Hosea like Amos draws upon various scenes for his figures. Fields and flocks, forests, beasts and birds supply the prophet with a number of tranquil and striking similes.

The Lion is here as well as in Amos made the subject of several bold similes and metaphors.

"For I will be unto Ephraim as a lion,
Lion And as a young lion to the house of Judah";
"He shall roar like a lion." 11¹⁰

13-

Leopard: Therefore I will be unto them as a lion;
As a leopard by the way will I observe them.
137

Bear. "I will meet them as a bear that is bereaved of
the whelps.
And I will rent the caul of their heart,
And then will I devour them like a lion." 138

Birds.

Dove. "Ephraim also is like a silly dove, without
heart."
Insects. 7"

Moth "Therefore I will be unto Ephraim as a moth
And to the house of Judah as rottenness" 12.

Carpenter's Chips.

"As for Samaria, the king is cut off.
As a chip on the face of the water" 107.

Trees.

Olive. "His branches shall spread,

Fir. And his beauty shall be as the olive tree,

And his smell as Lebanon." 14⁶

"I, (Ephraim) am like a green fir tree." 14⁸.

Flowers and herbs.

"Their judgment springeth up as

Poppy. Hemlock in the ^{furrows} ~~fields~~ of the field." 10⁴.

"Israel shall grow as the lily,

Lily And cast forth his roots as Lebanon" 14⁵.

Figures from Nature.

"^{he} And (God) shall come unto us as the rain,

Rain As the latter and early rain unto the earth." 6³

Dew "I shall be as dew unto Israel." 14⁵

Harvest Scenes.

"Ephraim is as a heifer that is taught and loveth
to tread out the corn." 10"

"Go to yourself in righteousness; reap in mercy." 10 12

"They shall never be as the corn and frow as the vine;

The scent thereof shall be as the wine of Lebanon." 14 7.

Hunter's bow:

"And it shall come to pass at that day,

That I will break the bow of Israel

In the valley of Jezreel." 15.

Paranomarias with Horse seem to be worn more
frequent than with Horse: (1) סוּרְרִים (2) הוּרְרִים 45

? בִּלְבָל סוּרְרִים 12" נַחֲשׁ נַחֲשׁ 87

נַחֲשׁ נַחֲשׁ " נַחֲשׁ נַחֲשׁ 105

נַחֲשׁ " נַחֲשׁ 115

Chapter VI.

Cult.

Baal Worship.

As in the time of Awoos, formalism had taken the place of true religion. The original meaning of the cult was lost by the hideous number of outward accessories and ceremonies. The picture which Hosea draws of the corrupt cult is all the darker. The tops of the mountains, the home of the "asherah" and "ephod" were the scenes where the vilest heathen and idolatrous sins were freely committed. But, ^{not} only on the tops of the mountains, but also on the plains, in the sunshine and under every green tree, were profligate deeds perpetrated. Wherever the worshipper had an opportunity, sacred pillars and wooden poles were erected around which the vilest acts were committed.

"My people ask counsel of their stick of wood, they
receive advice from their staff" 4¹² "Ephraim hath mul-
tiplied altars to sin, altars shall be unto him to sin." (8¹¹)

"To the Baalim would they sacrifice; to the graven im-
ages would they burn incense. (11)"

The individual sin had now become a national
sin. Everybody delighted in this mode of sacrificing.
Before the time of Hosea, Jehovah was worshipped in
the form of an image but in the course of time the cha-
racter of Jehovah was completely transformed. The
image had lost all associations with God, and was
gradually worshipped solely as an image. With increase
of wealth came a still greater attention to the baseless
cult. "As this fruit increased, he increased his altars,
the better it was with this land, the more he made
(2000) pillars (10¹) Against this Baal worship, pure

and snipfile. Hizea protests against the false importance attached to this stupid nature worship, the prophet directs his pronouncements. Wherein lies the permanent value in stocks and stones? Wherein lies their merit? Is it these that have so manifestly guided Israel through her long and oracular history? Is it the "Ashera" and the "Masséba" that have watched over, clothed and fed Israel? If God can destroy princes, what think ye shall be the fate of these Canaanitish Baalim? If he can dash babies against the rocks, what will he not do with these insignificant objects of adoration? They shall perish and disappear like the claud, chaff, or smoke; They think they can rely on the power exercised by these Baalim, at the time of national calamity, but ah, how awfully they

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are deluding themselves. The time will come, when instead of rendering material aid, these Baalim will be the source of greatest anxiety. "Israel did not know that it was I that gave her corn, wine and oil (the three chief blessings of the land) and multiplied her silver and gold which they prepared for Baal (2⁸) But God will visit upon her the days of the Baalim, wherein she burnt incense to them and decked herself with her earrings and her jewels and she went after her lovers and forgot me, saith the Lord." (2¹³) Note the significant and suggestive phrase, "She forgot me", ah, how powerfully this persistent reflect would be brought home, how regretfully will Israel recall her shameful treatment of God!

We have spoken of the baalim, but a worse form of worship existed side by side with the iniquitous Canaanitish nature worship. To the Baal worship is joined the Calf-worship. Elisha and Elijah had already inveighed against the idol worship as it existed in the northern kingdom. They wielded a powerful influence; they were prophets in their time, who worked zealously towards the attainment of a purer faith just as much as Amos and Hosea did in their time. They kept religion alive in the people and resisted the efforts of the reigning king to substitute Baal and Ashtar in the place of Jehovah. But conditions with the advance of time grew from bad to worse "Thou (Jeroboam) hast done evil above all that were before thee, for thou hast gone and made thee other gods and molten images." (1 Ki. 149)

Again a polemic is thundered forth in the well known passage "How long halt ye between two opinions? If the Lord be God, follow him, but if Baal, then follow him. (1 Ki 18²¹)

If we exclude the spurious passages in Amos (5²⁶ & 8¹⁴) we may say that Hosea was the first of the Old Testament prophets, who condemns in unequalled terms the base and self-worship. To him this cult seemed to forebode more evil than to his predecessor. This fact is easily explained. Amos speaks of the cult in relation to the political and social conditions of the country, while to Hosea the corruption of the cult is inseparable from the corruption of God.

When at one time men will bow down to kiss the calves (13²), and at another adore the little images and swear by them (4¹⁵), when men will go to Bethel and Beth and so on.

at every time will consecrate barlots; when these things are so openly and so freely and frequently practiced, it is evident to what depth this mode of worship had sunk. But it is these very calves that will cause the ultimate ruin of the land. "They calf, O Samaria, has caused thy rejection; mine anger is kindled against them. How long will it be ere they attain to innocency. For from Israel did this (idol) come. The workman made it and it is no god, Yea, splinters shall the calf of Samaria become." 8⁵ 6

The nation that calls the work of its hands a god, (8⁶, 14³) breaks the marriage vow with Jehovah and loves a stranger. ⁽¹⁾ "They sow the wind, They shall reap the whirlwind." ^(8⁷)

The worst thing in connection with this cult was the fact that calf worship and Jehovah worship had united and were indistinguishable. "Israel plays the barlot and Judah offends. They go to Bezael and Bethel
Robertson Smith. Prophecy Book II. p. 176.

worship the calves, and then swear "As Jehovah liveth." (415)
This plainly indicated that the two coalesced. "The
existing syncretism was the confluence of two streams,
a worship of Jehovah, (although among the mass of the people
with somewhat clouded conceptions of his spirituality and
ethereal nature - conceptions which the calf wor-
ship tended to darken still further) - and a nature wor-
ship under the name of Baal, which, running al-
ways as a feeble stream among the people, as their histo-
ry in the wilderness shows, had been re-inforced and in-
creased to a flood by the import of Phœnician idolatry."

Could it not with equal plausibility be said that
this devastating calf-worship originated in Egypt. Egypt
was the land where animal worship was general and more
likely it was that from this country it issued and diffused
for many many decades the cult of Israel.

1. Davidson, Expositor vol. IX. pp 254-255.

Was this calf worship an indication of the fidelity of Israel to her husband? Did she thereby express her appreciation and regard for his love? or was it not just the reverse, a shameful apostasy and base treachery which do-
rall thus displayed towards her God. What had the veneration of her calves to do with true religion or with the proper mode of adoring God? Certainly nothing. The more they worshipped these molten images, the further away from God were they, the greater was their infidelity.

Note the sharp irony and powerful figure expressed by the prophet in the verse "Ephraim is united to idols,

Leave him alone" (417)

As at the time of Balaam, (Judg. 19²²⁻³⁰) (99. 109) have the people corrupted themselves, therefore they will not be let alone. God will cast them away; they shall be wanderers among the nations. (917) They will mourn for these calves for they are

going into exile. (105)

There are no indications discernable in the book which would warrant the statement that Hosea would altogether abolish the sacrificial cult, much as he protests against it. He denounces it only in so far as it is attended by degenerate and adulterous worshippers. If these would understand their true relation to God, if they would know him, if their offerings and oblations would be accompanied by sincerity of purpose and seriousness of thought, it is very questionable, whether Hosea would have iterated and re-iterated with such passionate force and vehemence against the abuse of the ritual and against the calf-worship. (Booth)

Both prophets, as we have seen, would elevate morals to ^{the} primary, and lower ceremony to the secondary rank. Amos would substitute justice and righteousness

ness in place of the cult, Horeb, the mercy and knowledge of God. The exercise of mercy is the supreme element in the cult of Horeb. Jehovah can be pleased not by abundant sacrifice but by an ^{eternal} ~~eternal~~ service, not by adoration of little bulls and the worship of numerous baalim, but by a constant devotion to the principles of right and justice; by the performance, by one fellow Israelite towards the other, of deeds of mercy and kindness.

Chapter VII.

The Theology of Hosea.

God is One: Hosea new-born of impressing us with the absolute unity and oneness of God. This monotheistic conception is not peculiar to Hosea alone. It is evident from the writings of Samuel, that he too was possessed of this belief; but the belief in the absolute unity of God was not as pure and as crystallized as it is in the time of Hosea. The plurality of idols indicated a plurality of deities, first as a number of deities pointed to a number of gods; There is to be but one God, Jehovah, and but one people, Israel. "I am the Lord thy God from the land of Egypt, and no God but me shalt thou know, and there is no savior beside me" (13.4)

Lo've of God. Israel and Jerusalem from one community. This conception is a new thought in the history of prophecy. Quite different was the original idea. Not the people, but the land had special relations with God. In chapters one and two, it is not the people that is accused of apostasy but the land. In chap. 2²⁻¹⁴, it is not again not the people that will be destroyed, but the land, beginning only with the fiftieth verse, there is introduced for the first time the people and henceforth it is no longer the ~~people~~ land that is smitten upon, but invariably the ~~the~~ people Israel.

If we desire to know how it came about, that both the land and Israel were regarded as the spouse of Jehovah, we must remember that "a land or city is the mother of its inhabitants, or x x the stock of a family or clan is personified as the mother of the members of the clan."

(1) For this thought I am indebted to Stade, History of Israel, vol. I, p. 581 or 582.

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The mother is the ideal unity of land and nation, having
for her children the actual members of the nation as they
exist at any particular time.

These introductory remarks were necessary in or-
der to understand better the meaning and context of
Chapters 1 and 2. In these chapters Jehovah is sometimes
represented as the loving husband of Israel, personified,
sometimes as the faithful father, presiding over Israel,
as a number of individual persons. But it is with the
first conception that we are chiefly concerned.

Just as husband and wife are betrothed to each other,
even to remain loyal and faithful, one to the other,
thus is the relation between God and Israel, once entered
upon, sacred and inviolable. He is the loving husband, who
fulfills all the wishes of his affectionate wife. He clothes her,
provides her with nourishment, shelter, watches and

R. Smith P.S. p. 168.

cares for them, He is a God of supreme goodness; He
 delights in love and mercy; He desires acts of love and
 mercy to be exerted between man and man. Love is
 the element that must inspire and forward every action.
 Without love human beings can no more live than could
 the vegetable kingdom without air and sunshine. The
 flower without these elements would prematurely wither
 and perish; so the people that is not imbued with a
 spontaneous love towards one another, will never reach
 a full degree of perfection. God hath no pleasure in their
 sacrifices. He has only contempt for their treacherous
 self-worship. It is the attribute of love in God which
 must be constantly in the mind of man. "I desired
 mercy and not sacrifice, and the knowledge of
 God more than burnt-offerings." (66)

152.
In this sentence the prophet reaches the highest pinnacle
in the realm of ethics. As Amos anticipated or endeavor-
ed to emancipate his people from the bondage of a
heathenish cult, so Hosea in a still greater degree ur-
ged a speedy departure from a mode of worship, to
which the Israelites were completely spellbound. The
ideal religion is the religion of the heart. It knows
no conformity to prescribed rules and regulations, it ex-
tends its beneficent sway over everybody. It is uni-
versal in its nature.

"This is an changing love
Higher than the height above
Deeper than the depth beneath
True and faithful, strong as death."

If God is the God of love he has certainly made
good this claim in many ways, but in none has he

given clearer and more convincing proof of this truth
 than in the manner in which he has watched over the
 entire career of Israel. The prophet goes back to the
 very childhood of the nation, to that period, when love is
 strongest and purest. The love God had for Israel
 was the same as the love, which a husband entertains
 towards his wife, or a mother for her babe. How a mo-
 ther nurses and watches over her babe. How tenderly
 she leans over the cradle, when the child perchance is ill,
 and its body racked with pain. Her love is in descri-
 ble and inexpressible. Some qualities are inexpressible.
 Pure love is one of these. But great as is this mo-
 ther's love for her babe, so much greater, a thousand
 times greater is the love entertained by God towards
 his bride Israel. He knew it in its earliest youth. Al-
 though in patriarchal times he was acquainted with this people (2⁷⁻⁶)

12-1
We refer to the example of Jacob, who strove in the womb to win the birthright and when grown, fought successfully with the angel and received from him the desired blessing. He found Israel at Bethel. God made himself known to Jacob twice in Bethel; (a) on his trip to Haran, when he saw the vision of the ladder (Gen. 28¹⁰⁻²²) (b) when God spoke with him and gave him the name Israel. (Gen 35⁶⁻¹⁰)

"When Israel was a child then I loved him and called my son out of Egypt. (11¹) Patiently and tenderly as a loving father, he taught Ephraim to walk, taking them by their arms (11³) He is the tender husbandman who raises the yoke on their jaws and gently gives them food. (11⁴) He found Israel like grapes in the wilderness, like the first fruits of an early fig tree, he saw the fathers. (9¹⁰) He knew Israel in the wilderness, in the land of great drought. (13⁵)

There was nothing miraculous in the history of Israel. It was quite natural that the people should emerge safely from all stages of oppression and disaster. It was not the result of mere chance that Israel survived the trials at the time of the Exodus, and went forth, a strong and mighty people. During their long and tragic history God has never for one day withheld his love and affection from his people Israel. How had Israel appreciated these repeated and signal manifestations of his power? Did she respond with that full measure of affection which God merited from her? No. Shamefully she abused the privileges reposed in her. God loved them exceedingly (11¹⁻⁴) they disregarded him and ignore his law (4¹²) God redeemed them, they lie and steal (4¹) God is merciful and long suffering, they are obstinate and incorrigible. (4¹⁷) God desires over

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and cosmos, there is only disorder and chaos (7^{1-6, 14})

God desires his worship, they adore a calf which a workman hath made. (8⁶) God desires justice and equity, there is only oppression and unfairness (12²) God desired to instruct and strengthen their arms; they devised evil against him (4¹⁵) God desires a pure cult, they went to Baal-Per, and separated themselves unto that shame. (9¹⁰)

God desired an appeal to his assistance, they delight in international consultations. God desires pure leaders and teachers, none have sunk to a lower level of morals than the priests of Israel. Because of this awful apostasy hath the Lord a quarrel with the inhabitants of the land, "because there is no truth, nor kindness, nor knowledge of God in the land; only perjury and murder, theft and adultery (4¹) (transgressions of all the commandments)

Blood toucheth blood, therefore shall the land mourn,
and every one that dwelleth therein shall languish.
The destruction shall extend not only to man, but even
the animals shall be included in the sweeping punish-
ment; even the beasts of the field, and the fowls of the
heaven and the fishes of the sea shall be taken away (43)

But so great is God's love, so confident is He
in the efficacy of His atonement that despite Israel's in describable
immorality, he can not entirely forsake her with whom
he entered into relations of mutual obligation.

"How am I to give thee up, O Ephraim

How am I to let thee go, O Israel?

How am^I to give thee up?

Am I to make an Admah of thee - a Jebusim?

My heart is turned upon me

My compassions begin to fail

I will not perform the fierceness of mine anger
For I am God and not man

The Holy One in the midst of thee.

Yet I come not to consume. (118-9)

This passage ^{one} of the sublimest, if not the
sublimest in the entire book of Hosea gives us a
glimpse of the inestimable love, the inexhaustible
affection God had for his people.

God is also a God of Power.

He can plant and destroy. He can uproot and tear
down. Like a lion he will tear the house of Judah
and there is none that can hinder him. (5¹⁴)

"Like a lion will God be to Israel, as a leopard and
a bear. He will devour them" (137⁸) Though the people
bear children and bring them up, even then will God ma-
ke them childless. He will give them a miscarrying

womb and dry breast (9^{12.11}) He will send a fire
upon all the cities and it shall devour the palaces there
of (8¹⁴) He gave Israel at one time (Jeroboam and
succeeding dynasties) and took him away again in his
wrath (13¹¹) Even from the grave would he ransom them
his dearest child, from death would he redeem it.

"O Death I will be Thy plagues

O Grave I will be Thy destruction. (13¹⁴)

He feared them and slewed them and sent his judgments
as the light that goeth forth (6⁵)

Jehovah is an Omniscient God.

He knows Ephraim intimately, the sins of Israel,
the wickedness of Samaria are laid open before him (5^{37.2})

He is a physician that can effect a wonder-
ful cure upon diseased Israel. "He hath torn and he will
heal us, he hath smitten and he will bind us up. (6¹)

When I would have healed Israel, then the iniquity of Ephra-
im is discovered (7¹) Israel knew not that it was I
that healed them. (8³) God will heal their backslid-
ing, he will love them freely. (14⁴)

Explanation of the term רַחֲמִים. The central point in the
^{with a history}
(theology) of Korea is found in the famous passage "I desire
mercy and not sacrifice; the knowledge of God more than
burnt offerings." The English word mercy is a poor trans-
lation for the Hebrew term רַחֲמִים; רַחֲמִים does not mean
mercy in the ordinary acceptance of that word. The
word mercy very often carries with it the sense of chari-
ty and toleration, exercised towards one who otherwise
deserves punishment. The meaning the prophet wishes
to convey is a much wider one. רַחֲמִים means loving
love; a love to God, shown by selfful love to man

in ordinary conduct and daily life. (e.g. Gen. 24⁴⁹

וְעַתָּה אֶם - יִשְׁכַּם עִיִּים and now if you will deal

חַסֵּד וְאֶמֶת kindly and truly (with my master)

the meaning is further evident from Jeremiah:

חַסֵּד יְעֻזְרִי, the kindness of Thy youth and

אֶהְבֶּתָּ פְלִילֵי־יָיִךְ the love of thy espousals" (Jer 22)

חַסֵּד means then the absolute, undivided love to God, devoid of all worldly sense. The love shown to God must be free and spontaneous, as spontaneous as the love felt and shown by a mother for her firstborn.

Explanation of the term יְדֹתָּהּ Knowledge of God. On this important phrase, upon which the prophet dwells over and over again, Cheyne it is strange, has but a meagre note. (Horn. C. S.) For whatever little information we received, we are indebted

to G. A. Smith who devotes a brief chapter to the elucidation of this term. Before obtaining the meaning of the word

יָדָע, knowledge, we must know what the verb

יָדָע denotes. This can best be learned from a

passage in Job (19¹³) where the friends of Job (יָדָעוּ))

are those that know him; they had regard and were

familiar with him; in another passage ch. 19²⁵, Job

says יָדָעְתִּי כִּי יִשְׁלֵמִי "I know that my redeemer liveth." In I Samuel, 2¹² we read this verse:

יָדָעוּ אֲבָנִים יָדָעוּ בָּנֵי אֱלִי יָדָעוּ בָנֵי בְּעִיָּה

The sons of Eli; the sons of Bechiah (worthless men)

they knew not the Lord. יָדָע is to know the difference

between right and wrong, good and evil; not a physical

one, not even a spiritual but an intellectual know-

ledge. It is to know the love of God, his personal, spe-

cial dealings with his people, to be familiar with

his character and purpose, to acquire a deeper apprehension of his affection and faithfulness, of his power in nature and history. To all this Israel was blind and deaf. She did not know, did not understand, hence could not love God.

"They have not known the Lord (54) ;

"My people are destroyed for lack of knowledge."
 "There is no knowledge of God in the land." (46.) 41

"My people do not understand" 414

"They have forgotten the Throne of God" 46.

"They forgot me." 136

Such passages as these amply prove why Hosea emphasized this subject so repeatedly -

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Chapter VIII .

The Eschatology of Hosea.

Israel has sinned; it has barely requited God's love; it has rebelliously transgressed, while it knew of impending visitation; it has shamefully ignored and spurned the moral instruction of his law and the message of his prophet; it has shared the wickedness of the priests and persisted in its stupid cult. The spirit of whoredom is in its midst (54) Its goodness is as fleeting and as evanescent as the morning cloud (133) It has sown the wind and it shall reap the whirlwind; it hath no stalk, the bow shall yield no meal; if so be it yield, the strangers shall swallow it up (87) Under these circumstances, a return to God seems almost impossible. The nation that knels before and kisses idols made by

their own artisans has passed into a state where it seems beyond redemption.

Entirely give up and cast aside his chosen people can not be. It is man that has sinned; it is God that will punish. It is the loving father, not the immovable judge, that will ^{inflict} the blow. He will not entirely let Israel go for He is God and not man, the Holy one in the midst of his people. (11, 9)

This sublime verse embodies the conception of God's inexhaustible love. He must strike, it is true, but he will strike tenderly; he will shatter, but not completely. His punishment will be punitive, but none the less restorative.

Through the most sweeping denunciations there is discernable a glimmer of hope. If we ask why what means Hosea would bring about a change

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we find the answer in this little word return. Return to the Lord, O Israel, return. This is the message, this the exhortation so frequently uttered by the prophet. The restoration lies with you, with a change of your inner self, with a change of your conception of God.

There is nothing supernatural about this philosophy of repentance; it is perfectly human; it is (only) practical if only the people would understand and know. "To Hezekiah, repentance is no mere change in the direction of one's self, a retracing of one's footsteps, a confession and acknowledgment of what one has abandoned. It is a coming back and a coming home to God."

"Come let us return to the Lord and he will heal us.

He hath smitten and he will bind us up.

After two days unto the vision us.

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In the third day he will raise ^{us} up" (6¹²)

"Love for your selves righteousness;
Then shall ye reap the fruit of God's love.

Break up the fallow ground,
For it is time to seek Jehovah" (10¹²)

Just as the adulterous wife will repent and become again truly affianced to her expectant husband, so will God, lovingly take back the people that have become estranged from him. Long and trying will be the ordeal to which the wife or the nation will have to submit. But after many days she will be cleansed and return to her husband; she will then call him no more "Baali", my master, but "Ishi", my husband; the meaning of the names of her children will be

reversed. 'Lo-ruchama', the unloving one, will be
 "Ruchama, the Pities one, for God will then again
 have mercy. 'Lo-ammi' Not my people' will be
 turned in to 'Ammi' My people. The valley of
 Achor (Josh 7²⁴) (sorrow, affliction) will be changed into a
 door of hope (2¹⁵) Israel will be the faithful wife, and
 faithful mother and Jehovah, the affectionate father
 and steadfast husband. She will then be conscious of
 her wisdom and chastity, and ascribe whatever gift she
 receives, no more to her lovers, but to God, to whom
 she will now swear eternal allegiance. She will
 no longer place faith in Assyria and Egypt, in her
 fortresses and palaces, in her calms and in ages, nor
 ride any more upon horses (14³) She will recall the God
 who had so signally displayed his fidelity to the nation.
 Penitently, with words of love on her lips, she will

return to the Lord (14²)

To bring about this radical conversion, the people must be destroyed. Nothing but a complete overthrow of the people, princes and priests will save. "It was a fatality which God himself could not help in. Only death and hell remained. Let them then, have their way! Samaria must expiate her guilt in the worst horror of war."

Assyria to whom the gold and silver had been transported; Assyria, whom she, like a widow has visited; Assyria to whom she has repeatedly paid homage and tribute, This very Assyria will be the tool selected by God, to inflict punishment.

"An East wind shall come,
A wind of Jehovah rising from the wilderness,
And this Spring shall become dry;

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And his fountain be parched.

He shall strip the treasury of all its precious jewels.

Samaria must bear the guilt,

For she hath rebelled against the Lord. (13th, 14th)

So sweeping will be the storm, so thorough the cleansing that not even a trace or vestige of the former immorality will be discoverable, when the clouds will have lifted. The duration of this transition period, the time spent in the land of captivity is not stated - Hosea as Amos overlooks this point altogether; but more definite information can be obtained from the verse "For the children of Israel shall abide many days without a king and without a prince, without a sacrifice, without an image, without an ephod, and without a graven image; afterward shall the children of Israel return and seek the Lord, their God, and David their king; and they shall

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Fear the Lord and his goodness in the latter days. (34.5)

Restored from exile, there will exist a time of universal peace and prosperity. As the verses just quoted indicate, the former cult will have completely disappeared. Its nature worship gone, the idols, bulls, and images are sunk into the sea of oblivion. Its political policy is changed. There will be a new era but the old king, a new nation, but the old God. United shall all classes be, living together in harmony and concord. United shall both kingdoms be, under one ruler (1") The pristine Davidian glory will once again flourish. The covenant now entered upon, shall extend not only to the people, but even the wild ^{and domestic} animals will be at peace with ^{one} another and with the people (2¹⁵⁻²²)

The closing chapter contains a dialogue
between the purified people and the Happy Father.
In language as straightforward as it is touching, there
is described the long, long expected reconciliation.

The opening verses (1-4) anticipate the early return
of the people; in fact the prophet takes this return
already for granted. The following verses (5-9) portray
the blessings of heaven and earth that God in His in-
finite mercy will shower upon the penitent people.

The prophet then closes this monumental book
with the following magnificent dialogue:

God speaks: I will heal their backsliding; I will love them freely:

For mine anger is turned away from them;

I will be as the dew unto Israel.

He shall blossom as the lily,

And strike his roots deep as Lebanon.

The prophet speaks: They shall return and dwell in his shadow
They shall live well; watered as a garden.

Till they flourish like the vine.

And be fragrant like the wine of Lebanon."

God says: Ephraim, what ties be to do any more with idols?

I have spoken for thee and I will look after thee.

I am like an ever-green for thee.

From me is thy fruit found."

Thus ends this beautiful and pathetic prophecy. The magnanimity of soul, the magnanimity of heart displayed from beginning to end, are forever a source of the noblest inspiration. Deveredly God assigns him a superior, nay a supreme rank in the list of prophets, and pays him a lofty tribute in the closing sentences of this

Chapter on Hosea. In Wahrheit nimmt dieser letzte Prophet, den das untergehende Israel hervorbrachte, neben uns aber Amos die erste Stelle in der Prophetie ein.

Seine Nachfolger haben ihn wohl ergänzt, aber nicht überboten. Denn wo ihr Gesichtskreis weiter, ihre Anschauungen grossartiger und ihre Gedanken abgeklärter erscheinen, erreichen sie doch nicht die Reinheit und die Unmittelbarkeit Hoseas."

As the writer concludes this study with a chapter containing a comparative summary of the teachings of the two prophets, he begs leave to give expression to but one or two thoughts. Sometimes, in this reading, it seemed that it was trying and human power to speak in tones as tender and sympathetic, to plead

in language as strong and passionate as did these men that spoke twenty-six centuries ago. But after having read and re-read the prophets, he feels that there is more eloquence in tone of voice and the proper expression of the finer emotions, than in elegance of diction or fluency of speech. After having obtained a faint glimpse into the inner life of these men, he is convinced that the dream is a reality after all, that the divine element, exists, lives and speaks in human form, in man. This thought has lastingly impressed itself upon the mind of the writer, and grateful is he to the God of Hosea and the God of Amos that he has been permitted to write for this thesis, upon a subject, at once so interesting and inspiring.

Chapter I

Part III.

Chapter I

Summary. Points of Contrast.

In conclusion let us, as succinctly as possible, summarize the points of contrast of the chapters upon which we have written.

Biographical and Personal Notes.

Amos.

Hosea.

A native of the North.

a native of the South.

He was a shepherd and received
his message when feeding the flock.

learned his message in the
bitter school of experience.

His home was the world.

The paternal roof.

Speaks from without inwards.

From within on wards.

Insusceptible to personal grief.

Deeply affected by misery.

A comparatively stranger.

an intense patriot.

broad.

deep.

International.

national.

Amos

appeals to the intellect.

Conveys his thundering rebukes.

regards Israel as a sinful nation

Derives his knowledge from the

Movements of the Nations.

In intellect

delivers his message and returns

to private life.

Style.

Text systematic.

displays ease and fluency.

Vigorous and forcible.

Speaks in striking sentences

Hosea

to the heart.

soothes & calms by

gentle admonitions.

as a moral individual,

From the actions

of his wife.

Emotion.

Hosea's message occu-

pied his entire life.

A collection of fragments.

Shows labor & effort.

Plain & broken.

Refs and anal-

Quero. Style (continued)

Three

Simple and clear.

Vague and confused

Even refrain and rhyme.

anti thesis and contrast.

calm and deliberate.

Impetuous and impulsive.

Cult.

{ Christism is social immorality

Cult

{ ignores calf worship

Object of his polemics

{ Considers cult from the

From the view of

{ standpoint of social justice

divine love

upbraids ^{just} priests & merchants

Preaches all classes

abolishes cult as to gods

To be a host for the ^{divine} worship.

Theology.

{ God speaks. Let yisska roll like water. I desire mercy & not sacrifice }
{ and righteousness like a precious stone. The knowledge of God more than offering. }

preaches morals

Religion

Amos

Theology (continued)

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Hosea

⁹
Bases religion on morality

"morality upon religion"

{ Announces an imperious judge
and a stern accuser

{ a loving father and
an affectionate spouse

God says "Seek ye me & live"

Knows your father & return

"Come back

{ Return for a loving father
is waiting to embrace you

{ God of hosts, of Ammon & Moab
Egypt, Ethiopian

God of Israel

universal

national

Eschatology.

{ Has no means of atonement

{ Portrays a magnifi-

{ Give simple justice

{ Out philosophy of repentance

Destroy to destroy

destroy to regenerate

Chapter II.

Points of Contrast

That Hosea was acquainted with the writings of his predecessor and contemporary is evident from a comparison of the following passages

Amos		Hosea
2 ⁵	will	8 ¹⁴
5 ⁵		10 ⁵
4 ⁴		4 ¹⁵ , 8 ¹¹ , 9 ¹⁰ , 12 ¹²
8 ⁵		12 ¹³⁻⁹

Both were unaffiliated with prophetic schools

- " " religious teachers in the highest sense of the term
- " " uncompromising and unyielding in their demands.
- " " men of the times, thoroughly in touch with the conditions, social, civil, and political
- " " men, essentially self primarily pointing

out the needs of this generation.

Both men were intensely in earnest, and devoted heart and soul to their mission.

Both make frequent allusions to the early history of Israel

- " mirror prevailing customs and ideas with admirable force & historic faithfulness.
- " one-sided and paint the picture in somber colors only,
- " place the moral above the ceremonial element
the ethical above the sacrificial.
- " see in Assyria the instrument of executing Divine
Judgment.

Similar as is their mission, the manner in which they bring home the message is different. In the divine economy of history one man is chosen to teach humanity one side of the truth, another man is

selected to herald another. Justice alone would be one sided. Love alone would be one sided. Upon the justice of one, exalted as is this quality, religion could not endure. Upon the love of the other, indispensable as is this virtue, society could not rest. The two elements are not contradictory but complementary to each other. By combining the two, we obtain the highest and grandest philosophy of God.

These are the fundamental and essential attributes, the absence of either of which would render a Gottesanschauung and Gotteserkenntniss deficient.

These two elements outlived and outlasted the time in which they were uttered. Taught with exceptional clearness by these two prophets, they are the permanent contributions to the store house of prophetic teaching. History sealed,

Conscience confirms the veracity of their sublime ideas and ideals. These ideals of which Amos & Hosea dreamed are our ideals. The brilliant, prophetic visions, as yet unrealized, shall be our visions.

They spoke in language more universal than they supposed. They dreamed dreams truer than they thought. At this late day, twenty five centuries after these prophets spoke, we are still aspiring to the ideals, first clearly enunciated by Amos & Hosea.

Through the generations that have passed, and through the ages that will follow this generation, there has run - and will run the purpose of enthroning the God of Amos, the God of justice, - and the God of Hosea, the God of love in the heart of every man.

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