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THE
THEOLOGY OF ISAIAH BEN AMOZ

CHS.I-39

GRADUATION THESIS.

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PREFACE.

The guiding principle in this effort was to bring out forcefully the leading, undeniable ideas and doctrines of Isaiah ben Amoz. With this in view I divided the work into three parts:- first, as introductory, a few necessary biographical considerations, and then a determination of the Isaianic portions of chs. 1-39. Having now a more or less true basis upon which to work, I proceeded to show what Isaiah had in common with his immediate predecessors, Amos and Hosea. This I embodied in the second division.

To this latter, I appended the Messianic Prophecies - Pictures of the Future, Zukunfts[~]bilder, - with their corollary of the Inviolability of Zion. The "Pictures" are considered by almost all critics and authorities to be either of secondary importance to the prophet, or - and this seems to be the trend of modern, rather of the latest thought, - that they are totally non-Isaianic. But this as well as the "Inviolability

PREFACE II

will be discussed in the text proper. The reason I appended them to the chapter treating of Isaiah in general was, that under the influence of my readings, I am inclined to doubt their genuineness and so in keeping with my aim, not to include them with the leading, undeniable ideas of the prophet.

Having now a general background, and having seen what Isaiah had in common with Amos and Hosea, I advanced to the last stage of setting forth his peculiar conceptions. Here I placed the idea of the Majesty of JHVH, and the key-note of his career-Faith.

In the course of this development errors may be found and wrong interpretations met with; these, however, are due to lack of ability and not of earnestness. My thanks are due to Dr. Philipson for suggesting the subject and for general aid and advice; to Dr. Battenwieser for active interest and stimulating suggestions. The following pages will testify to the

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debt I owe the authorities I have consulted.

April 7th. 1902 Cincinnati O.

Th. Mayer

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CHAPTER I:

A.-ISAIAH'S LIFE.

Isaiah was born in the first half of the eighth century B.C.E. To all appearances his whole life was spent in Jerusalem. There are traditions - but nothing more - stating that he was of royal descent. Unfounded, as these may be on any facts, still from the prophecies the thought is suggested again and again that Isaiah attained and maintained a position of greatest respect and fear among the inhabitants of Jerusalem (cf. 3;22v16;8v2;7). He was married (8v3), had at least two children (7v3;8v3;8v18) to whom, after the fashion of Hosea (Hos.ch.I etc.), he gave symbolic names.

As a prophet, Isaiah himself tells us that he received his Call in the year that Uzziah, king of Judah died (c.6v1). This was in 740. It would seem that he was very active publicly, when great political events were transpiring, for his most powerful deliverances are con-

nected with the Syro-Ephraimitic War (734); the Fall of Samaria (722); the Fall of Asdod (711) and consequent fruitlessness of an alliance with Egypt or Ethiopia; finally the "Alliance with Egypt" (704-701).

During the intervals of his public activity the prophet betook himself to a circle of intimate friends and followers, of which he was, to be sure, the leader. This was a holy, faithful community in which he saw the germ of the future people (8v16-18). For as confident as Isaiah was that the "Judgement" would destroy the nation, so confident was he that a "Remnant" would remain (7v3).

This public and private career extends to the very last years of the eighth century. In 701, the year of Sennacherib's siege of Jerusalem, the last and surely genuine prophecy falls: ch. 22v1-5, 12-14 (perhaps also sections of ch. I). After this we know nothing of the seer.

B:- BOOK OF ISAIAH:

I)- PARTS TO BE REJECTED IN CHS.1-39.

In the original, standard literature of this latter day one need but delve out the books bearing the name of the particular author to be studied, go through his text carefully, classify his ideas and the result, -the life-thought of the writer. In regard to the literature of the ancients, modern criticism with its scientific methods has shown that 'Homer covers a multitude of Homers', and that the contents of a volume do not belong, as a whole, to the author to whom they are ascribed.

In attempting, therefore, to set forth the ideas of any writer of the days of yore, it is a vital necessity to put aside what has come to be regarded as not belonging to him. They who were pioneers in this work had to possess courage as well as knowledge; courage to express the conclusions of their honest, painstaking research in the hear-

ing of the prejudiced plebs; knowledge to defend their ear-
nest convictions.

With these thoughts in mind, we cannot but
admire the wonderful investigations of, and the results at-
tained by modern scholars in the Bible generally, in the
Book of Isaiah in particular. For of this latter the obser-
vation has been made;- " Nächst den mittleren Büchern des
Pentateuchs ist ~~es~~ kein altestamentliches Buch, welches, als
Ganzes betrachtet, einen so chaotischen Eindruck hervorruft
als Jesaia I-39." (1).

In the following treatment of the composi-
tion of the Book of Isaiah, we limit ourselves to chs.1-39,
if for no other reason than the bare fact that your honor-
able Faculty accepted the subject of this thesis, thus pre-
cluding the idea of any consideration of Isaiah chs.40-66
in connection with the theology of Isaiah I, or ben Amoz.
(1)cf/Z.A.T.W.:C.H.Cornill.(1884 p.83f).

We have studied carefully the discussions of some of the critics, especially Marti(1), Cheyne(2) and Duhm(3); and the result is that we reject as non-Isianic:-

a))- Is.10v15-34 (cf. Du.p.77f;Mar.p.105f;Che.Int.p.52)

because in 15-19 we have a bad mixture of metaphors and Isianic imitations. In v.21 אֱלֹהֵינוּ is not spoken of as the prophet's son as in ch.7v3. In v.20 יְהוָה does not refer to God, whereas Isaiah calls God, "The Smiter" (cf.9v12 and the implication of the refrain of 5v25; 9v11;etc.). 10v27b.-32 may be Isianic picturing the oncoming of the enemy(cf.Mich.1v10-15)

b)- Ch.11v10-16 (cf.Che.Int.p.59f; Du.p.85f;Mar.p.114)

Only historically considered, two prominent ideas in this prove it to be non-Isianic,viz:- the gathering of the captives, and the bad blunder in regard to the relations of Judah and Ephraim. Isaiah never knew a Judah that was strong

(1)Marti's Kurzer Hand-Commentar

(2)Cheyne's Introd. to the Book of Isaiah;Proph.of Is;Polych

(3)Duhm'sHand-Kommentar;Jesaja.

enough to oppress Ephraim; rather the exact reverse would come nearer the truth (cf ch.7)

c)-Ch.12. It is generally admitted to be a non-Isa^{ic} anic Psalm appended to the first collection of the prophet's writings (1-11) by late editors.

d)-Excepting men of the Delitzsch type we find that all the authorities consulted agree as to the non-Is. authorship of ch.13v.1, 14v23(1). It speaks of the return from Babylon; the great power of the Medes. It is improbable that Isaiah knew of the latter. The return of the exiles with foreign proselytes, is on its face late. In ch.13v6, "The Day" is described as Babylon's Day not Israel's as with Isaiah. In general, 'from historical, theological and linguistic considerations' this section must be

(1)cf. Che.Int.p.67f where a thorough review of all the principle arguments pro and con is given. cf.also C Piepenbring Theol. of the O.T. p.3; A.F.Kirkpatrick Doct.Proph.p.148f.

pronounced non-Is.*

e)-Ch.14v24-27.Cheyne (Int.p.79f and Polych.p.22)

and Duhm (H.K.p.99f) say that this is ^aIsianic. Cheyne strikes one as being not quite so positive here and Duhm is, to say the least, very peculiar in his various interpretations of the idea of universalism in this as compared with other passages. Marti (K.H.O. p.129) seems to be more logical in his arguments, and his conclusion, therefore, that this is non-Is., a correct one. In brief he says that 'it is not genuine because it makes JHVH'S plan a world-Judgement and not salvation. Anything similar to this in ^bIsianic parts cannot be found; this bespeaks rather the negligence of the compiler and late editors than a proof against Isianic authorship. According to Isaiah JHVH'S plan is salvation (cf.ch.8v.17); and the judgement that is to fall is for Judah and Israel(10v.6& 22v.11); not for the nations.' Stade's theory that this is a

cento of Isianic phrases is well brought in the case of v.27(1).

As in the case of this last, so in regard to 14v28-32 Cheyne's position is not a firm one in the support of the Isianic authorship (Int.p.82). Marti agrees essentially with Duhm when the latter says (H.K.p.101): "Dagegen wird in der nach-exilischen Zeit, besonders auch von Tritojesaia, das Volk als ~~+~~ und Zion als specialle Schöpfung des Welt-herrschers bezeichnet (z.B. 6.66)."

Ch.15v.1-16v.14. All agree that Isaiah did not write this (Che.Int.p.83f; Mart.p.140; Du.p.102f.); that it is an old poem, an elegy on the downfall of Moab. It is found also- though in a somewhat altered state- in Jer.ch.48. Some would have it that Isaiah adopted this among his writings. This does not appeal to us. Noteworthy it is that there is

(1) Z.A.T.W. 1883 pp.16f.

not mentioned once, throughout the whole of this poem, the name of God(13&14 of ch.16 do not belong to the poem proper)

h)- Ch.17v.12-14. The opinions on these three verses vary to such a great extent, that it is exceedingly difficult to form any sure decision. As one reads this short piece, it seems to possess all the majestic grandeur of an Isaiah. Yet insofar as it agrees in its universalism with 14v.24-27 it is non-Is. In regard to this point Duhm, who looks upon it as genuine, says(H.K.p.113): "Die vielen Völker waren wirklich im Heer Assurs und haben mit der Theologie Jesaias nichts zu thun." Marti (K.H.C.p.146f.) argues pointedly against the positions of Duhm and Cheyne, and perhaps he is correct in making it a post-exilic 'comforting' close to the harsh Judgement pronounced in the preceding verses 1-11.

i)-Ch.19 (Mar.p.155f; Che Int.p.99f.; Du.p.116

The first two authorities sum up the arguments against Isi-

anic authorship very clearly. Thus the verbosity (especially marked in the use of אֲנִי), the lack of any reference in verses 1-16 to Judah, the expression 'JHVH'S journey to Egypt', the favorable attitude towards sacrifices etc.: all show that the chapter is thoroughly out of sympathy with the ideas of the prophet. As Duhm puts it:- "In der That ist kaum ein Stück im ganzen Buch so "unecht" wie v.16ff.; Jesaia müsste gradezu seine sonstigen Weissagungen verleugnet haben wenn er, im hohen Alter, diese Verse geschrieben hätte,..."

j)-Ch.21v.1-17 (Mar.161f.; Du.126f.; Che.Int.p.

125) Cheyne in the course of his discussion, proving this to be non-Is., says that "the author is at present only in the initial stage of prophecy, as one who would become a prophet he "stations a watcher" (v.6) or seer; i.e. by an effort of the will he places himself under the influence of the prophe-

tic impulse. He lives in Babylon. The style is ambiguous, not forceful and clear cut like Isaiah's." In v.11&12 we have Aramaisms. In general we would conclude with Marti(168) that Isaiah adopted no foreign oracles (cf. supra p.8 par.g).

k)- Ch.23v.1-8 This Oracle concerning Tyre is non-Is. Both Duhm (H.K.p.142) and Marti (K.H.C.180) contend that the historical situation is not that of Isaiah's time.- Cheyne (Int.p.138), though differing from these two in his arguments, agrees as to its non-genuineness. Cornill(1) is of the same opinion, in making it contemporaneous with Ezek.chs. 26-28.

l)-Chs.24-27. Of this section Duhm says(149) "Es gilt allgemein als einheitlich und als unecht. In der That, könnte Jesaia ebenso gut das Buch Daniel geschrieben haben, wie diese Schrift." Marti (p.182) and Cheyne(Int.145)

(1)Z.A.T.W. 1884 p.98f.(note 3).

virtually agree with Duhm in arguing from 'the forms of representation, the ideas and ideals, and the social and religious circumstances described in the prophecy. ' (1)

The picture contained in these four chapters is chiefly that of a great world Judgement(2) and of its happy consequences for those who escape, especially in Israel. It is eschatological, therefore, agreeing with the sentiments of the late prophecies of this sort: e.g. the physical convulsion of the world (24v.1& 18-20;); all nations wending their way to Mt. Zion for the coronation(3); the awakening of the dead (26v.19). Then such ideas and ideals as mankind, at large had broken a divine law (24v.5); the hosts of heaven(high ones)(4) equal to angelic patrons of nations;

(1)cf.also Z.A.T.W. Smend: 1884 p.161ff.

(2)cf.supra p.7 par.3 on world Judgement.

(3)cf.Z.A.T.W. Smend: 1884 p.176f.

(4)cf. Du. H.K. p.154.

the visible enthronement of Israel's King on Mt.Zion(24v.23)
abolition of death (25v.8a)(1); the resurrection of individual Israelites (26v.19) etc.:all these place this little book, even beyond Exilic times, in the Persian Period(2).

m)-Ch.28v.23-29 Some critics take this as having been delivered privately by Isaiah, to his immediate following. Duhm thinks that 'Isaiah put this later to ch.23 and regards it as having been given in a quiet time:between 711 and 705.' Though it may be Isianic it is well nigh impossible to imagine that the prophet put it in its present position. The opinion both of Marti and Cheyne that it is one of the oft-recurring "comforting editorial additions" seems highly probable. Why it is looked upon as such, and in fact the general position on this subject of "additions" will be brought out clearly, it is hoped, in the second half of

(1) cf. Du.H.K.p.158

(2) All authorities except Delitzsch agree as to its being non Is.

the next chapter.

n)-Ch.29v.16-24 This is also late (Du.p.189; Mar.p.218; Che.Int.p.191). for Isaiah 'did not carry on theological discussions with his opponents; he simply calls them rebels (cf.ch.30v.1). The figure of the "Potter" is first met with in Deutero-Isaiah'.

o)-Ch.30v.18-26 Here 'destruction is the cause for mercy whereas for Isaiah the Judgement is the consequence of the godlessness and not the ground for compassion(cf.Judgement in the following chapter). The term *נִפְּץ* in connection with JHVH is distinctly non-Is. 30v.19 is in violent opposition to ch.Iv.15.(cf. Cult in second chapter).In 30v.25-26 the Day of JHVH is not that of Isaiah's.(Du.p.189; Mar.p.224; Che.Int.p.197).

p)-Ch.30v.27-33 Duhm (H.K.p.201) says:"Diese Weissagung ist bestimmt für die Gläubigen und ist darum mehr

Gedicht als Rede....." But besides the strange terms שמיהן and מצור ישראל as also the joy in celebrating the Feasts, come the decisive words of Marti (K.H.C.p.201): " Nach Jesaja war Jahwe weit davon entfernt, einen grimmigen Hass gegen die Völker, und nichts als Huld und Gunst gegen die Juden zu haben." (cf. also Che.Int.p.199).

q)-Ch.33 (Du.p.215f; Mar.p.242; Che.Int.p.162f)

The first two simply assert the lateness of this apocalyptic poem and discuss its date. Cheyne enters into a detailed analysis and in the spirit of almost all the critics proves conclusively that from historical, linguistic and religious-theological considerations, it is non-Is.(1).

r)-Chs.34 and 35 are generally conceded to be non-Is. All critics and authorities consulted set these two chapters aside and attempt to determine the actual date of

)
(1) cf. also Z.A.T.W. Stade: 1884 p.256ff.

their composition. This latter does not concern us here.

s)-Chg.36-39 (cf. Mar.p.267; Che.Int.212-237; Du.p.234)

To attempt a rehearsal of the long discussions upon this "Narrative Appendix", would result in carrying this rapid survey of 'sections to be rejected', far beyond all proper limits.

Suffice it to say that this section is paralleled in

IIKings ch.18v.13- ch.20v.19 and as has been generally ob-

served, the latter seems to contain a much better preserved

account. The principal point is that chs.36-39 will not be

considered in the presentation of Isaiah's Theology.

To round out this hurried review of the opinions of the various authorities, we would conclude this chapter with a broad constructive sketch of the contents of the genuine parts of chs.I-39.

B:--BOOK OF ISAIAH;

2)-CONTENTS OF GENUINE PARTS CHS.I-39.

740-735)-- The earliest prophecies of Isaiah are words of the preacher threatening the nobles, the plebs, the women and all Israel and Judah with destruction. The Majesty of God will triumph over everything; to the last degree of the Judgement is His Arm outstretched. But now comes a crisis.

734)----- From the North march forth Aram and Samaria, leagued to effect the subjugation of Judah. Ahaz is determined to buy Assyria's help, to sell Judah's independence. He is looking at the fortifications of Jerusalem, when Isaiah with his son of promise steps up to him and bids him not fear the enemy. He should simply keep quiet, make no alliances; but fear God and trust in Him. Then all would be well.

734)----- To assure the king that God would preserve Judah from the attack of "those two stumps of smoking firebrands" Isaiah uttered the "God-with-us" prophecy. To make the nation perceive the vanity of fearing merely men, the prophet published the divinely appointed doom of Aram and Samaria in the words "בְּחֶרֶץ שְׁלֹשׁ קִשְׁטִים".

But as ardently as the prophet spoke, in just such proportion was realized the awful truth contained in his Call: "Hear ye but understand not; see ye, but perceive not." God will show that He has sent a true word by His prophet; He will make those two smoking, sputtering firebrands to a swift spoil and speedy prey in Assyria's hands; but woe to Judah, for inasmuch as she believed not in JHVH, even "she will not remain."

722)----- After this signal failure, Isaiah retires from before the godless nation only to come forward later to give a warning note from the fall of Samaria

711)----- and then from the fall of Asdod. Like the surrounding petty states, Judah was chafing under the Assyrian yoke which she had put on her own neck, and seemed ready to grasp at any opportunity bringing her relief. The exiles of Egypt, the captives of Ethiopia could never help her. Isaiah knew that to break with Assyria meant total annihilation and therefore cried heart and soul against any revolt.

704-701-- This state of affairs reached a climax in the last years of the prophet's ministry. The Egyptian Party with Shebna at its head influenced Hezekiah to make an alliance with Egypt. "Ha! You rebels!" cries out the prophet in all scorn, anger, pity,

704-701)-- "Where is your faith in God. For Egypt your clamour!

Egypt is flesh, not Spirit; man not God. Again I say

if you trust not in JHVH, you will not remain!"

It seems as though the Prophets words, had effect,

that the Egyptian party fell to pieces; that the

great Isaiah became a little hopeful; that Assyria's

pride must be broken. "The Assyrian came down like

a wolf on the fold", but departed, and harmed not

the city.

701)1 --- What a cruel disappointment, however, was in store

for him who two had merely a glimpse of the Prom-

ised Land. The foe is departing, the siege has been

raised; simultaneously, the people shout, dance, sing;

"Let's eat, drink, and be merry for tomorrow we die!"

"And even in death ye will not be forgiven" is the

stern judgment from the prophet." You will be ut-

701)----- terly destroyed, you who have no regard for JHVH'S
commands. But JHVH has founded a corner stone, a
sure foundation stone, a faithful few who, even as
they followed God's Thora, will reap the fruit of
their trust, even as they confided in Him, they will
abide through Him.

CHAPTER II: ,

ISAIAH IN GENERAL:

A:-ISAIAH AND HIS IMMEDIATE PREDECESSORS:

a.)-HISTORICALLY CONSIDERED.

It is fair to presume that Amos was in the midst of his activity in Israel when Isaiah was developing into manhood. Though a little later than Amos, we can say-speaking in general terms-about the same of Hosea. At least the latter was beginning to retire from the scene while Isaiah must have just been beginning his activity. Still historical and theological considerations place these three men together as the Prophets of the Assyrian Period(1).

Perhaps nothing could have given greater impetus to the development of the prophetic religion than the great movements of contemporaneous history. Speaking in general, the history preceding the events of the eighth

century could be best characterized as local. Powerful (1)Micha, though also of this Period, is not included in this study.

Israel would subject some petty neighboring states to its sway; revolts would follow. Little Judah would go on its quiet way, disturbed anon by the local politics of its surroundings. Internally, religion was a matter of cult and where JHVH was God, his existence was bound up, limited with that of his people Israel. Socially the morals were good or bad according to the degree of prosperity enjoyed 'for when Jeshurun waxed fat, he kicked.

But now all is changed. No more the sham battles of boys as it were; it is the great struggle of men. The world power Assyria had arisen.

In the mean time Israel under Jeroboam II had developed wonderfully along material lines, but in matters spiritual no man vied with his neighbor to excel. At the same time affairs in Judah, under Uzziah and his successors were almost similar. Our prophets give strong pictures of

the state of society as they saw it. Public morality was at a low ebb, the old social order was being broken(1); a set of "professional prophets" flourished on their "sweet" prophecies, and a degraded priest-craft helped to sap the strength of the nation in riotous living and practices(2). Judges were corrupt(3); the ruling and upper classes oppressed the poor, dispossessed them of their lands, and through their ill-gotten gains, their usurious practice, they lived in luxury and dissipation (4). Isaiah uses an extremely bitter expression against the rich land-owners when he says that they grind the face of the poor as between mill-stones. Even the lewdness and extravagance of the women is remarkable(5).

(1) cf. Am. 3v. 10; 8v. 4-6. Hos. 4v. 2, 8; 5v. 10; 6v. 8. Is. 3v. 16f.; 5v. 8; 10v. 1

(2) cf. Am. 7v. 14. Hos. 4v. 5; 6v. 9. Is. 28v. 7. 3v. 2. 30v. 10. Am. 2v. 12

(3) cf. Am. 2v. 6f.; 5v. 12. Is. 10v. 1-4 etc.

(4) cf. Am. 2v. 6, 8; 4v. 1; 5v. 11f.; 6v. 4-6. Is. 3v. 14; 5v. 8-13, 17-24.

(5) cf. Am. 4v. 1. Is. 3v. 16f.

There are yet two things at which our Triad hurled their denunciations. In the first place the punctilious assiduity in bringing sacrifices with which the nation imagined it bribed JHVH. 'Let the feasts go their rounds and the offerings be brought regularly and then would JHVH'S Day soon come and all would be well. In the next place, image worship was preached against especially by Hosea(1).

But interhal affairs did not engross their attention as much as the events transpiring beyond the narrow limits of their country. As noted above a mighty power was arising; Assyria, reorganized, refreshed, under rulers who were truly imperialistic as well as martial, was coming westward, conquering all in its onward victorious march.

'Israel can hardly resist a world power, and yet Israel must survive or JHVH will fall! "God's Day" יום יהוה must

(1) cf Hos. 3: 5^b 4¹⁹ 6⁸ 9¹⁴; Am. 5²¹⁴; Is. 1^{104 295}.

come soon and then Israel will be saved. If the northern Kingdom was in such a predicament how precarious must have been the position of its smaller southern brother, Judah.

While the two kingdoms were in fear and despair, and increased their sacrifices to appease the Deity, the prophets read a wonderful lesson in the approach of Assyria. This lesson represented ^{the} beginnings of universalism, of monotheism.

Having now had a look into the internal and external state of affairs in the age of Amos, Hosea, and Isaiah, we can pass to a consideration of the religion, the theology which these men set forth in the course of their writings:

(Note. Most of the theological conceptions of Isaiah are based on the ideas of Amos and Hosea, especially the former; but as this is only to be expected we lay most emphasis on Isaianic references.)

A: -ISAIAH AND HIS IMMEDIATE PREDECESSORS:

b.) -THEOLOGICALLY CONSIDERED.

UNIVERSALISM.

"Amos hat die Weissagung vom Untergange Israel unseres Wissens zuerst ausgesprochen und muss uns als der Anfänger der neuen Prophtie gelten. ...Als das Princip des Rechts kann Jahwe Israel vernichten ohne selbst dabei zu Fall zu kommen, denn jetzt ist die ganze Erde der Schauplatz seines Waltens, er selbst aber ist die einzige Macht auf der Welt, weil nur das Recht Bestand hat. Das ist der ursprüngliche Sinn des biblischen Monotheismus." (1).

Thus at a stroke had Amos overthrown the fundamental ideas of the people concerning the Deity. Here Isaiah followed in his footsteps. In the first place the universality of God is emphasized by our prophet again and a-

(1) cf. Sm. Alt. Rel. p. 184f.

gain in the name of יהוה צבאות JHVH SEBAOTH. (cf. chs. Iv. 9, 24; 3v. 1; 5v. 7, 9; 6v. 3, 5; 8v. 13, 18; 14v. 24; 17v. 3, 6; 22v. 5, 12, 15; 28v. 22; 29v. 6. also Am. chs. 3v. 13; 5v. 15; 6v. 14; 9v. 5. Hos. ch. 12v. 6. In these latter occurs the more original form יהוה אלהי-צבאות). The old idea was that JHVH was the God of Israel's Hosts; but here we have a deeper, broader meaning. JHVH SEBAOTH is the God of all might and power in this world and in nature. "Holy, Holy, Holy, is JHVH SEBAOTH, the whole world is the fulness of his glory. (Is. ch. 6v. 3)

Further proof for this broad connotation of the term JHVH SEBAOTH and therefore for the universalism of these prophets is contained in their conception of Nature. Amos (ch. 4v. 7 says: "And also I have withdrawn the rain from you..and I caused it to rain upon one city, and caused it not to rain upon another city." The same thought is expressed by Isaiah in his "Vineyard Song." Because of the bitter returns for JHVH'S kindness God

will not let any rain come down on this plant which was once a delight to him. (cf. also ch. 2v. 5ff. where God triumphs over all nature).

But the broadest sentiment on God's rule throughout the Universe is contained in the challenge Isaiah throws down to Ahaz: to ask a sign of JHVH, "Deep unto Sheol, high unto Heaven" i.e. in any part of the universe (1). As a necessary consequence God is not bound up in Israel's life.

That God is not limited to Israel and its existence, that He is not national but universal, Amos brings out in the ninth chapter of his book: "True, it was I, JHVH, who brought you oh Israel out of Egypt; but I JHVH also brought the Philistines from Caphtor and Aram from Kir" (Am. ch. 9v. 7). But in Amos ch. 6v. 1f and ch. 9v. 1-4 we have the prototype of Isaiah's view of the Universal God in regard to the actions of the nations. Isaiah

(1) cf. Mar. K. H. C. p. 75. For JHVH SEBAOTH also Class Lect. Prof. Leviass and Battenwieser and Sm. Alt. Rel. p. 201f. Che. Pro. Is. p. 11. etc.

says that God brings on Assyria; it is a rod in His Hand to punish the wicked, the proud and the rebellious (Is. chs. 5v. 26; 7v. 18; 8v. 7; 9v. 10; 10v. 5-15; 20v. 3f; 28v. 2, 11; 29v. 6.). This idea of universalism was more tentative than absolute. It was limited in two ways: the prophets could not entirely pass over Israel as a chosen people, and more especially from the fact that, though comparatively speaking the world of the prophets was a large one still it was made from their contemporaneous history, and thus, for those of this Assyrian period it was increased in an appreciable way by the single addition of the world power, Assyria.

MONOTHEISM.

Closely allied to prophetic universalism was its monotheism. This was asserted in a negative as well as in a positive way: the former by the attitude assumed towards image worship. Hosea was very emphatic in this respect and characterized the altars as sins and the whole practice of foreign cults as

well as native cults, as faithlessness to JHVH: "For the images are naught ^{by} the work of the hands of men" (Hosea. 8v. 6). In a similar strain Isaiah preaches against the cult and idolatry;

but comparing him to Hosea in the latter respect Duhm says (1):

"Die Waffe, die Jesaia schwingt, war ohne Zweifel von grösserer Wirkung und zeugt von mächtigerem Geist, als die sanften Mittel, deren sich Hosea bedient; aber die Macht und selbst die Hoheit Gottes sind ~~vor~~^{vor} ~~erst~~^{erst} elementary Begriffe und Jesaia würde von rein religiösem Gesichtspunct betrachtet tiefer stehen als Hosea, wenn er ähnlich wie dieser seine Hauptthätigkeit mit der Bekämpfung der Abgötterei erschöpfthätte." The disdain with which he speaks of these products of human handiwork in ch. 2; the Egyptian gods characterized as powerless on the day of God's visitation, ch. 10v. 4; the irony of the speech the prophet puts in to the mouth of Assyria, ch. 10v. 11; the contempt with which he

handicrafts

(1) cf. Du. Theo. d. Proph. P. 151.

handles the imported idolatrous practices (ch.17v.10,11 continued in ch.18v.5(1), ch.28v.15f., in connection with which Marti observes(2): "Die diplomatische Verbindung mit Ägypten erleichtert den Jerusalememern die Zuvversicht völliger Sicherheit; jedoch macht der Ausdruck wahrscheinlich, dass das Bündnis mit Ägypten ägyptische Mysterien und Zauberei nach Jerusalem gebracht hat, durch welche man sich vor Tod und Scheol geschützt glaubte, gerade wie das Bündnis mit Syrien den Israeliten den Adoniskult brachte 17v.10f. In den Augen des Propheten ist diese Magie und Zauberei natürlich nichts als Lug und Trug, לָגַן und לָגַן , er kann sie nichts anders bezeichnen und darum legt er diese Bezeichnung auch den Jerusalememern in den Mund, um recht schneidend sein Urteil über ihre Illusion und ihren Wahn zu fällen: Wir sind gegen alles Unglück gefeit, 'Den wir haben Lüge zu unserer Zuflucht gemacht und in Trug uns geborgen.'"); All these references

(1) cf. Mar. K.H. C. p.149f.

(2) cf. Mar. K.H. C. p.207.

n.b. from b, meaning nothingnesses (1). These are what men
 make with their hands, then actually worship them; these are what
 human beings fabricate with their fingers and really bow before
 them (cf. ch. 2v. 6). The natural conclusion the prophet himself
 draws: These nothingnesses must entirely pass away, JHVH Alone
 is exalted as God (2).

(1) cf. Lex.Ges.p.47:...associated by the prophets with the idea of worthlessness, and used by them in ironical contrast with
(2) cf. Mar.K.H. C. p.31 for the reconstructed refrain of ch.2.
"Dei Nichtse aber -samt und sonders gehn sie zu nichte."

JHVH AND ISRAEL :

Isaiah was influenced more by Amos than Hosea in his ideas on the above. As noted already the three prophets encountered the same view on the part of the people as to their relation with JHVH. And indeed Amos, Hosea and Isaiah agreed with their fellow countrymen in saying that JHVH bore a special relation to Israel. Amos says (3v.1): "Hear this word that the Lord hath spoken against you, Oh Children of Israel, against the whole family which I brought up out of the land of Egypt saying Undoubtedly I have taken more care of you than I have of all the families of the earth, therefore will I visit upon you all your iniquities." (1). Of the three, Hosea conceives the closest relationship, for Israel is a 'Faithless Wife' to her Lord JHVH, as well as a child (11v.1) which JHVH loved, a son, whom He called out of Egypt; He took him in His Arms, but the child knew not

(1) From the translation of the class lectures by Prof. Buttewieser.

that JHVH healed him.

Isaiah says (lv.2,3) that JHVH has cared for Israel, "JHWE hat ihnen eine besondere, eine bessere und sorgfältigere Erziehung gegeben, als die übrigen Völker erfuhren" (1) but they have rebelled, not listened to the fatherly teachings. In ch.5 Israel is a vineyard, which JHVH cared for, protected, hoping that it would yield a good vintage, but bitter as gall was the harvest. Such was the **בֵּית יִשְׂרָאֵל**, i.e. The House of Israel and **צֶמַח דָּוִד** i.e. the plant which was JHVH's delight. Again in ch.30v.1-5 Israel is called JHVH's child; still they do not trouble themselves about their Father's counsel, or His Guiding Spirit.

Thus the fact that there existed a special relation between JHVH and Israel was a point of agreement between the three prophets and the people. But this was the beginning and end of the agreement; for the nation, according to these great

teachers, wholly misinterpreted what duties its position involved.

In the first place, in regard to the cult. Amos and especially Hosea are equally as, if not more vehement than, Isaiah, in their denunciations of this "bribery." Practically speaking, we have but one great outcry of Isaiah against the multitude of sacrifices (Is. lv. 11f), and this reads like a transcript of Amos 5:21f. God desires not, nay He despises the burnt offerings, the perfunctory prayers cannot reach His Ear. (1) His Face is turned away from people who load His altars with the spoils of their injustice and oppression. Hosea reaches the climax when he proclaims the cult, at once, ~~and~~ image worship, and declares that such is satisfying to Baalim only.

'If not by sacrifices, then how is the God of Israel to be honored,' clamored the people. How could they possibly carry out their duties to their partner, God, if not by bring

(1) vid. infra p. 62

ing burnt offerings .

We come now to the next point of disagreement between the prophets and the people. The latter had a national God, Lord of Israel; the former, especially Isaiah, the Holy One of Israel and God of the World. The essential nature of God was ethical, moral; as such He demands of the people that they be righteous and just. Despite it all they are wicked(Is.5v.7): "Er hoffte auf gut Regiment und siehe da: ein Blutregiment. Auf Rechtsprechung und siehe da: Rechtsbrechung." (1)-as Duhm has admirably rendered the verse. Now sin, wickedness is a denial of God inasmuch as He is essentially moral, as His Presence fills the world. Israel is a sinful nation; therefore she cannot stand before God. 'But Israel's fall involves God's fall'. Not at all said the prophets. As Smend puts it:- "Der Monotheismus der Propheten bedeutete für sie nichts Anderes als die göttliche

(1) cf. Du.H.K.p.35.

Möglichkeit und Nothwendigkeit des Untergangs Israels, den Sinn den sie ihm abgewannen, in dem sie ihn selbst erlebten und von ihrem Volke erlebt wissen wollten."(1)

We find, therefore, that our prophets proclaimed JHVH'S rejection of Israel(Hos.ch.5v.6; Am.ch.8v.12;Is.ch.2v.6, 5v.5;6;8v.17)It is from their consciousness that JHVH,not the God of Israel, but the Holy One of Israel,the Lord of the Hosts of the Universe,it is from this monotheistic conception that they interpret the victorious march of Assyria(2). Here, it seems to us,that Isaiah comes out the clearest. Amos predicts captivity,extermination,having in view the Assyrian power((Am.9v1-4); Hosea is about the same in this respect but Isaiah bursts out into weird enthusiasm at the prospect of the oncoming of the destroyer.(Is.6h.5v,25;70)18)."And JHVH will lift an ensign to the nation from afar and will hiss for it from the end of the earth. And behold it shall come with speed swiftly;

(2) cf. infra ch.3 p.31

(1) cf. Sm. ALT.REL. p.196.

none shall be weary, nor stumble among them; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken; whose arrows are sharp and all their bows bent. Their horses hoofs shall be counted as flint, and their wheels like a whirlwind; their roaring shall be like a lion, they roar like young lions: they shall roar and lay hold of the prey and carry it away safe, and there shall be none to deliver." Assyria is the rod of God's anger(ch.10v.5-15); JHVH brings him on like an overwhelming flood(ch.8v.7) (1)

And all this misfortune and ruin shall befall Israel because they know not the Holy One of Israel.

(1) cf. ~~Deut. 32~~ for rest of references.
p. 30 supra

HOLINESS.

This Idea of Holiness is a vital one in our prophets' ideas of God and His relation to Israel. (1) In fact Kuenen says: "When in the consciousness of the prophets, the central place was taken not by the might but the holiness of JHVH the conception of God was carried up into another and a higher sphere. From that moment it ceased to be a question of "more" or "less" between JHVH and the other gods, for He stood not only above them, but in very distinct opposition to them. If JHVH, the Holy One was God, if He was God as the Holy One, then the others were not. In a word the belief that JHVH was the only God, sprang out of the ethical conception of His Being. Monotheism was the gradual, not the sudden, result of this conception." (2)

The prophetic idea of holiness meant opposition to as well as advance on the popular conception. Not only did the latter have the ritual holiness, but immorality itself had a

(1) cf. Mar. H.C: p.65, DuKHC 44, Rob. Smith p.I.226f Kirkp. Doc. of p. 178f (2) cf. Montef. Hib. Lect. p.135.

holy sanction. Amos (2h.2v.7) comes forward and in the name of his God of Justice and Uprightness declares the hierodul^olai a profanation of God's Holy Name. In Am.ch.4v.2. he swears by JHVH's Holiness that the oppression and injustice of the nation will be punished. Hosea is also very emphatic on this point. (Hos.ch.11v.9;12v.1). Isaiah however seems to have caught the very echo of Amos' words.

In his consecration vision (Is.ch.6) the prophet says that he saw the Lord sitting upon a high throne surrounded by Seraphim who kept singing one to the other "Holy! Holy! Holy! is JHVH Zebaoth! the whole earth is the fulness of His glory". But the prophet can not join in; he dare not address JHVH for immediately the terrible thought comes upon him that he is a man of unclean lips, and what is worse, he comes from the midst of an unclean nation; and as sin can not stand before JHVH he must perish.

Wherein is the nation sinful? Are the people not regular or attentive enough in sacrificing? Aye, they are so assiduous in this respect that even as sin, JHVH can not bear it any longer. Their sins, wherewith they transgress against the Holy One, are injustice to the poor, debauchery, the extravagance and licentiousness of the women, infractions of moral laws, disobedience to and negligence of ethical demands. As Marti says (1) ^{וְיִהְיֶה} is the word which expresses in condensed form the belief of the prophetic religion. The majestic God whom Isaiah saw, JHVH of Zebaoth i.e. God of all Power is Holy, thrice Holy. by this Isaiah means not holy merely as with the people, honored by cult and prayer. JHVH is Holy in the most intense sense of the term i.e. He is an Ethical, Moral Power, a Moral Character. God's holiness means his Moral Power and this indeed is not an especially distinct property among others, but the innermost, the essential.

(1) Mar. K. H. C. p. 65, Du. p. 44

part, the very core of His Being(1)

He who wishes to honor God need not slay animals and bring gifts. He who wishes to be associated with God must also develop in himself such moral ways and follow JHVH'S leadership and direction.

The consequences of this belief are clear to the prophet. As the Holy One fills the whole world with His glory, He is not only the God of Israel but Lord of the whole world. True religion can not exist without the moral element."

From this we can readily see why the prophets constantly dinned into the people's ears the Divine commands of morality under which they included justice.(2) As Smend says: "Unter ~~שׁוֹמְרֵי~~ ~~הַבְּרִית~~ verstehen Amos (ch.5v.15,24,ch.6v.12) und die Propheten nach ihm so wenig wie das alte Israel was wir

(1) cf. references at the bottom of p.41 T.C. also.

~~possess the poor (cf. Am. ch.2v.6; ch.4v.1) As in the case of Amos~~

(2) Smend Alt Rel. note p.183.

das formale Recht nennen, sie begreifen darunter auch die Moral/

Oft sind חסד und יִרְמִיָּהוּ Wechselbegriffe (Hos.ch.12v.7; ch.10v.12,13

Vgl. bei Amos טוב (ch.5v.14) und עֲשֵׂה נִכוּן (ch.3v.10)". So in Is.

ch.5v.8-13,17-24 it is not an economic but a moral wrong that

the upper classes dispossess the poor (cf. Am. ch.2v.6 ch.4v.1)

As in the case of Amos, Isaiah identifies JHVH and morality in

his consecration vision. (ch6v.3). Growing out of this was the

new relation between JHVH and Israel which was mirrored in the

name Isaiah gave JHVH:

THE HOLY ONE OF ISRAEL.

As far as we know, it seems to have been first used

by Isaiah. It is found quite frequently in chs.1-39 and singu-

larly enough, it is only extensively used again in Isaiah chs.

40-66. Outside of the term itself, Hosea expresses the idea

most closely in ch.11v.9 in the words קדוש בְּקִרְבִּי "Holy in thy

midst". However, many of the places where קדוש יִשְׂרָאֵל occurs in our

Isaiah, are considered as nongenuine so that it is with degrees of more or less certainty that we quote the following ch.lv.4
ch.5v.19,24,ch.30v.11,12,15;ch.31v.1.

The connotation of the term has been brought out above. If Israel wishes to acknowledge JHVH as God they must first wash their hands from the blood of oppression, make themselves morally clean, they must protect the orphan, plead for the widow. In ch.30v.11 we have the best contrast brought out between the prophetic and popular notion on this subject. "Dont give us any more of your 'Holy One of Israel!'" cry the people to the prophet. "Das ist der letzte Wunsch der Leute Vom 'Heiligen Israels' sollen die Propheten schweigen, nämlich von ihm, wie die Propheten, ein Jesaja besonders, ihn als heilig kennen; kultisch wollen sie ihn schon verehren (ch.29v.13), aber nichts davon hören, dass er durch Recht und Sittlichkeit zu bekennen sei (vgl.ch.6v.3). (1)

From this thought of the ideal and real relation between JHVH and Israel we pass very naturally to the consequences this involved. The latter are contained in the second positive factor in the development of monotheism, in

THE DAY OF JHVH.

In considering this topic we are not surprised that the prophetic word was as "Kav lekav, tzav letzav" i.e. as a foreign language in the ears of the people. Even as the preaching that JHVH cares not for sacrifices and etc. must have stirred the incredulity of the people, doubly so must have this new interpretation of the Day of JHVH. In fact in our brief study in the prophetic writings, especially of the three men under immediate discussion, we have been impressed with their method of taking up popular ideas and clothing them with new and startling significations. The day of JHVH - why this was something to be longed for; a time when God would come and bring help and

happiness and every thing that was desirable, to His people Israel. Even as the latter thought JHVH Zebaoth meant the God of Israel's armies, so pictured they the *יְהוָה אֱלֹהֵינוּ* as a day when JHVH would come to fight for Israel.

With such fond fancies in mind their astonished ears catch these words of Amos (ch. 5v. 18f.) - "Woe unto you that desire the day of the Lord! Wherefore would ye have the day of the Lord? It is darkness and not light. As if a man did flee from a lion and a bear met him; or went into the house and leaned his hand on the wall and a serpent bit him. Shall not the day of the Lord be darkness and not light? Even very dark and no brightness in it?" Hosea makes no special mention of this particular point. Isaiah however seems to have received a double portion of the spirit of Amos. In ch. 2v. 12f. there roll forth majestically the words: - "For there is a day unto JHVH Zebaoth upon all that is proud and haughty and upon all that is

lifted up, and it shall be brought low." And again in ch.5v.

18-19 the prophet cries: "Woe to the light headed doubters, who

not only do not see the threatening Day bursting upon them,

but actually wish for its coming." Then later he comes out

boldly and gives synonyms of gloomiest hue to the peoples' favor

ite catch-word. It is a day of visitation and crashing ruins

(ch.10v.3); a day of riot, and of repression, and of rout, to the

Lord JHVH Zebaoth(ch.22v.5).

Implicit in this new conception of the Day of JHVH

yes, that which necessarily follows from what has just been set

forth, is the announcement of the people's doom,

THE JUDGEMENT.

This the prophets felt to be their special duty,

their divinely appointed mission. Following in the wake of mo-

dern tendencies to study these great inspired seers from a

psychological as well as an historical standpoint we can appre-

ciate to some extent the dark feelings which, occasioned by the forebodings of an imminent, threatening Judgement, produced the awfully simple inauguration sentiments of Amos(ch.3v.1-8)".....

The lion hath roared, who will not fear? The Lord God has spoken

who can but prophecy? With this dire rumbling ever reverbera-

ting in his ears Amos announces the Divine Word. The judgement

must fall on Judah because ^{it} they rejected JHVH'S Thora; there-

fore a fire will JHVH send upon Judah and it shall devour the

palaces of Jerusalem(ch.2v.4f.) Then continuing, (ch.2v.6f),

Israel is to be punished because of his avarice, immorality, dis-

sipation and injustice. In ch.4v.11, "Although the Lord over-

threw some among them (Israel) even as when God overthrew Sodom

and Gomorrah and still they returned not". "Prepare, therefore,

to meet thy God, O Israel! In the same spirit is uttered the la-

mentations of the prophet in ch.5." The virgin of Israel is fal-

len; she shall no more rise," concluding ch.5v.7 with a predic-

tion of the Assyrian Captivity. Again in ch.6v.7, having assailed the dissoluteness of the ruling class, Amos breaks forth "Therefore now shall they go captive with the first that go captive, and the revelry of them that stretched themselves shall pass away." In 7v.7f. the high places and sanctuaries are condemned to desolation and waste; then succeeds the prophecy against Amaziah.

Yes it was a lion that roared, for the prey is entirely devoured: ".....there shall not one of them escape, and there shall not one of them flee away." (ch.9v.1f.).

The position of Hosea is best set forth in his own summary of the reasons for and results of the Judgement, in ch.4v.1f.: ".....there is no truth, nor mercy, nor knowledge of God in the land. There is nothing but swearing and breaking faith, and killing, and stealing, and committing adultery; they break out and blood-guilt toucheth blood-guilt. Therefore shall

the land mourn, and every one that dwelleth therein shall languish.And thou shalt stumble in that day. ...My people are destroyed for lack of knowledge.... thou hast forgotten the Thora of thy God, I also will forget thy children." Judgement is pronounced against the priest, the king and the whole House of Israel (cf. 5v.1,12; 6v.11; 7v.1f; 7v.10).

In turning to Isaiah, we feel as though he were entirely under the spell of Amos, when he prophesied the Judgement. Recalling the thought of the psychological view of prophecy, we see in the great "Consecration Vision" (ch. 6), the influence exerted by Amos over Isaiah. Had the former been unknown to Isaiah, had his terrible experiences and dreadful denunciations been unfamiliar to our Seer, then would it have been well nigh impossible for Isaiah to foresee that his struggles, howsoever mighty they might be to reform the people, would have just the opposite effect. Further, he could not otherwise have responded

so quickly to JHVH'S call for a 'Messenger' to announce the Judgement. And lastly, without an extended knowledge of his predecessor, Isaiah could not have preached such a fearful doom.

But however more or less suppositious all this may be, it seems to us that we have a sure proof for the intimate relation between these two men, especially in regard to the "Judgement", in a name of God common to both. This particular name is not found at all in Hosea, and as Smend observes, is rare in the older literature and also in the prophets. We refer to the term אלהים or אל . In explaining this term, Piepenbring, with others, seems to lay too much stress on its general implications and to pass over the particular setting given it by these prophets (1). All emphasize its connotation of JHVH'S absolute Lordship, Authority, and naturally, man's dependence and subserviency.

(1) cf. Piep. Theol. O. T. p. 114; Smend Alt. Rel. pp. 29, 219; Lex. Ges. p. 11

It is in Duhm and Marti that we find the local coloring of this expression. The former says (H.K.p.12):- "קאדן, bei Jesaia noch C.3v.1, ist Jahwe als oberster Gerichtsherr." In the same spirit Marti says (K.H.C.p.18):- "קאדן ist der Gebieter, der zu entscheiden und zu befehlen hat und der vor allem Ordnung im Rechtswesen fordert (vgl. יד)." "

With this in mind we return to the Consecration Vision. Granting that it is psychological; that Isaiah did not intend it to be a teaching, a preaching, a prophecy like the rest of his work, still it contains the core of his life-thought from the very fact of the case. This Vision was not the result of a sudden 'divine afflatus', the 'Spirit rushing' through him. It seems to us to represent the necessary boiling-over of a soul that had been brooding, long and thoughtfully on the state of affairs, both internal and external, of Israel and Judah.

In the few verses of chapter 6, we have the cause for, the process and results of the Judgement. In the first place; it is a sinful nation. How, has been noted before (cf. supra p.43). Then being ordered 'to make fat the heart of this ^{people} and their ears heavy and their eyes besmeared lest they should see with their eyes and hear with their ears, and their heart should understand, that they should be healed again', the prophet comes to such a realization of his mission that he quails for a moment: "How long, O Lord?" murmurs he anxiously. And the sentence is pronounced. "Until the cities be waste without inhabitant, and the houses without men, and the land be left a desolation, and until JHVH have removed the men afar off, and the deserted region be large in the midst of the land. And should there still be a tenth in it, this must again be consumed." (1).

(1) cf. Che. Polych. Trans. : and also Mar. K. H. C. p. 67f. ; Du. K. H. p. 47.

The wonder, nay rather the skepticism, with which one would be apt to regard the preceding as a true picture of Isaiah's feelings at the time of his Call, is dispelled by an excellent observation of Marti. The latter says i. a. :- "...das gegenwärtige Geschlecht kann vor Gott nicht bestehen, weil es ihn nicht kennt und kein Verständnis zeigt für seinen Willen und sein Wesen, für die wahre Religion, die Sittlichkeit fordert. Wie Amos und Hosea die Propheten des Endes Israels, so ist Jesaja der Prophet des Endes "dieses Volkes", Judas, aber damit durchaus nicht des Endes der Religion, sondern im Gegenteil, ihrer Aufrichtung und Behauptung. Das kann nur bezweifeln, wem unmöglich ist, Gott von Israel und Juda zu lösen, Jesaja aber nicht, der weiss, das Gottes Herrlichkeit die ganze Welt erfüllt. Der düstere Pessimismus in Bezug auf die Zukunft seines Volkes geht bei ihm hervor aus der sicheren Erkenntnis von bleibenden und alles überragenden Bedeutung des Reiches Gottes auf

der Erden. Der Ausblick in die Zukunft kann daher Jesaja nicht zerstören und seine Thätigkeit lahmlegen, er ist ja unter einem untergehenden Geschlecht der Zeuge und Vertreter der höchsten unvergänglichen Macht." (1).

That Isaiah did feel his people's fall to be a manifestation of JHVH'S Omnipotence; that our prophet was convinced that the Judgement was Divine, is seen on almost every page of his writings. And these threatening messages are not violent, wildly passionate beratings, but as a rule, always proceed in a calm, logical and firm manner. First comes the accusation, the cause for punishment, then the Divine Sentence.

In ch.I, we have 'rebellious children who have been stricken and still go on in their perverse ways. Perhaps influenced by the allusion of Amos(2), Isaiah says (v.10):-"Hear the Word of JHVH, ye rulers of Sodom, give ear to the Thora of our God, ye people of Gomorrah!" (cf.also v.9,7). Since their

(1) cf. Mar. K.H.C. p.70
 (2) cf. p. 50 (supra).

hands are bloody with the spoils of unrighteousness and injustice, JHVH will not heed their prayers. V.21f. describe how the once faithful city has become as a harlot; how dross has all but taken the place of silver. But God will smelt out all the dross,

Passing to ch.2, we see a list of sins registered against the people in which are included idolatry, luxury and haughtiness. The consequence is that the Judgement will level all with the dust(1).

Ch.5v.1-24 deals entirely with the announcement of and cause for the Judgement. 'JHVH had done more than enough for His chosen Vineyard; Israel had yielded, in return, grapes more than bitter. Therefore no rain shall come upon it anymore; it shall become an open waste.' Following this come the "Six Woes" in each of which an evil is mentioned as well as its corresponding punishment. Thus, barrenness for the usuriously ac-

(1) cf. Mar. K.H.C. p.30; Smend Alt.Rel. p.220f.

quired lands; captivity for the dissipated people; the day of punishment for the mentally-blind, the skeptics, the-wise-in-their-own-eyes and the heroes in drinking.

In passing, we might note the symbolic names Isaiah gave his sons:- שׁוּב אֲרָם and $\text{יְהוֹשֻׁעַ בֶּן-נִחֵם}$. The former, far from signifying that the Judgement was rescinded, meant that it would surely come to pass. On its face it plainly says that the destruction of the nation is a settled matter; but a Remnant will be left, saved from overwhelming Assyrian Flood(1). The latter name speaks for itself(cf.supra p.18); Aram and Samaria will fall an easy prey to the rod of God's Anger, Assyria. But Shear Yashub and also Immanuel will be considered later.

As far as the Isianic parts are concerned, ch.7v.17, 25 picture the devastation of Judah through JHVH'S 'hireling Assyria. Ch.8v.6-10 may be added here as it describes Assyria as

(1) cf. Mar.K.H.C. p.72; Du.H.K.p.50.

a flood of waters overwhelming Judah because the latter rejected the 'smoothly flowing waters of Siloa' i.e. "die milde Herrschaft Jahves"(1).

In ch.8v.19-23, we have some fragments giving a solemn, somber sketch of the despair of Judah in her sad plight.

As we noted that Chs.2&5 were devoted to the Judgement we can class with them chs.9v.7- ch10v.4 concluding with chapter 5v.26-30. Here we have the degrees of the Divine Visitation, each one closing with the refrain:- "And still His Anger turneth not, His Hand is yet outstretched." The sins to be punished bear close resemblance to those assailed ^{by} Amos and Hosea(2). e.g. 9v.7-11;- God will spur on the Syrians from the East and the Philistines from the West to devour Ephraim on account of her haughtiness and pride (cf.also 28v.1-6). 9v.12-16:-Though smitten, still the people do not return, so JHVH will not spare

(1)cf.Sm.Alt.Rel.p.228; alsoDu.H.K.p.58;Mar.K.H.C.p.83:-"Diese Quelle ist das Bild der Macht Jahwes....."

(2)cf.supra p.50ff.

even orphans and widows from the Judgement, for all are profane

and evil-doers and all speak folly. 9v.17-20;-God's Wrath consumes the wicked land. Cannibalism and anarchy prevail. 10v.1-4

Injustice and cruelty to the poor will bring the visitations, the crashing ruin of the Judgement upon the ruling class.

Ch.5v.26-30:-And finally, JHVH will bring on Assyria and He will not let any obstacle hinder its onward march; no, not even the thong of any soldier's sandal shall become torn. Judah will fall as a prey to the roaring lion, with none to deliver.

(NOTE:-In addition to the agreements of Amos, Hosea and Isaiah so far remarked, we would mention the following:-

a:-Isaiah like Amos and Hosea prophesied against both Kingdoms. Some critics however maintain that the two latter confined their attention to Israel alone and that all references to Judah are the work of later hands. (cf. Budde Jew. Encycl. p. 531 (art. Amos); Encycl. Bibl. Che. art. Amos; Encycl. Bib. W.R.S. - K.M. art. Hosea p. 212) on the other hand Prof. Butt. (class lectures) says: ".... from such passages as Am. 6v.1 and 3v.1 where כָּל־בְּנֵי־בְּשָׁר׃ means every tribe which JHVH brought forth from Egypt: we see clearly that Judah was included in his prophecies." cf. also Driver "The Books of Joel and Amos" introd. p. 117f. etc.

b:-Amos proclaimed Judgement against an individual:-Amaziah the priest (cf. supra p. 51). In essentially the same terms Isaiah speaks against Shebna, the head of the Egyptian Party in Jerusalem. Both prophets predict captivity and death in a foreign land i.e. Assyria.

c:-As can be seen from the quotations, all three prophets use very bold anthropomorphisms. Quite common in connection with the Judgement is the mention of JHVH'S Anger (cf. Sm. Alt. Rel. note 1 p.199).

In the last years of his ministry, i.e. 705-701, the time of the Egyptian Alliance and the great Assyrian Invasion, Isaiah comes out most bitterly as well as most clearly in his predictions of the awful doom in store for the nation. It is however nothing more or less than we could expect, having in mind ~~as we~~ should the words of Ch. 6. The prophet's mission has been more than accomplished; the people have become thoroughly stupefied, the Divine Word falls on deaf ears.

THE INCOMPREHENSIBILITY OF THE JUDGEMENT

must have been revealed, first, when that very Judgement was uttered against those who multiplied prayers, and heaped sacrifices upon JHVH'S altar. Not that the prophets did not believe in prayer. From Hosea and Isaiah we can glean a very positive thought in this respect. The former says (Hos. 7^v.14): "And they

have not cried unto Me with their hearts." Isaiah, in still clearer tones pronounces Judgement against mere formalism in worship (29v.13-14):- "Because this people draweth near with their mouth and with their lips honoring Me, but their heart they keep far from Me, and their religion is a rote learned precept of men. Therefore, behold I will go on dealing wonderfully yes wonderfully, with this people, so that the wisdom of their wise men shall perish and the discernment of their sagacious men shall be hid." The mechanical worship of the people it is that will bring on the Judgement, and its "wonderful workings" means the complete confusion of the nation. Wisdom and sagacity are as naught before it.

The Judgement is incomprehensible (29v.9-12); the people reel, even as drunkards, before it; 'for JHVH hath poured out upon the nation the spirit of deep sleep; hath closed up their eyes and covered their heads.' And we ask:- "How long Oh

Lord?" and the prophet answers :- כִּלְיָהוּבְקִרְבָּהּ i.e. "a total destruction from JHVH SEBAOTH."

The last great cause for this stern decree is the Alliance-making. Because the nation makes alliances with any and everybody and not ^{with} the "True Conspirator" and Him Alone (cf. 8v.11-15; 30v.3-6; 30v.8-17; 31v.1-4 with which are to be compared Hos.5v.13; 7v.11; 8v.9; 12v.2) it shall feel the full weight of the Judgement and will learn only too late who is the True Fear and Dread (1).

The final word was spoken at perhaps the bitterest moment of Isaiah's life. The preceding circumstances are not very clear in the light of history; but the immediate occasion Isaiah himself pictures dramatically. The siege of Jerusalem, by Sennacherib, had been raised. The people, intoxicated with joy at their deliverance, run riot with their celebrations

(1) This topic of Alliances will be considered at full length in the last chapter under the caption "Faith".

But against their singing and shouting goes forth the cry of the prophet, accentuated all the more because of its loneliness, even as a sad counter melody sobbing through the strains of otherwise cheerful music. The people make the city ring with their chorus of:—"Let's eat, drink and be merry, for tomorrow we die." "And in death ye are not forgiven" is the prophet's ominous wail in return(ch.22).

SUMMARY.

In summarizing these thoughts on the theology, the religious teachings Isaiah had in common with his immediate predecessors, Amos and Hosea, we would say that first of all these three prophets laid sure foundations for a universalistic, monotheistic conception of JHVH, growing out of their study of :
 a:----The internal and external contemporaneous state of affairs and especially from their attitude towards:

1.-Idolatry and image-worship

2.-The relation between JHVH and Israel with its implication of "HOLINESS"; and above all

3.-The Day of JHVH, the very essence of which was "THE JUDGEMENT".

The great truth contained in the Judgement was that Israel's fall did not involve God's fall. Israel might fall, must fall inasmuch as it was immoral, sinful; religion, instead of perishing thereby would be strengthened, for JHVH'S KINGDOM IS A MORAL KINGDOM, and naturally it gains in ethical strength as it rids itself of vice in any shape or form.

CHAPTER II:

ISAIAH IN GENERAL:

B:-PICTURES OF THE FUTURE:

a.)MESSIANIC PROPHECIES.

Men have dreamed, the rainbow of the sky
To be a bridge of hope to yonder mansions high.

A rosy and illusory path it is on which we travel from the gloomy Judgement to the bright 'Pictures of the Future' found in the writings of Isaiah ben Amoz. Novel and pleasing is the hint thrown out by Prof.Moulton that in the prophets we have a pendulum movement: now threat, anon promise(1). But to us, an Amos and an Isaiah are too stable, stand too firmly for their life-principles to permit the expressions of their thought to be thus characterized.

And yet, as we shall see, this mechanical interpretation is not entirely unwarranted.

(1) cf. Moulton's Mod. Read. Bib. Intr.

In the words prefacing these pages, we remarked that these 'Pictures of the Future' did not belong to the genuine prophecies of Isaiah; or if they did, that they were of secondary importance. Before we discuss these points however, we ought to mention where these eschatological ideals are to be found. If bare references were sufficient, we need merely jot down the following citations: -lv.26f.; 2v.2-4; 4v.2-5; 9v.1-7; 11v.1-9; 11v.10-16; 14v.32; 16v.5; 18v.7; 19v.18-25; 25v.6-8; 28v.16; 29v.17-24; 30v.18-26; 32v.1-8; 32v.15f.; 33v.17, 20; 35v.1-10; 37v.32. But comparing these with the list of rejected passages, contained in the previous chapter (pp.3-16), we drop without further ^{add} say: - 11v.10-16; 14v.32; 16v.5; 19v.18-25; 25v.6-8; 29v.17-24; 30v.18-26; 33v.17, 20; 35v.1-10; 37v.32.

Though these latter eliminate some difficulties for one who attempts to form an harmonious whole out of the various Zukunfts^Nbilden attributed to Isaiah ben Amoz, still from

what is left, it would be quite a task to present the Pictures in such a way ~~so~~ that no contradictions would be experienced, and especially, that the component parts have each, its proper weight of importance.

Turning first to the description in ch.2v.2-4: we find this to be between the Judgement of ch.1 and followed immediately by the stern preachment of ch.2v.5f. It certainly does not harmonize ~~then~~ with the context. But this is true of almost all of the other Pictures. As to its contents, it breathes at once a narrow and universalistic spirit. Mt.Zion shall be literally as well as spiritually exalted. All nations shall journey thither to be taught God's ways. God will judge the nations. Finally, the Will'-o'-the-wisp will have been captured, for "instruments of war will have become implements of peace", and the dream of all mankind shall have its realization.

This last is a magnificent conception, and all

the more so would it be from an Isaiah in whose ears was the constant din of invading armies. In contemplating the idealism here depicted, we feel as though we could appreciate somewhat the position of Duhm, who in accepting this as Isianic puts forth the hypothesis that these 'Zukunftsbildern² are the "Swan Songs" of the prophet, composed in his old age, during his years of retirement(1). In special reference to ch.2v.2-4, which is similar to Micah 4v.1f., - only as has been observed by all critics the latter seems to be the more original of the two, - Duhm posits that it comes from the hand of Isaiah and is to be classified with 11v.1-8; 32v.1-5, (6-8); 32v.15-20 (1).

But here Duhm stands virtually alone for almost all the other leading authorities reject this (2). As late are characterized its universalism: the idea of the physical, exalta-

(1) cf. Du. H. K. p. 15.

(2) cf. Mar. K. H. C. p. 27f.; Che. Int. p. 12; Budde Rel. Isr. p. 216.

tion of Zion; universal peace. Above all, it looks for no Judge-
ment, without which nothing could be accomplished according to
Isaiah.

As we found 2v.2-4 between two announcements of Judge-
ment, so in the case of 4v.2-5, we are transported suddenly from
the threats against the women of Jerusalem to the vision of
that day when the "Sprout of JHVH" shall be beautiful and glor-
ious and there shall be excellent fruit for the הַיֵּשׁוּעַ הַזֶּה etc.:
and then comes ch.5 with its awful doom pronounced on the Vine-
yard of JHVH.

Comparing 4v.2-5 with 2v.2-4, we could hardly find
two more dissimilar paintings of the time to come. While ch.4
has all the narrowness of the latter inasmuch as Zion is under
JHVH'S special favor-though not evinced in the same way- it pos-
sesses not an iota of universalism. That it is non-Is., Duhm,
Marti and Cheyne are agreed. Cheyne very aptly remarks: "It

seems as if the writer began meaning to write an ordinary Mes-
sianic description and then suddenly remembered ch.3v.25,26."(1

As non-Is. can be pointed out כִּלְשֵׁי שָׁמַיִם which never occurs in
Isaiah's terminology; the connotation of קֹדֶשׁ as holy in the
ritual sense; the fertility of the land which is said to be a
Deuteronomic ideal; and the favor with which the "Assemblies"
are looked upon (cf.ch.lv.13).

As widely different as the two preceding Pictures,
were, one from the other, they do not present such mutual vio-
lent contrast as each furnishes to the new ideal of ch.9v.1-6.
The closing part of the preceding chapter (ch.8) represents
the despair of the prophet on account of his vain attempts to
reform the people; then the deep darkness that has fallen on
the nation. With picturesque language ch.9 begins: "The people
that walk in gloom see a great light, they that dwell in the

(1) Che.Int.p.20f.; cf.also Mar.K.H.C.p.51f.; Du.H.K.p.30.

land of deep shadow, upon them hath the light gleamed." Following this comes a portrayal of the exultation over the fallen enemy:- "For a child is born unto us, a son is given unto us and the government is upon his shoulders, and his name is called Wonder-Counselloer, God-Hero, Father of Booty, Prince of Peace. His kingdom shall increase and be established in justice and righteousness forever. The zeal of JHVH SEBAOTH will accomplish this."

Here we have a political ideal. All that we can see in it that is thoroughly Isianic is the "establishment of justice and righteousness forever". Duhm, who accepts the whole as genuine says that:-8v.13b-9v.6 eine messianische Weissagung von der Zeit, wo die Herrschaft Assurs gebrochen, der künftige Herrsche geboren und das Reich Davids herrlich für alle Zeit aufgerichtet ist. Wie alle derartigen Weissagungen Jesaias in ausgesprochen poetischer Form und ohne ein: so spricht Jahwe, nicht weil

es nur ein subjective Phantasie wäre, sondern weil sie nicht direct zum Öffentlichen Beruf des Propheten gehört und nur für die Hoffenden bestimmt ist."(1).

But there is no express mention made that it is a son of the Davidic House who is to sit on the throne. In addition to Cheyne's arguments may be cited some of Marti's. He says that the term בן דוד is non-Is; is in fact much later than our prophet. "Erst mit Hesekiel beginnt der Eifer Jahwes ein Grund der Hoffnung zu werden,...!"; and then acutely continues: "Jetzt eifert Jahwe für und nicht gegen das Volk." (cf.Hes.36v5 38v.19; 39v.25; Jes.42v.13 u.s.w.)(2).

Immediately following this splendid prediction of ch.9v.1-6 comes the outcry against the wickedness of the people and the prophecy of its total destruction through the enemy JHVH will bring on(cf.ch.9v.8-ch.10v.5 and ch.5v.26-30).But in

(1) cf. Du.p.65 H.K.

(2) cf. Mar.K.H.C.p.94f. also CHE.Int.p.43f.

ch.11v.1-9 we have something of a parallelism to the preceding Picture of ch.9v.1-6; the ideal king is again brought to our view. But here it is not the personality of the Messiah as in the latter; it is the Spirit of JHVH that is the leading idea. The first five verses define this Spirit and its consequences in bringing him who possesses it to judge and act justly and righteously. The last verses describe the change of animal nature. As has been noted Duhm accepts this in his Isianic "Swan Cycle" (1). Cheyne and Marti reject it (2). The latter regards the idea of Spirit as set forth here, as late, and both emphasize the non-Is. authorship of the last three verses. Marti, in his usual concise manner, observes: "Ob die Darstellung des Gottesfriedens in der Natur in die alte Zeit passe, kann man fragen. Jesaja hat sonst keine ähnliche Schilderung und ihm lag die Ethische Umänderung der Menschen näher als die Unwandlung der

(1) cf. Du.H.K.p.81.

(2) cf. Che.Int.p62f.; Mar.K.H.C.p.113.

Natur der Tiere."

Ch.18v.7 is a generally admitted eschatological addition of late date. It is similar to Zeph.3v.10 (cf.Mar.K.H.C. p.150; Du.H.K.p.115;Che.Int.p.98).

In the last Picture we shall consider here, viz.: ch.32, the Messianic king is put in a very faint form; in fact, is dismissed with the words:-"Behold a king shall reign in righteousness." The rest of the description is taken up with a rehearsal of the beneficent effects produced by the "Happy Time" both in human nature and in the vegetable kingdom. This also is part of Duhm's "Swan Cycle". Marti and Cheyne, naturally, reject it(1). The former says:-"Durch die lehrhafte Darstellung und die breite und matte Form werden wir bei diesem Abschnitt an die Art und Weise der Spruchliteratur erinnert, und müssen daher die Entstehung in die griechische Zeit setzen."

(1)cf.Du.H.K.p.210,214; MAR.K.H.C.p.236f.Che.Int.p.172 and Poly p.158.

From this special, individual treatment of the subject matter itself, we would turn to a general consideration of this topic.

In the last chapter of Amos, in the very last verses (9v.8-15) we have an eschatological description, picturing a righteous community under the restored House of David, enjoying all temporal blessings. The position of these few verses, offers a strong argument for or against their genuineness. They may be the parting words of Amos; they may be part and parcel of the usual additions of later times, which, misunderstanding the spirit of prophecy, thought it only just and proper to append these comforting ideals to the stern judgements of the prophets of the eighth century (1). We think that nothing could be more opposed to the very essence of the teaching of Amos than

(1) Thus Amos 9v.8-15 is rejected by Sm.Alt.Rel.p.200; Budde Rel. Isr.p.135; Budde Jew.Encycl.art.Amos (Vol.1,p.532); Charles ESCH p.87. Charles quotes many others who say it is not genuine e.g. Wellhausen, Cheyne, G.A. Smith, Marti, Nowack, Volz.

this closing section. Amos is the Prophet of Judgement; Judgement that is final, annihilating, as far as Israel is concerned

With Hosea, hope for the future and expressions of that hope found in his writings, cannot be so summarily dealt with. Though Hosea predicts the severest punishments for Israel's sins; though he says (9v.16):- "Ephraim is smitten, their root is dried up, they shall bear no fruit: yea though they bring forth, yet will I slay the beloved fruit of their womb."; despite it all, and the opinions of Volz and Marti notwithstanding, it seems to us that his basic conception that God is Love is positive evidence for Hosea's belief that 'JHWH will not execute the fierceness of His Anger, that He will not utterly destroy Ephraim (cf. ch. 11v.8f.). In exile they may suffer; but they shall come trembling as a bird out of Egypt and as a dove out of Assyria:- "and I will make them to dwell in their houses saith the Lord." (1).

(1) cf. Budde Rel. Isr. p. 135; W.R.S. PrPSR. p181. SmAltRel. p. 216.

That there may be a passage or so in Hosea, picturing the glorious times to come, which is due to the usual source i.e. late editors, may be true. Thus e.g. may be cited 2v.1,2.

(1). But it is impossible to say that Hosea had absolutely no hope for the future.

As to the genuineness or reverse of Isaiah's Messianic Prophecies quoted above, we would note the following:-

Arguments Pro.

1)----- That Isaiah had hope for the future is admitted by all.

No critic as far as we know, questions the Isianic authorship of ch.lv.25f.; 7v.3; 8v.16-18 or of 28v.16. So that while Amos had absolutely no hope against the final, the complete destruction of the nation, Isaiah, whom we found to have followed him closely in other respects, parts company here and seems to go

(1) cf. W.R.S.Pr.Isr.notes p.412; Encycl.Bib.art. Hos.; Charles Eschat.p.88 in which he quotes different authorities and what they reject. In regard to Marti he says:- "Marti appears to regard Hosea as the prophet of inexorable doom like Amos. Similarly Volz."

along the lines of Hosea. We cannot argue, therefore, against the genuineness of these ideal Pictures on the ground that Isaiah entertained no hopes for the future.

2)-----The frequency with which they occur must appeal strongly to an unbiassed mind. True, the ancients had very peculiar ways of handling a man's writings; and as W.R.Smith says (Pr.Isr.211 ".....no one who knows anything of the collection and transmission of ancient books will think it reasonable to expect that the writings of each prophet were carefully gathered out and arranged together in such a way as to preclude all ambiguity as to their authorship."). Still this would hardly seem to account for all the eschatological references in our prophet. Amos has but one addition. It might be argued that the greater volume of Isaiah's writings gave more opportunity for editorial activity. But witness Hosea, who has hope for the future and also comparatively speaking, many "future" references in his short

book.

3)----- The situation of these Pictures of the Future has been remarked. They occur, as a rule between the announcements of heavy Judgements. This fact gave rise to the so-called "Pendulum Movement" of prophecy. But this argument from 'situation' could be used with equal force against their genuineness (cf. p.77 on Amos).

4)----That which appeals to us most strongly is the scarlet thread of "righteousness and justice" which runs through almost all of these ideals. It was for lack of these qualities that the Judgement was pronounced. Must they not be the characteristics, therefore, of any future community of which the prophet could conceive? There must be no evil; there must be uprightness and morality. Moulton has some excellent thoughts bearing on this point. He says(1) i.a. :-"Quite apart from any

(1)Moul.Mod.^Read. Bib.p.15 of the Introd.

question of theology it may be said that no more precious legacy of thought has come down to us from antiquity than this Hebrew conception of a golden age to come. It is difficult to overestimate the bracing moral influence of an ideal future. The classic thought of Greece and Rome took an opposite course; their age of gold was in the remote past, the progress of time was a decline, and the riches of philosophy claimed to be no more than a precarious salvage. the weakness of a luxurious optimism is avoided in the writings of an author who, while he puts forth all his powers to exalt the future, insists always that the only way of entrance to this future is the forcible purging out of evil."

Arguments Con.

1)---- In the first place we would observe, that ^{as} it is well nigh impossible to give a composite picture of the Future Hope from the material in hand, without falling into contradic-

tions, we have an unmistakable proof against the genuineness of at least quite a few of the component parts. If Isaiah is anything, he is consistent. Had these future ideals been as vital a part of his teaching as their frequency would warrant us in believing, we would expect as much unity in them as we see e.g. in Isaiah's teaching of the Judgement.

2)---- On the supposition that Amos had no hope for the Future and that Hosea, though having it, gave expression to it in the form of short sentences, scattered here and there among his fourteen chapters, we could not logically say that Isaiah had developed such varied and vast ideas concerning the 'Latter Days'. The tremendous debt our prophet owed his predecessors would not permit us to say that he left them so far behind in this novel territory. Isaiah was a man, prophecy an evolution. To us it appears wonderful that there was an Isaiah who grasped with such clearness the strange teachings of Amos and Hosea.

what about gemms
(There is no earthly reason why the stern moral and ethical demands of his immediate forerunners should not have been as 'kav l'kav, tzav l'tzav' in his ears, even as they were in those of the upper classes of his time.

3)---- A common feature of many of the descriptions is the appearance of the Messianic King with his regularly organized government. This is in violent opposition to the idea of the spiritual community so closely bound up with the Isianic conception of Faith. Under this latter heading this point will be further discussed.

4)---- It is more logical to expect these glorious dreams of Exilic and Post-Exilic times rather than of the age of Isaiah. In the former, the people, oppressed or far from home, would most easily and naturally conjure up a glorious day when JHVH would once again remember His suffering, repentant children, bring them to Zion in glory and rehabilitate the fallen House

and splendor of David.

5)----- But vastly different were the teachings characteristic of the Pre-Exilic age. As Smend says (Alt. Rel.p.187f)-"These prophets--(of the eighth century)--predicted, above all other things, misfortune; the Word of Jahve according^{to} them is a Destructive Power (Jer.23v.29). Jeremiah says indeed, that even such was the nature of prophecy in the past; and a prophet who predicted peace, deserves no belief until his prophecy has come to pass (Jer.28v.8,9)". And again in a later passage the same writer continues (p.200):-"The prophets made the Old Testament Religion one of hope. In place of the naive optimism which held Jahve and Israel to be eternal, they substituted the belief in the triumph of the good. But these hopes were secondary their forte was the threatening Judgement. The peculiar mission of the prophets was not to comfort but to threaten....."

In concluding this section, we would glance for a

moment at the positions of Duhm and W.R. Smith on these Zukunfts
 bilder². The former as we have seen regards them as the Swan
 Songs of the aged Seer, given in private to his disciples. This
 is a beautiful, poetic thought but hardly true. It is hardly
 conceivable to us, that the great prophet would fritter away
 his time in singing to his faithful gathering the glories of
 the future, especially in his old age- if we mean by that the
 years immediately preceding and following 701, the time of his
 bitterest failure, -when he must have been most urgent in preach-
 ing his "Religion of Faith". It seems to us that in ch. 8v. 16 we
 have a glimpse at what Isaiah taught in private. It was תורה

Amos (2v. 4) and Hosea (4v. 6; 8v. 1, 12) used this term
 and Isaiah in taking it from them kept its prophetic meaning,
 while at the same time adding to it his own vital teaching of
 Faith. This Thora was not a mine of information on matters of
 cult; it was not a written book to be consulted on ceremonial

points. It was the 'Direction', the 'Instruction' which the prophets claimed they received from God to be given to the people for their guidance. It was therefore an ethical teaching, a moral teaching, pointing the nation to paths of righteousness and justice. The Thoras JHVH is parallel to the Word of JHVH(1) (cf. 1v.10; also 8v.16-18; 30v.9,12) also to the ^{אֱלֹהִים} The Word of JHVH is no empty sound, for woe to the place that heeds JHVH not and where His Word falls (2). Isaiah himself clearly shows the intent of all these terms when he says: -"Now go in, write it down on a tablet before them, and inscribe it on a scroll, that it may serve to an after day for a testimony(3) forever. For it is a rebellious people, lying sons, sons that will not hear the direction (^{דִּבְרֵי}) of JHVH.....Therefore thus saith the Holy One of Israel, Because ye reject this Word....., therefore

(1) cf. Mar.K.H.C. pp.10,87,223.

(2) cf. Mar.K.H.C. p.96; Du.H.K. p.69.

(3) cf. Du.H.K. p.196; Mar.K.H.C. p.222; Che.Int. p.410.

this iniquity shall be as a rent ready to fall, bulging out in a high wall, the breaking of which cometh suddenly in a moment"

Included also in this idea of Thora as the Divine Revelation, Direction, are the *הקדמה* the "Audition" and the *התורה* "Knowledge of JHVH" (28v.9, cf. Mar.K.H.C.p.206; Du.H.K.p.174).

It seems to us, therefore, that Duhm's position is hardly tenable. Isaiah as we know him in his writings, was far from being a dreamer of this type. It was Thora that he imparted to his following at every available opportunity, and it was because he did do so that Judah's captivity did not result as fatally as that of her once powerful northern brother, Israel. W.R.Smith, in commenting on the prophetic Thora, says:—"We have seen how spiritual prophecy branched off and separated itself from the popular prophecy which remained connected with the sanctuary and the priests. In doing so it carried its own spiritual Torah with it. When God bids Isaiah "bind up the testi-

mony, seal the Torah among my disciples", the reference is to the revelation just given to the prophet himself (Is. 8v.16).... The Torah is not yet a finished and complete system, booked and reduced to a code, but a living word in the mouth of the prophets.....It is this continual living instruction of Jehovah present with His people which the prophets, as we have already seen, regard as essential to the welfare of Israel..No written book would satisfy the thirst for God's word of which Amos speaks(1).

Preferable to Duhm's hypothesis in regard to the Pictures of the Future, is the position of W.R.Smith(Fr.Isr.p.341). In brief he says:-".....therefore when he (Isaiah) embodied his faith and hope in concrete pictures of the future, these pictures were, from the necessity of the case, not literal forecasts of history, but poetic and ideal constructions."

(1) cf. W.R.Smith The O.T. Jew. Ch. p.299f. In a similar strain are the remarks of Smend Alt. Rel. p.196f.

CHAPTER II:

ISAIAH IN GENERAL:

B:-PICTURES OF THE FUTURE:

b)-INVIOIABILITY OF ZION.

If the Pictures of the Future were genuine in their entirety, then the doctrine of the Inviolability of Jerusalem would be truly Isianic; for Zion and its eternal foundation are essential parts of the Messianic Dreams(1). These however, cannot be quoted in this connection. The two principal references that could be misinterpreted very easily as meaning Zion's indestructibility are :ch.10v.5f. and especially 28v.16f

In the former we have the Judgement against Assyria. This victorious world power has come to the very walls of Jerusalem when Isaiah calls down God's Wrath upon it. Why? Because it is about to destroy Zion which is inviolable? That

(1)cf. Skinner in ~~the~~ introd. to his commentary on Isaiah: "The two ideals that Zion is the present seat of JHVH'S sovereignty- that it is to be the centre of the future kingdom of God appear in a large number of prophecies."

would be foolish from the very nature of the case; but that is the idea intended by a few interpolations of late editorial activity. Isaiah, however, tells us distinctly enough that Assyria is to be crushed because it refused to recognize in itself the staff of JHVH'S Anger to execute His Judgement. It became proud and haughty, therefore it must fall.

In proportion as the second reference has been used as an argument for, almost as strong a proof is it against Zion's Inviolability. It reads (28v.16-18):- "Therefore thus saith the Lord JHVH: Behold I found in Zion a stone, a "test stone", a precious corner stone:- He that believeth shall not give way." Surely this says plainly enough that God has not founded Zion as a true, tried therefore everlasting stone. Zion is a bare fact, fortuitous at that; it is by no means doctrine. It was not necessary that Isaiah and his community of Faith be founded in Zion. The founding of the pre-

cious stone, FAITH, that was the vital point. As Marti says (K.HC p.208): -'It is not Zion nor even the Temple on Zion,' it is the community of Faith that is inviolable, eternal, that must remain. The context itself bespeaks this and only this interpretation.

It is not, however, a matter of acute exegesis, or of explaining this or that verse; the prophet himself speaks elsewhere of the future of Jerusalem in no uncertain terms; and these references make the "Inviolability" very difficult to maintain because they prophecy the total destruction of the city (1).

What can be left of Jerusalem after "Sheol enlargeth her greed, and openeth her mouth without measure, and down go her splendor and her throng and her uproar and he that is jubilant in her; and lambs shall graze upon it as if on their pasture and the kids feed on her ruined places." (ch.5v.14,17). A some-

(1) Thus Skinner's Intrd. to his commentary.

what similar feeling pervades 22v.1f. In 29v.1f. and 31v.4 we have the direst predictions against Jerusalem. In the spirit of prophecy, Isaiah takes up an old name of the city i.e. Uriel and with a slight change makes it Ariel: an altar-hearth on which the life-blood of the city is to be poured out(1). Even as David encamped against, besieged the Canaanitish cities, so JHVH Himself besieges Jerusalem, for it has become as one of the idolatrous, sinful Canaanitish cities. Suddenly, full suddenly will Assyria assault the city.

The very same thought is found in 31v.4. No alliances will save Zion. Even as a lion is not frightened from his prey, no matter how many shepherds dare attempt the task; so JHVH'S purpose against the hill and mount of Zion is unshakable.

(1) cf. Encycl. Bib. Che. art. Ariel; Mar. K. H. C. p. 212; Ges. Lex. p. 72; Budde argues very strongly for "Inviolability" in his Rel. Isr. pp. 155-160; cf. also W. R. Smith PR/Isr. p. 258f. On the other hand again Meinhold in his Jes. u. s. Zeit p. 42 says: - "Das Dogma von der Unverletzlichkeit Jerusalems stamme nicht von Jesaja." The ar-

gument from the mention by Jeremiah of Micha and not of Isaiah in connection with the assertion of Zion's violability, though strong, is nevertheless negative; it is possible, too, that the nation misinterpreted Isaiah immediately; but the simple words of Micha were too plain and so Jeremiah quoted him alone.)

Note.--As in the matter of the Zukunftsbuilden, this whole thing is difficult, for half of it is speculation after all. In the last passage cited in the text-3lv.4- we have verses following one another that are as contradictory as light is to darkness. Isaiah was a prophet of doom (ch.6), the Day of JHVH was one of severe Judgement and Visitation; JHVH was no longer bound up with Israel's existence; then how much the less ^{with that of} Zion.

CHAPTER III:

ISAIAH IN PARTICULAR:

a) MAJESTY OF JHVH.

In leaving territory which was found to be full of difficulties and hypotheses, almost bewildering in their extent, there is opened to our view a field in which hardly one discordant feature can be found; all authorities seem to agree when it comes to a consideration of Isaiah's conception of the Majesty of JHVH, and his doctrine of Faith.

The Majesty of JHVH is peculiarly ^aIsianic.

As Driver remarks (1):-"The majesty and the holiness of Israel's God are the two aspects of the Divine nature pre-eminently conspicuous in his writings;...." Closely connected with this exalted idea are :

1)---The Kingship of JHVH,

2)---The Humility of Man

(1)cf.Driv.Is.Life a.Times pp.18,109.

3)---JHVH the God of History, and

4)---Isaiah's Conception of Sin.

1)--In his inaugural vision Isaiah saw a high, lofty throne upon which God was sitting. Above Him stood Seraphim^{their faces} covered before their Mighty Lord with pairs of wings; the feet of each enfolded in a pair of wings, to stand, respectful, before their All-Powerful Ruler; and to be ready to do their King's bidding and do it quickly, each had an additional pair of wings with which he flew (1). A mighty conception to correspond with a mighty fact. Whatever deep learning and investigation may make of the Seraphim, there is hardly a doubt but that here, Isaiah sees in them grand, shadowy figures, towering around the immense throne of JHVH SEBAOTH. And however pure or mighty they may be, they stand in deep reverence before the "King", rendering Him absolute obedience(2).

(1) cf. Mar. E. H. C. p. 64; Du. H. K. p. 44.

(2) cf. W. R. S., Pr. Isr. who says they are personification of lightning, p. 218 & 422; Che. Proph. Is. p. 37f.

From this we might infer that Isaiah's Kingship of God represents but the magnified cast of an Oriental despot. Were it not for the odium attached to this latter personage as well as or rather because of his relation to his subjects, our inference would not be so very far fetched-that is in a certain respect. That God was an Absolute Monarch to whom unflinching obedience was due, was a firm conviction of Isaiah: and this because he conceived God to be the truly Moral Power, the Perfect, Righteous JHVH. "Woe is me" cries the prophet "for I am undone, for a man of unclean lips am I, and in the midst of an unclean people do I dwell, for the King JHVH SEBAOTH have mine eyes seen". Because God is the King of a moral realm, because He is essentially moral, is a reason for having faith in HIS ABSOLUTE KINGSHIP: And it was not until the prophet was purified that he could apprehend the command of God.

God then is Ruler of a moral Kingdom and this is

not limited to Israel for: "Holy, holy, holy is JHVH SEBAOTH, the whole earth is the fulness of His Glory." JHVH SEBAOTH is the great all-powerful God, Whose Majesty, Kingship, Holiness are over all the world. "Aber namentlich ist Jahve für Jesaja der Heilige, als heilig preisen ihn die Sarafe, den Heiligen Israels nennt Jesaja ihn immer wieder. Der Ausdruck besagt zunächst nichts anderes, als dass Jahve in vollstem Sinne des Wortes Gott ist, in nichts von der Welt abhängig, in allem über sie erhaben und in allem als ihm Herr sich erweisend. Seine Herrlichkeit ist die Offenbarung seiner Heiligkeit, in seinem majestätischen Walten heiligt er sich (1).

If God's Kingdom is the whole earth, if He is the Absolute Ruler and Authority, everything that occurs in the

(1) Sm. Alt. Rel. p. 220. cf. also Du. Theol. d. Pro. p. 170: Von der Majestät Gottes ist die ganze Erde voll, denn die ganze Welt ist Abglanz seiner Macht und Herrlichkeit." and p. 170: "Die Kabod ist nicht die Bethätigung der Macht selbst, sondern nur ihre Erscheinung; sie ist demnach zunächst ein ästhetischer Begriff und gehört speciell in das Gebiet des Erhabenen....."; cf. Mar. K.H.C. p. 65f. and also above on "Holiness" p. 41f.

world must be interpreted through the Divine Will. Implicit then in God's Kingship, is JHVH the God of History. This, however, is not so closely bound up with the Majesty of JHVH as it is with the prophet's Faith (1).

A direct development from JHVH'S Exaltedness as the Ruler of a moral world are Isaiah's teachings concerning sin and humility of man, the former expressly stated, the latter more implied. We have noted above some phases of the nation's sinfulness and what they implied; but there Isaiah is following out the ideas of his predecessors. Here, in connection with his own peculiar conception of the Majesty of JHVH we have a new light shed on a certain class of sins which he vigorously assails.

(1) cf. SMEND Alt. Rel. p. 219: "Als ein König auf hohem Thron erblickt Jesaja den Jahve bei seiner Berufung, die Sarafe preisen ihn als den, dessen Herrlichkeit die Fülle der ganzen Erde ist. Alles was da ist, ist nichts anderes als ein Offenbarung seiner Macht und Grösse. Aber in erster Linie tritt seine Herrlichkeit in seinem geschichtlichen Walten in die Erscheinung. Nicht allein Israels Geschichte, sondern alles was auf Erden geschieht ist die Erweis seiner Herrlichkeit."

W.R.Smith says (Pro.Isr.p.246):-"Sin against Jehovah is such conduct as He must take cognizance of in His quality of king and supreme judge in Israel, not sin in the New Testament sense, but on the one hand offences against social righteousness and equity, and on the other hand idolatry which is a denial of Jehovah's true kingship." Thus we find in ch.2 that the prophet arraigns everything high, exalted, proud and lofty on this earth be it man puffed up with his wealth and idols, be it nature with her towering cedars of Lebanon, her oaks of Bashan, her sky-reaching mountains, her hills uplifted; be it even the immense works of human craft: the crowning towers, fenced walls ships of Tarshish; for the haughtiness of humanity must be brought low, and the loftiness of men bowed down and JHVH SEBATH alone shall be exalted on that day. Therefore "stow yourselves away in the caves of the rocks and hide in the dust of the earth at the terror of JHVH and the splendor of His Majesty

when He ariseth to overawe the earth."

The sin, mentioned first, against the women of Jerusalem, is their haughtiness (3v.16). The pride of those who are wise in their own eyes will be punished by the Judgement (5v.21). Before all others shall Ephraim and the inhabitants of Samaria feel the Word of JHVH, because they have stiffened their neck in pride and in the elation of their heart they spoke haughtily, JHVH'S Anger will avenge this, His outstretched Hand will bring them low (9v.8f. cf. also 17v.4; 28v.1-6). JHVH'S Anger reveals it self also in the acts of Assyria which is the rod of His Wrath to punish nations and to make them a trampling like the mire in the street. But Assyria itself gets proud, therefore it too must fall (10v.5 cf. also supra p:90f.).

All forms of haughtiness and pride are sins, rebellion against, inasmuch as it is a denial of JHVH'S Kingship, of His Majesty and Glory which fill the world. "Gott Jahve ist

dem Jesaia der König, der unumschränkte Herrscher der Welt. Ein Vergehen gegen ihn characterisirt sich als Majestätsverbrechen und alle Sünde ist Hochmuth." says Duhm (1).

Of course the verses just quoted could all be used to set forth Isaiah's belief in man's humility. Man is nothing, has nothing and can do nothing as far as material things themselves are concerned. Nothing can be realized except through God. "God is all, man is nothing- thus perhaps the theology of Isaiah could be most tersely and clearly stated." says Cornill in his *Prophets of Israel*(p.57).

This thought, however, is not as closely connected with JHVH'S Majesty as it is with that fundamental conception of Isaiah⁴-that of Faith.

(1) cf. Du. Theol. d. Pro. p. 169. cf. also Sm. Alt. Rel. p. 221: "Die Sünde ist für Jesaja Empörung gegen den Herrn der Welt, die Sünde Israels Empörung gegen den wahren König Israels."

CHAPTER III:

ISAIAH IN PARTICULAR:

b)-FAITH.

The feeling of absolute trust in JHVH SEBAOTH must have possessed the prophet at the very beginning of his career. He enters willingly the service of God, with alacrity he answers the call of JHVH to announce the destruction of the nation. But stronger proof than that contained in the Consecration Vision is the name he gave his child whose birth surely occurred about the time of the prophet's call: Shear Yashub, a remnant will return. Thus while Isaiah was thoroughly convinced that the nation would be destroyed, his unbounded faith in JHVH made him feel just as sure that a remnant would remain. He strove to convert the entire nation to his faith; he made the most strenuous efforts to persuade Judah to trust in JHVH alone; and as is characteristic of human nature, he worked with greater

might because of his consciousness of sure failure.

For witness the scene which occasioned his first positive declaration of the doctrine of Faith. Between the time of his call (ch. 6) and this scene (ch. 7) the prophet has been preaching to the people Amos' God of Justice and Righteousness. He attacks skeptics and those who have no faith, but must see JHVH'S doings come to pass before they will believe (5v. 19). Thus we are brought to the critical year of 734. Then it was that Rezin of Syria and Pekah of Samaria joined forces to effect the subjugation of Judah. Ahaz and his political advisers were in great straits. The most expedient policy seemed to be to buy the help of Assyria. In the meantime the city was being put in condition, so as to withstand the threatening attack. In great fear Ahaz is looking after the walls and water supply when he is confronted by Isaiah who has with him his son Shear Yashub (1

(1). That the mention here of Shear Yashub is meant to be emphatic goes without saying for he represents at once the hopelessness of the prophet's mission as well as the latter's cardinal doctrine-Faith. Also noteworthy is it that Ahaz is examining the condition of the city, i.e.,

With this background in view, the simple words of Isaiah become all the more remarkable. Ahaz is anxious respecting the water-supply and the walls of the city i.e. he is looking to earthly help; Isaiah points to the only Help. Ahaz fears the Syro-Ephraimitic invaders; Isaiah points to the only One to be feared. Ahaz is conspiring with Assyria to have his enemies attacked in the rear; Isaiah points to the True and only Conspiritor. "Keep perfectly quiet" says the prophet, "fear naught, trust naught, save JHVH. The plans of Aram and Syria will fall through. Do you but put all confidence in God: ^{אֱלֹהֵינוּ יְהוָה} אֱלֹהֵינוּ יְהוָה. If you confide not, you'll abide not."

Ahaz listens. It seems extremely impractical to him in the impending crisis. In his hesitation, he is confronted with an astounding proposition. "Ask thee a sign of JHVH thy God, deep unto Sheol, high unto heaven." He refuses "to test" JHVH, when impatiently Isaiah bursts forth: "Hear now O House

of David, is it too little that you weary men, would you weary my God also?" JHVH will appoint a sign: for whenever any mother shall give birth to a son she shall call him "God-with-us", to represent the unbelief of Ahaz as well as the mother's remembrance of the unexpected retreat of the Syrians and the Ephraimites. Judah will soon say 'God is with us', for before the child is two years old the land of the two hostile kings will have fallen prey to Assyria (1).

But the more Isaiah said the more was Ahaz hardened in his 'policy'. Truly his mission of making the nation deaf and blind was being fulfilled. The prophet had failed dismally; with a bitter repulse had he met. The nation must fall.

"But religion will not, for it is not dependent

(1) "Immanuel" with its polemical literature does not concern us here. Of sound exegesis however, the most startling as well as plausible theory-on the surface- is that advanced by Porter. It is in perfect accord with the prophetic practice of play on popular notions. Cheyne, however, has clearly refuted the position in his art. on Is. in ENCYCL. BIB. Marti's ideas are given above by us. cf. also Sm. AltRel. p. 228, note.

on forms of political life nor even on an organized church.

There is a religious community free from all form of government constituted without any regular religious system, held together by the spiritual bond alone, i.e. through absolute trust in JHVH; in His testimony *אמרו* and His direction *אמר*. This religion is above the reach of popular practices." In these words Marti expresses the spirit of Is.8v.16-18 (1).

The results of this momentous meeting with Ahaz form the prototype of the actions of the prophet as well as of his words, on the two other important epochs in his career.

In 722 occurred the fall of Samaria. This disaster must have appealed strongly to the prophet; for later in the period of his greatest activity- the time of the Egyptian Alliance- he warns Jerusalem to take heed from the fate of Samaria. 'Let Judah give up her wicked practices and listen to

(1) cf. Mar. K. H. C. p. 88.

the Thora of JHVH; let her rest from all alliances and cease depending on earthly help. But they mock at JHVH'S word in the mouth of the prophet. Therefore they with all their material aids shall fall, for thus saith JHVH: "Behold I found in Zion a test stone, a corner stone; he that believeth, shall not give way." But as for the nation; because of its wickedness and distrust, the overflowing scourge shall ^{come} along and it shall be utterly swept away (28v.1-22).

With the last great epoch, there are connected many strange circumstances. It seems as though Isaiah's preaching had more influence with Hezekiah than it had with Ahaz. If we can rely on the accounts in the historical appendix to Isaiah viz. chs. 36-39; or better, that of the Book of Kings, we can say with a tolerable degree of certainty that Hezekiah broke off all negotiations with Egypt (cf. Is. ch. 18v.4; also the denunciation of Shebna, the head of the Egyptian Party 22v.15-17)

and followed Isaiah's advice of remaining quiet, though under the Assyrian yoke(1). In 701, therefore, when the Rav Sheka delivered the impious words of Sennacherib to the king, in which, demanding the surrender of the city, the Assyrian betrayed his haughtiness and pride, Isaiah comes out boldly with his Judgment against the world power. The inhabitants of Jerusalem should not fear, but remain perfectly quiet; put their faith in God and all would be well. The enemy would have to contend ^{with} the Force that cannot be opposed much less triumphed over.

Then befell that to the Assyrian over which the drapery of deep mystery has spread its impenetrable folds. Jerusalem was saved. Isaiah comes forth.

But two years ago he had drawn his solemn lesson from the fate of Samaria: only those should survive who, put ab-

solute trust in JHWH(28v.16). Almost at the same time (703-702) (1)It would seem, further, that in 711 the time of the fall of Asdod, the king contemplated an alliance with Egypt and thus breaking with Assyria; but Isaiah, through his symbolic sermon of dressing like a captive kept the war party in abeyance(ch.20

he declared the impending ruin of the state(30v8-17) because the people are making alliances with Egypt instead of with JHVH "For thus saith the Lord JHVH, the Holy One of Israel: By returning and resting, ye would be delivered, in quietness and confidence would be your strength; but ye refused; therefore will ye be destroyed." In the meantime a slight reformation had taken place; hope rose in the prophet's breast; Assyria is to fall and she does.

Now comes Isaiah, expecting to bring the people to a closer union with JHVH, when even his stout heart quails at the amazing stupidity of his countrymen. They are wholly deaf and blind. "O look away from me" cries the Seer, "let me weep; be not urgent to comfort me for the destruction of the daughter of my people.....Ye look to your armour and your walls but ye look not unto Him who prepared it, and Him who fashioned it long since ye did not regard..... Surely this iniquity shall not be

cancelled even in your death, saith the Lord, JHVH SEBAOTH!"

Probably at this time was uttered the accusing preachment of ch.1. "An ox knoweth its owner and the ass its master's crib but Israel doth not know its God; they are all rebellious sons. Had it not been for JHVH they and their city would have been like Sodom. But the final Judgement will come and will wipe out all the unclean ones; then will JHVH restore their judges as before and their elders as in the olden time, and the city shall be a City of Righteousness, faithful to JHVH.

This history of Isaiah's faith brings out clearly the three ideas of:-

- 1)---JHVH the God of History
- 2)---JHVH the God to be Feared
- 3)---The Doctrine of the Remnant.

A necessary consequence of the teaching of the Majesty of JHVH was found to be the God of History. But this

latter conception is linked heart and soul with the prophet's Faith. Why should Isaiah have bidden Ahaz not to fear the mere tips of the two smoking fire brands of the North; not to put his trust in earthly helps, much less in an alliance with Assyria; why should he have demanded of the king of Judah absolute quiet at a time when the greatest activity seemed a vital necessity were it not for the fact that his Faith assured him of a God of History, JHVH of World History, who guides the destiny of nations and rules supreme over all the world. This thought was implied in the writings of his predecessors Amos and Hosea, but Isaiah's almighty Faith in JHVH led him to give the clearest expression to it. Thus in chapter 22v.11f. the prophet sums up the lack of Faith in the words: "....but ye look not unto Him who prepared it, and Him who fashioned it long since ye did not regard." This says plainly enough that God is the author of events of the past, the ordainer of the future course of affairs. This is

typically Tsianin^ac(1)

In a beautiful poetic figure a second expression is given to this idea. "For thus saith JHVH to me, I will be still and look on in my place, as still as the clear heat in the sunshine, as the dew cloud in the heat of harvest. For before the harvest, when the blossom is over, and the bud becometh a ripe grape he shall lop off the branches with pruning knife and the tendrils shall he hew away." (18v.4f.). In commenting on the first part of this quotation Marti says: ".....Wo er ist, schaut er den Dingen zu und keine Unruhe befällt ihn, die auch bei den Menschen ein Zeichen ist, dass sie ihn nicht kennen vgl. 7v.4,9; 30v.15." Further the same author says: "Wie Taugewölke in der Ernteglut d.h. wie die unsichtbaren und von keinem Winde unhergetriebenen obersten Wölkchen, von denen in der Erntezeit der Tau herniederfällt. Das sind ganz vortreffliche Bilder für die durch keine Welt~~um~~andel gestörte Ruhe des unsichtbaren, ab (1) cf. infra note 2 on P.115.

aber alles sehenden und über das Menschliche hoch erhabenen,
 seinen Willen durchführenden Gottes. So ruhig kann Jahwe bleiben
 wo die Ereignisse in Asien das ruhmvolle und starke Volk der
 Athiopen im fernen Süden Agyptens in Aufregung bringen: So ruhig
 kann und soll aber auch Jahwes Volk im Vertrauen auf seinen
 Gott sein. Mehr wird den Athiopen nicht gemeldet, braucht auch
 für die Juddäer nicht gesagt zu werden, die es wissen können, dass
 nicht Bündnisse mit fremden Reichen, sondern Ruhe und Stille sein
 ihr Heil sind vgl: 7v.4,9; 28v.16; 30v.15." (1).

It appears to us, however, that the crowning expression of Isaiah's Faith in God, as the absolute authority over all that occurs in the world, is found in the remarkable words of ch. 31v.1-3: -"Ha! those who go down to Egypt for help, and who rely on horses and put their trust in chariots because

(1) Mar.K.H. C. p.149. cf. also Duhm H.K. p.115f. The latter after a lengthy discussion sums up the situation in these words: -"... auch erfordern Jahwes weitere Absichten mit Israel und den Völkern das volle Wunder den schlagenden Beweis das JHVH allein alles geplant und gethan hat."

they are many and in horsemen because they are a host, but look not unto Israel's Holy One, neither consult JHVH. Yet he is wise and bringeth evil to pass, and His words He hath not recalled, and He will arise against the house of evildoers, and against the help of those that work wickedness. Yea the Egyptians are men and not God and their horses flesh and not spirit....."

In these ⁶⁷lat words the prophet has put in concrete form the great abstractions of JHVH's Omnipotence, Omnipresence, Omniscience. The Egyptians are merely men, their horses flesh; what is man, what is flesh. Nothing, absolutely nothing before God, before Spirit. Universalism, Monotheism receive their greatest affirmation in these few words: for it is not because it is Egypt, not because it is horse, but because it is man, it is flesh: therefore, the whole Material against the Omnipresent, Omnipotent Spiritual. For we have no right to turn to any one, to anything for help, God alone should be our Saviour.

This Spirit is the Almighty JHVH who rules and governs the world

Note. From this famous verse (ch. 31v. 3) the following conclusions have been drawn by various authorities. Peepenbring (Theo. O. T. p. 96) says: "The most explicit statement on the spirituality of God is found in Isaiah 31v. 3.

Smend (Alt. Rel. p. 220) says: "He also calls Jahwe Spirit of. 31v. 3. i.e. The One Absolute Agens, outside of Whom there is only powerless flesh."

Duhm (H. K. p. 206f.) remarks: "V. 3 stellt mit einer Klarheit, wie bisher noch nicht geschehen, die beiden sich bekämpfenden Mächte und Principien einander gegenüber. (diese) bilden die Höhenpunkte des altprophetischen, ohne Theologie und Polemik. vordringenden Universalismus und die Triebkräfte der folgenden Religionsentwicklung bis zu 1Kor. 15 hinauf."

Marti K. H. C. p. 231 observes: "Clear and sharp cut does the prophet state the powers which are battling against each other. On the one side and , God and Spirit; and His Kingdom of Spirit represents the sharpest contrasts to the Egyptian who belong to the category of men and whose kingdom remains one of flesh even though they bring their gods with them on the battle field. At this point the old notion is overcome viz; that JHVH is merely the God of Israel superior in power to the other gods. JHVH is the Spiritual Principle in the history of the world; His Power is of a higher kind than that of man and flesh and He represents a classification loftier than that depending on mere numbers and mass. This loftier Divine order will be victorious; JHVH needs but stretch out His Hand and the riders of flesh fall to the ground; the evil-doers will be judged and worldly might will be overcome. Here we perceive how JHVH'S Majesty and Glory fill the whole world (6v. 3); here we see the roots of Universalism and of a world conquering Religion."

Note 2: -Duhm (H. K. p. 138) says: "Die Geschichte ist für ihn nicht ein regelloser Haufen von Begebenheiten und menschlichen Strebungen, sondern ein planmässiges Gebilde Gottes."

In connection with this idea of the God of History we would bring in a concluding thought as to the prophetic attitude towards the nations (cf. supra p. 39f). We have noted already that our three prophets regarded JHVH as holding the destinies not only of Israel but also of other peoples. The positions of Hosea and Isaiah are brought out all the clearer^{more} from the stand they took on the question of alliances with foreign peoples.

The protest against alliance-making was founded on the broader prophetic conceptions of the relations between Israel and the nations and of each in turn to God. We have seen that that there was a special relation between God and Israel, due to JHVH'S own volition; that this relation involved certain fundamental^{duties} on the part of Israel which the latter grossly neglected; that therefore Israel must fall (1); that this awful truth grew out of prophetic Monotheism; and lastly that this latter

(1) Logically speaking the same could be said in the case of Assyria, who bore a special relation to God; but not mindful of what this involved: therefore its fall was predicted.

combined with prophetic Universalism, interpreted the victorious oncoming of Assyria in the light of God's weapon. The so-called statesmanship of the prophets, therefore, was all due to religious conviction and not to clever policies which in truth they considered sins (1).

With this important thought in mind we thoroughly understand and appreciate the simple, sublime attitude of Hosea (cf. Hos. 5v.13; 7v.11; 8v.9; 12v.2; 14v.3) in condemning all alliances with the powers: God is Omnipotent, He is the only One to be looked to for help.

Isaiah, however, stands forth pre-eminent in the condemnation of earthly help. And this because of his Faith in the God of History.

Our prophet's Faith is something new in the development of Israel's Religion. It was a decided advance on Hosea,

(1) cf. Budde Rel. Isr. p. 148.

Smend notwithstanding(1). We take it, however, that we have brought out Isaiah's attitude towards alliances, in the preceding pages(cf. supra JHVH'S Kingship and humility of man pp.94, 101, where "everything material is as naught before JHVH: and cf. especially the history of Isaiah's Faith pp.102-110): we will therefore sum up the whole matter in the words:- Isaiah's conception of JHVH gave him Faith in Him Who is Almighty and not man, Spirit and not flesh; Who is the God of the world, Who is and should be considered by all men, the only Source of Help(2). Since JHVH then is the only Helper, men need have no fear save for

JHVH the God to be Feared.

"For thus said JHVH unto me with a strong pressure of

(1) Sm. Alt. Rel. p. 212f. Smend would have it that Hosea was on a level with Isaiah in this matter of Faith the only difference being that Is. coined the term. cf. however Mar. K. H. C. p. 74f.:- "Der Ausdruck ~~von~~ glauben erscheint hier, zum ersten Mal in den Geschichte der Religion Israels. ..."; Budde Rel. Isr. p. 150:- "It has justly been said that the conception of religious faith was born at the moment when Is. and Ahaz met."; Du. H. F. p. 51:- "Und da (Is. 7v. 9) unsers Wissens zum ersten Mal in Israels Religionsgeschichte, wird den Ausdruck gefunden...: glauben."
 (2) cf. Is. 2; 5v. 19; 7v. 4, 9, 14; 18v. 24; 20v. 5; 22v. 8 & 11; 28v. 12 & 16; 30v. 15-17; 31v. 1: all references against trust in the Material.

His Hand upon me and warning me not to walk in the way of this people:-Call ye not conspiracy all that this people calleth conspiracy, and that which they fear, fear not ye, neither account it dreadful. JHVH SEBAOTH, Him shall ye count Conspirator, and let him be your Fear and Dread"(Is.8v.11-13) (1). And as we have observed, Isaiah commands Ahaz not to fear his enemies but God alone.

From all that has been said above, on Faith; from the classification of Isaiah as the prophet of Faith(2) one might be led to the belief that for our Seer, Faith per se was the panacea for all earthly woes. If such will be the conclusion drawn from these pages, then have we not done justice to the teachings of our prophet. For above all, Isaiah is the disciple of Amos, preaching a God of Morality, of Justice, of Righteous-

(1) For this translation cf. Mar.K.H.C.p.86.; Du.H.K.p.61.

(2) cf. Mar.K.H.C. Einleitung p.XXI "...er bleibt der Prophet des "Glaubens"."

ness; and if the nation is not truly "Holy" it must fall. It was in a moral God that Isaiah had Faith; it is only a moral man who can have absolute Faith in the God of Righteousness.

For how can anyone have Faith in God, who has not in himself the Divine ethical qualities. Were this not the case, how could Isaiah have foreseen the fruitlessness of his teachings as far as the nation was concerned? He knew full well that all his efforts were vain: but he persevered, for it was to be a sign to later generations that he who has Faith in God will be established by Him (Is. 30v. 8f.).

The ethical intent of the Isianic Faith is seen most clearly in (1)

The Doctrine of the Remnant.

Though Amos predicted an all-destroying Judgement, he seems to have entertained a faint, longing hope for a remnant

(1) cf. especially W.R. Smith Pr. Isr. p. 324 on Isaiah's Faith.

consisting of righteous men. "Hate the evil and love the good establish judgement in the gate: it may be that the Lord JHVH SEBAOTH will be gracious to the remnant of Joseph"(Am.5v.15). But when he sees the nation thoroughly steeped in its wickedness, he does not hesitate to pronounce the all-consuming Judgement(1).

Under the influence of his idea of the God of Love, Hosea gives beautiful expression to his conception of the future of the people. "And I will betroth thee unto me forever; yea, I will betroth thee unto me in Righteousness, and in Justice, and in Loving-kindness and in Mercy (2v.19).

Isaiah builds his idea of the Remnant on that of Amos, adding to it Faith. In fact Isaiah's ideas of Faith, Judgement and Remnant are inseparable; he held them at the very beginning of his career, embodied as they were in the name of his

(1) cf. Jew. Encycl. art. Amos by Budde p.531; Driver "The Books of Joel and Amos p.182.

son:-Shear Yashub i.e. the prophet's Faith in God that He would destroy the wicked nation, but that He would also preserve the faithful few.

This is confirmed by the next reference:8v.16-18 in which the ideal community is pictured as dependent on no form of church or state, nevertheless forming a unit through their Faith in the Holy One of Israel (cf.supra pp.105f.).In 10v.5-15, the idea of a Remnant is implied. Assyria is God's rod to punish the wicked, but instead of that, it would exterminate the nations it conquers.

The clearest expression of the moral element of that Faith which is to be held by those who would remain,is found in ch.28v.16f. The corner stone of the new community is Faith, but the structure to be erected on it will be tried and true: tried by JHVH'S plumb-line of Justice, true to His level of Righteousness; for"God's realm is an ethical one and moral-

ity develops from Faith i.e. from Religion⁽¹⁾.

The parting words of Isaiah are contained in ch.I v.19f.:—"If ye be willing and obedient, the good of the land ye shall eat; but if ye refuse and rebel, by the sword shall ye be eaten, for the Mouth of the Lord has spoken it." As a laudator temporis acti, he bemoans the present wickedness of Jerusalem as contrasted with the Faithful City that was full of Justice, where Righteousness was wont to lodge. But all the enemies of JHVH- the unruly rulers, corrupt judges, perjured witnesses-will be removed from the city, even as dross from silver "Then will JHVH bring back thy judges as at first, and thy counsellors as at the beginning: afterwards, thou shalt be called Citadel of Righteousness, Faithful City."

This section is generally acknowledged as containing the last words of Isaiah. Where is the Messianic

(1) cf. Mar.K.H.C.p.208; Du.H.K.p.176.

King? Where is the Temple with its priests and cult? Where the strong walls of an Inviolable Zion? Where the powerful Citadel?

There is a Citadel, but one after the heart of Amos, as well as Isaiah. There is an everlasting city, eternal; not however because it is Zion but because it is Righteous and Faithful.