

THE EVOLUTION OF THE IDEA OF UNIVERSALISM IN THE

BIBLE AND APOCRYPHA.

BY

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In gratitude for their sacrifices
so nobly offered that I might re-
ceive an education, this Thesis is
gratefully dedicated to my beloved
parents, conjointly with my betrothed,
who has ever been a source of inspir-
ation to me.

S.S.M.

Introduction.

It is essential in treating this subject to first define our terms, to avoid confusion as our Thesis proceeds to unfold and also to state clearly the premises upon which we work. First, as to the meaning of the word "Universalism," we may for our purpose state it as the belief that God (Yahweh) is the Lord God of all the world and unto Him alone the peoples of all nations must look as the Divine Being.

In treating this subject in its relation to Israel we must proceed not with the Bible as we find it, but in the order which contemporary Biblical science and facts of our investigation of necessity arrange it; accepting the opinion of such scholars as Driver, Budde, Smith, Welhausen and Dilman, upon any question of date or source.

It is absolutely imperative that as the subject unfolds, great and careful attention must be given to Israelitish history, (Biblical and Post-Biblical) for the evolution of his religion is closely associated with the history of the Jew. This question is based upon the views of the several Prophets, upon the Biblical books (legal and historic) and upon the post-Exilic works.

We need not concern ourselves to any great extent with what constituted the religion of Israel before his forming into one nation. Our task permits us to begin with the United Tribes as a nation of Israel, in a land of Israel, with a God of Israel. This, then, shall be our point of departure and as we proceed we

shall consider the idea of a universal God as it presents itself in the different ages under different and at times widely opposed leaders. We shall note the contribution of each age to the thought and development of the idea until its finally consummation in the days of the greatest of all prophets, Deutero*Isaiah.

To Dr. Julian Morgenstern, who has so generously given me his time and his most valuable suggestions, my sincerest thanks are given, also to Dr. Moses Bottenwieser, to whose class work and book the "Prophets of Israel", I am indebted for much of the material contained in this Thesis.

S.S.M.

Chapter 1.

National God in Ancient Israel.

The story found in the book of Exodus in which the Lord marvelously redeems "His" people, whose cry He has heard rising from under the yoke of Egyptian oppression, is that of the religious birth of Israel, joined by covenant with the National God, Yahweh, whose succor and protection in times of imminent danger and trials proved His superiority over other peoples and other gods. In Moses we see the founder of the religion of Israel and its laws. He was the first historic individuality who can be said to have welded the Israelite clans into a whole. This could never have been done without a unifying worship which he found in Yahweh worship.

Just here we find a difficulty and apparent contradictions in the sources themselves. The authors of the "J" code assume that Yahweh was worshipped by the Hebrew race from the very beginnings of the history of the Universe. On the other hand, according to priestly writings, (Ex.6:2). God spoke to Moses and said, " I am Yahweh. But I appeared to Abraham, Isaac and Jacob as El Shaddai and by my name Yahweh, I did not make myself known unto them." According to this later tradition the "Yahweh" was not known until the event of Moses and it was by His unexcelled power that Israel was redeemed from the "house of bondage". We may take the middle course and say that the truth lies somewhere between these two radically opposing views. In any event, this much becomes clear beyond a doubt. Yahweh from this theophany on, becomes the supreme deity of the Hebrew people and the Ark was constructed as the embodiment of the "numen" of Yahweh and was

borne in front of their armies when they marched to war. It is certain that the notable victory won by Moses at the Exodus against the Egyptians and in the following battle at Rephidim against Amalek (Ex.17) was the incident which solidified Yahweh's pre-eminence over any other god and made Him Israel's champion in battle.

Many references in the Pentateuch point to the celestial and transmundane character of this Yahweh. This character ascribed to Him, gives us explanation as to why the later idea of His universal sovereignty arose so easily. This sovereignty is presupposed by "J" (Gen.11:4bff), in its account of creation. This point will be discussed more fully later. How this came to be overlaid and cramped by limitations as to the extent of His power, will be discussed in the following pages. The text of the Mosaic books leads us to believe that Moses held the larger rather than the narrower sphere of Yahweh's influence. It is true that while the ark which they transported with them at all times as symbolizing His presence in their midst, He was also thought of as being present in the cloud which hovered near the camps and in the lightning (Esh Yahweh) and the thunder (Kol Yahweh) which played about Mount Sinai.

When Israel enters Canaan a new era opens in its religion. It may be well to state here that religion depends a great deal upon the life of a people. Their new life forced a transition, therefore, from a simple nomadic religion to a rather complicated one necessitated by an agricultural life. (cf Marti, Die Religion des A.T. pg.25-41). Many forms necessary for worship sprang into existence, viz, sacrifices and feast days. And further Yahweh, who had been looked upon as a deity who manifested Himself in thunder

and lightning, whose abode was in the sky, whose shrine was on the top of Horeb-Sinai, was now associated with Israel's life in Canaan. He now manifested Himself either by a signal victory over Israel's foes (Josh. 10:10, 11; 1 Sam. 7:10-12) or by a thunderstorm, (1 Sam. 12:18) or through a dream (Gen. 28:16ff; 1 Kings 3:5ff) at a sacred spot like Beth El. Accordingly, whenever His presence and power were displayed in places where the Canaanite Baal had been worshipped, they came to be attached to these spots. He had put "His name" (identical with the idea of the deity) there and the same festivals and sacrifices which had previously been devoted to the cult of the Canaanite Baal were now annexed to the service of Yahweh. In this way Yahweh came to be called the Baal or "lord" of any sacred place where the armies of Israel by their victories attested "His mighty hand and outstretched arm". (See Kautzsch in Hastings D.B. extra vol. pg. 645 ff.).

Such was the road of adding and changing and it was fraught with danger to the older and purer faith. For when Yahweh gradually became Israel's local Baal he became worshipped like the old Canaanite deity, with all the sensuous accompaniments of Kedesoth (to which Amos alludes, Chap. 2:7; Hos. 4:13, 14 also Jer. 2:20-23, 3:6-11. The practice is prohibited in Deu. 23:17) and we find His abode located in Beth El, Shechem, Shiloh and Jerusalem, respectively. Each in turn claimed that Yahweh had placed his name there. Each had a Yahweh of its own.

On the other hand, old deities who had inhabited the land for centuries still lurked in their familiar haunts. They could not be dispossessed nor uncrowned in a short while and it was no simple task to establish Yahweh in the new lands He had given

Israel. We have a good example of this in the Elijah story, (2K. 18:24-28) This is not an unusual belief. The same idea is found in the story of the people of Babylonia and other regions whom the Assyrian kings had settled in Ephraim about 721 B.C.E.; who are described as suffering from raids by lions and a priest from the deported Ephramites is sent to teach them the worship of Yahweh, the god of the land. Likewise, in the earlier period of Israel's occupation of Canaan, the Hebrews always had the tendency to worship the old Baal or "Ashtoreth" (the deity who made the herds and flocks prolific). (I believe the "Ashtoroth or offspring of flocks in Deu. 7:13, and 28:18 refers to the above).

A few years of drought or of bad seasons would make a Hebrew settler betake himself to the old Canaanite gods. As we shall see later this lasted even to the days of Hosea whom we find berating the people for permitting the existence of rivalry between the true Yahweh and the old Canaanite Baal. (Dr. Battenweiser believes this was Yahweh worship with Canaanitish practices, see Prophets of Israel). The prophet reproaches his countrymen for going after their "lovers", the old local Baals, whom they supposed to have bestowed on them the necessities of life; bread, water, wool, flax and oil, not knowing, as he says, "That it is I (Yahweh) who has given to her (Israel) the corn, the new wine and the oil and also silver and gold in abundance which they have fashioned into a Baal image". (Hos. 2:10).

However, danger from a foreign foe, such as Midian or the Philistines at once brought into prominence the claim and power of Yahweh, Israel's national God since the great days of the Exodus. Even despite the capture of the ark after the disastrous battle of Shiloh, Yahweh had in the end shown Himself, by means of

a terrible plague, far superior to the Philistine idols. They still conceived of Yahweh, however, as a purely local deity, admitting the existence of other gods in different lands. Yahweh was god only of Israel and of Israel's land. An invasion of foreign territory would bring Israel under the power of its patron deity. The story in Second Kings, 3:27, where the king of Moab defeats Israel, is looked upon as being brought about by Chemosh, who in acknowledgement of the sacrifice of the King's son, gives Moab the victory and puts Israel to flight by a "great wrath", possibly shown in the form of a pestilence. In other words, the ordinary Israelitish worshipper of Yahweh was at this time far removed from monotheism and still remained in the preliminary stages of henotheism, which regarded Yahweh as the sole God of Israel and Israel's land, but at the same time recognized the existence and power of the deities of other lands and peoples. Of this we have many examples, notably, 1 Sam. 26:19, "If it be Yahweh that hath stirred thee up against me, let him accept my offering; but if it be the children of men, cursed be they before Yahweh; for they have driven me out this day that I should have no share in the inheritance of Yahweh, saying, go serve other gods!" And again in Judges 11:23, 24, "So now Yahweh, the God of Israel, hath dispossessed the Amorites from before His people Israel, and shouldst thou possess them? Wilt thou not possess that which Chemosh thy god giveth thee to possess? So whomsoever Yahweh our God hath dispossessed from before us, them will we possess!" This idea is brought out further by the declaration of Ruth in Ruth 1:16b, "thy people shall be my people and thy God, my God!"

This concept of a local Yahweh even influenced^s Elisha, the greatest prophet of the 9th. Century. To him Yahweh was Israel's

war-god. His power was shown in and from Canaan's soil. If Naaman was to be healed of his leprosy, it could not be done by bathing in rivers of his own country, he must be dipped in the waters of a Palestinian stream. And if he wanted Yahweh's continued blessing he must provide Yahweh with a home in Syria by taking two ass loads of earth upon which to erect a sanctuary.

There are many passages throughout the Bible which constantly make reference to Yahweh as God of Israel, God of Hebrews and I quote a few. Gen. 33:20, "and he built there an altar (at Schehem) and called it God, God of Israel. (The stone being identified with the deity, Gen 28:22, 35:7; Ex. 17:5, Ju. 6:24. Inter. Crit. Com. to Gen. pg. 416. cf Josh. 8:30 where Joshua builds an altar to Yahweh, God of Israel). And they said the God of the Hebrews has met with us. (God of Hebrews, is J's standing expression, Driver, Ex. pg. 35.) "And they saw the God of Israel!" (Ex. 24:10). "And thou shalt come, thou and the elders of Israel unto the King of Egypt and ye shall say unto him, the Lord, God of the Hebrews hath met with us".

This God of Israel is naturally represented as a god of war in the early stages of Israelitish history. The wandering people had to find a place of permanent abode and it could be done only with divine aid. We find passage after passage containing this idea of a divine champion, and I quote a few. "Yahweh will fight for you and you shall remain silent (Ex. 14:14) "And I will stretch forth my hand and smite Egypt" (Ex. 3:20.) In Moses' song of triumph (Ex. 15). we find the praise of Yahweh for His glorious overthrow of Israel's foe. (Driver, Cam. Bib. Ex. pg. 129). In the war with Amalek, Yahweh causes Israel to prevail. (Ex. 17).

In Deuteronomy 7 we find promise of divine aid against the enemy. "Yahweh who goes before you, He will fight for you" (Deu. 1:30; see also Ex. 14:14, 25; Deu. 3:22; Josh. 10:19b, 42; 23:3, 10) "Thine eyes have seen all that which Yahweh your God did to those two kings, so shall Yahweh do unto all the nations, over which thou goest" (Deu. 3:21b, c.) "You shall not fear them for Yahweh thy God, He it is that fighteth for you" (Deu. 3:22). Deu. 7:23, "And Yahweh will give them up before you, v. 24, and He will deliver their kings into thy hand, v. 22 and the Lord thy God will cast out those nations before thee. (Deu. 9:3; 11:23; 20:4; 31:3 drive out). In the remarkable passage in which a longer day with continued light is necessary for Israel to completely vanquish the foe, Joshua commands the sun and the moon to stand still and we have the sentence, "For Yahweh fought for Israel". (Josh. 10:14).

When Gideon arises as a champion of Israel, he does so under the impression that Yahweh will aid him and his little band. "And his companion answered and said this is nothing else save the sword of Gideon, the son of Joash, a man of Israel, into his hand Yahweh hath delivered Midian etc" (cf Josh. 2:9). A similar story is told in 1 Sam. 14:12b when Jonathan says to his armor-bearer, "Go up after me, for Yahweh has given them into the hand of Israel!" David recognizes the hand of the vanquishing Yahweh when he wars against the Philistines, "For then Yahweh has gone out before thee to smite the Philistines. (2 Sam. 5:24b, also when he smites Goliath). "And Yahweh gave victory to David wherever he went" (2 Sam. 8:6b, 14b) "And Yahweh wrought a great victory". (2 Sam. 23:10, 12). For their faithlessness to Yahweh, for their subsequent idolatrous practices, the children of Israel are punish-

ed and upbraided for their wickedness because, "they walked in the statutes of the nations whom Yahweh had cast out from before the children of Israel etc!" (2 Kings 17:8).

When Judah is sore pressed by Sennacherib, Yahweh rises to his defense, (2 Kings 19:35ff). So firmly is this belief that victory can be obtained only through the protective Yahweh, rooted in the minds of the people, that we find David inquiring of the Deity, " Shall I go up against the Philistines and wilt thou deliver them into my hand?" And Yahweh said unto him, " Go up for I will deliver them into thy hand!" (1 Chron, 14:10, 15). Yahweh speaking (in 1 Chron. 17:10b) says, " I will subdue (or have subdued) all thine enemies!" When Jehosaphat is in great dread because of the overwhelming horde of Moabites and Amonites, Yahaziel predicts deliverance, " Fear ye not, neither be dismayed by reason of this great multitude, for the battle is not yours but Yahweh's " (2 Chron. 20:15). Similarly, -----" be not afraid nor dismayed because of the king of Assyria for with him is an arm of flesh but with us is Yahweh our God to help us fight our battles!" (2 Chr. 32:7b, 8).

It is readily seen that the early conception of Yahweh did not differ to a great degree from that of any other peoples. It is true that through Moses a definite ethical character was ascribed to Yahweh. It was His "finger" that wrote the brief code which has come down to us in the Decalogue. Moreover, the ethical character of the true Yahweh religion established by Moses and Mosaic law, is shown in the strict exclusion of all sexual impurity in His worship. Unlike the Canaanite Baal, Yahweh has no female consort. From first to last the true religion of Yahweh was pure of sexual

taint. The earliest codes of Hebrew legislation (Ex.21-23) bear sure and indelible signs of the high ethical character of Yahweh's requirements,originally set forth by Moses. Of this idea the incident of Naboth in the time of Ahab,furnishes a splendid example, which brings out clearly the difference between the Tyrian Baal cult,which was anything but ethical,and the high moral requirements of the religion of Yahweh,of which Elijah was prophet and devoted exponent. But the people themselves could not see this.To them their existence was as necessary to the existence of Yahweh, as Yahweh's existence was for them. It was to save the ethical and moral side of Yahweh worship that the Prophets of the eighth Century made their appeal;and if this consideration be left out their denunciations become meaningless. To this early standard of Mosaic life and practice,Israel was faithless in the days of Hosea (Chaps.1-4,9) and Judah in the time of Isaiah,turned a deaf ear (Isai.1:2-4,21). It was just this state of affairs,the narrow conception of Yahweh as a war-god of Israel,existing solely to drive out Israel's enemies and who controlled only the land Israel inhabited,and the infamous practices associated with His worship, which called forth the Prophets and through them a profound change in the Yahweh conception was brought to pass,a change,without which,Israel and his God would long since have passed into oblivion.

Chapter 2.

Rise of Larger View, Beginnings of Universalism - Amos.

The establishing of hard and fast lines, marking the spot where a national conception of Yahweh, leaves off, and where a conception of Yahweh as a Universal God, begins, is impossible to accomplish. Though the general opinion among scholars of today is that this epoch begins with the Prophet Amos. No one will deny for a moment that Amos played a great and prominent part in formulating this view, but I do not believe, that with justice and exactness, he can be said to have originated the view. That these larger conceptions prevailed in some of the higher minds of Israel and may with some certainty be held to have existed even as far back as the age of Moses, is the fact which the Yahwistic picture of cosmogony (Gen. 2:4b-9) (composed in the 9th. Century B.C.E.) clearly suggests, and this view is strongly substantiated by the powerful influence of Babylonian culture on Israel during the Centuries 2000-1400 B.C.E. (Gunkel, Schöpfung and Chaos, and others).

The point I wish to impress is this, that in the consideration of the question, we must lay sufficient emphasis upon the fact that there was an inevitable co-existence of different types and planes of thought, each derived and evolved from some earlier and more primordial forms. In fine, we have not to deal exclusively with one evolution but with many phases of this evolution, co-existent with it. This transition from the past conception of a local deity could not have been so sudden. There undoubtedly were pre-existing ideas upon which the Prophet's epoch-making message was based.

Yet this statement should in no way hide the fact that Amos lived and worked in the all-pervading atmosphere of the popular Yahweh religion, absolutely national and particularly local in its essence. According to the popular view prevailing in his time, the destruction of the national power by a foreign army, meant the overthrow of the power of the national Deity as well, by the god of the foreign nation. If Assyria finally overthrew Israel and carried off Yahweh's shrine, ~~Assur~~^{He}, the deity of Assyria, was mightier than Yahweh. This state of affairs was then in process of happening in the Northern kingdom and Amos saw clearly that it might lead finally to Israel's doom. This argument is used by Rabshakeh (2Kings 18:33-35) when he tells Israel to surrender because Yahweh ~~he~~ would be powerless in the hands of Ashur.

This view undoubtedly presented itself to the people of Israel at this time with crushing emphasis. To them it meant not only loss of home and country but what is far worse, the protection of their own deity, who had "given the land unto their fathers" and who had thus far carefully tendered Israel through its history, would now prove to be futile and unavailing. It meant that they must redouble their efforts to gain the attentive ear of Yahweh; they must either add to their cult observance or find new ways of attracting His attention to them in their dire need and distress. And if He should fail them now, when everything stood trembling in the balance, then He too should fall among the ruins, for He could not exist for a moment after their annihilation.

It was at this critical time in their history and religion that the Prophet Amos arose. This humble shepherd of Tekoa, attempted to solve this most important problem and his solution

was accepted by all the great literary prophets and has formed the unshakable basis for their respective messages to the people. His was indeed an exalted view of Yahweh, and His methods of working in the world; and this view as we shall see later, absolutely detached Him from His limited realm of influence, as a national deity, as the God of Israel solely. Amos with startling originality exhibits Him to his countrymen as the Lord of the Universe, "who made the seven stars and Orion and turneth deep darkness into morning and maketh the day dark with night, that calleth forth the waters of the sea and poureth them out upon the face of the earth!" (Amos 5:8).

Amos did not stop here, his teachings had only begun. What followed gave to not only Judaism its content, but to all religions worthy of the name. Yahweh was not only the Lord of the Universe, possessed of sovereign power. He emphasized with all the eagerness of his tense religious spirit, that Yahweh was a God whose character, whose very essence was righteousness and God's demand upon His people Israel is not for increased cult and ritual observance, but for righteous conduct. The people are not to be destroyed because of laxity in their external observances, but because they have broken every law of equity and justice, because their successes under Jeroboam the second, had turned their hearts to avarice and the perversion of morality and righteousness. Because the ever-growing class of rich constantly became more oppressive and inhumane toward ~~toward~~ their poorer brothers. It was a protest against this crass materialism of his people and their ignorance of true religion that caused Amos to burst forth into his denunciations of his contemporaries. He constantly begged his

countrymen to return to the simplicity of their desert life and pure worship, where sacrifice played no part. " Did ye bring unto me sacrifices and offerings in the wilderness forty years, O, house of Israel! (Amos 5:25). He further denounces their non-ethical ceremonialism, (Chap.5:21ff) , " I hate, I despise your festivals and in your feasts I take no delight, for when ye offer me your burnt offerings and your gifts, I do not regard them with favor and at your fatted-peace offerings, I will not look. Take away from me the noise of your songs, and the sounds of your musical instruments I will not hear. But let Justice flow like water and righteousness like a perennial stream! The last sentence is striking and it must have been beyond the ken and comprehension of his form-bound fellowmen, To them the Prophet must have appeared as one demented. How could he, in the face of impending calamity defy Yahweh (as they conceived Him)! He was but inviting the impending wrath of the deity. But Amos proceeds in even more drastic and iconoclastic tones and proceeds to tear down another of their time honored and sacred traditions. Such a Universal God and Sovereign Power as the Deity whom he represents, cannot by any means make Israel the object of His exclusive concern. " Are ye not as the children of the Ethiopians unto me, O, children of Israel, saith Yaweh. Did not I bring up Israel out of the land of Egypt and the Philistines from Caphtor and the Syrians from Kir?" (Chap.9:7). Israel cannot point to its redemption out of Egypt as an indication that Yahweh loves and desires them to the exclusion of all other peoples. His fact of deliverance should be understood in the light of Yahweh's righteous character. Israel was unjustly oppressed and downtrodden

and by their distressful cries the Yahweh of Justice was moved to save them, but He had done as much for the Philistines and Syrians. But just as Israel is not the sole object of Yahweh's love and care, so also they shall not bear His punishment alone. Amos, opens his prophecies, as Dr. Battenweiser in his "Prophets of Israel", so significantly points out, not against Israel itself but against the surrounding nations. It is well to state here that the denunciations are not directed against the nations on behalf of Israel, not because they have mistreated Israel, not to grant them new lands nor to protest against their specific relations to Israel, but He is to thunder from Zion, "so that the shepherd shall mourn and Carmel shall wither" because the nations, just as well as Israel, have disregarded His laws of righteousness and therefore cannot be in the good graces of this ethical universal God. This denunciation of the other nations graphically put before his hearers the idea that Yahweh, as the supreme ruler of the universe, is deeply concerned over all peoples. He holds in His hand not only blessing but also punishment for all peoples. "Thus saith Yahweh, for three transgressions of Damascus, yea, for four, I will not turn away the punishment thereof, because they have threshed Gilead with threshing instruments of iron! Because of the atrocities and inhumanities of Damascus in war, He will "send a fire into the house of Hazeael and it shall devour the palaces of Ben-hadad and "break the bar of Damascus", and "the people of Syria shall go into captivity unto Kir" (Chap. 1:3-5). Just as scathingly does he rebuke Gaza, "because they carried away captive a whole people to deliver them up to Edom" (an especially atrocious sin against Yahweh's law, to transport an entire nation). For this evil perpe-

trated by Gaza, He will "cut off the inhabitants from Ashdod and him that holdeth the sceptre from Askelon --- and the remnant of the Philistines shall perish" (Chap.1:6-9).

The sin of Tyre is similar to that of Gaza, it has "given the whole people to Edom and remembered not the brotherly covenant (of Hiram and Solomon, 1 Kings Chap.5), and for this He will "Send a fire on the wall of Tyre and it shall devour the palaces thereof", (Chap.1:9,10).

Because Edom pursued Israel when asking permission to pass through Edomite territory (Nu.20:14-21) Teman shall be burned and its palaces destroyed, (Chap.1:11,12). Because they ripped up the women with child of Gilead, that they might enlarge their boundary (2 Kings 15:16) the children of Ammon shall be visited severely (Chap.1:13-15). Moab is to be punished on the day of reckoning because, "he burned the bones of the king of Edom in lime" (Chap.2:1-3).

After his word to the nations had been delivered, he turns his attention to Israel as a whole. "Verily, I have taken more care of you than of any other race on earth, hence I will visit all your sins upon you" (Chap.3:2, for translation of this passus see Dr. Battenwieser's "Prophets of Israel," pg.307 and note 1). This verse is succinctly interpreted by Dr. Battenwieser (pg.308 op.cit.) and its meaning and the meaning of previous passages in Chapter 2 become unmistakably clear. "This latter verse sounds like a paradox when taken by itself, but in the light of Chaps.1:2-Chap.2, the Prophet's meaning is plain. Amos means to tell the Israelites, they have indeed experienced Yahweh's providence in an especial degree; but in the very beginning of their history, by

leading them out of Egypt Yahweh revealed Himself to them as a God of justice, and since they have persistently scorned His laws of justice and trampled on humanity, He, as a God of Justice, is bound to visit all their sins upon them!

What are those sins of which they are guilty, how is it possible that they have erred when Yahweh has bestowed His pleasure upon them as their abundant wealth and easy luxury testify! Amos points out to them graphically their offenses against Yahweh and His laws. "Because they have rejected the law of Yahweh and have not kept His statutes (refers possibly to Ju. 2:17-20; 2 Kings 2:11-17) and because they have sold the needy for a pair of shoes and the righteous for silver" (Chap. 2:4-6). These sins against Yahweh's ethical laws become even more grievous in the light of His kindness shown to Israel in the past. In spite of the fact that He "destroyed the Amorite before them, whose height was like the height of cedars and he was as strong as the oaks," and in spite of the fact that He brought them out of Egypt and led them forty years in the Wilderness," (Chap 2:9, 10) Israel has shown its ingratitude by its faithlessness and therefore with this and the aforementioned reasons must be punished severely, even to utter destruction. Without relenting in his prediction of doom, the Prophet eagerly advises his people, "to seek good and not evil, that ye may live; and so Yahweh the God of Hosts will be with you as you say. Hate the evil and love the good and establish Justice in the gates" (Chap. 5:14, 15). This is his panacea for their ills, this is his conception of a Yahweh who was looked upon by his own contemporaries as a local and national deity. His elevated thought must have influenced them in subsequent events; it surely formulated

and vivified the thought of later generations and formed the foundation upon which our own God conception is based.

Chapter 3.

Hosea.

In the prophet Hosea we meet another problem. He can scarcely be said to be an advocate of ~~a~~ Universalism, nor can we say with any justice that he reacts to his contemporary's idea of Universalism by trying to re-establish a nationalism. To be exact, we must state that he found conditions such, his people so corrupt that he was concerned only with reaching them and not with any other race. The mere fact that he refrains from preaching upon this idea of a Universal Sovereign, by no means indicates that he did not know the problem, nor that he was unaffected by it; it can mean only that he was too concerned with the national decadence to have interest in anything else. Dr. David Neumark in his chapter on the "Universalism of the Prophets" (in his work Ikarim pg. 6ff) holds practically the same view. Hosea, however, does offer something of a higher nature which adds even to the lofty God conception of Amos. He lays stress upon the relation of God to Israel in his word "Chesed", love. By the story of his own life in the opening chapters of his book, he likens Israel to his faithless wife. God commands him to take back his adulterous wife and to cherish her and he must have realized in this incident that even so as God commands him to show loving kindness and forgiveness, so must God in His infinite

might, possess this power of love and forgiveness to an infinite degree and would forgive his adulterous people if they would repent of their evil ways, purify their worship of all foreign influences and remain true. His attitude is entirely ethical and as such we may say that he believes in a God unlimited in power, although he does not say so in so many words. "Hear the word of Yahweh, ye children of Israel, for Yahweh hath a controversy with the inhabitants of the land, because there is no truth, nor goodness, nor knowledge of God in the land. There is nought but swearing and breaking faith and killing and stealing and committing adultery. (Hosea 4:1, 2). Israel's faithlessness is shown also in its idolatrous practices, in the prevailing corruptness of the high places in which Yahweh was worshipped with the rites formerly used for the old Canaanite Baal. They also proved unfaithful to Him by entering into foreign alliances. These alliances showed not only their lack of trust in him but also necessitated the sealing of the compact by sacrificial rites in which the deity or deities of the foreign state were involved as well as Yahweh, and thus Yahweh's honor was compromised. Notwithstanding this state of affairs, terrible in the eyes of the Prophet, he declares Yahweh will bring about a regeneration of His people and through the righteous remnant Israel will be saved. His punishment is to bring about the day stated in Chap. 2:21, 22), "And I will betroth thee unto me forever, I will betroth thee unto me by the bond of righteousness and justice, by the bonds of love and fervent devotion and I will betroth thee unto me in faithfulness and thou shalt know God!" While he is hopeless about the nation he has absolute faith in Yahweh and His purpose, that though the present

commonwealth must perish, a new and better Israel will rise from its grave, a resurrected and regenerated Israel, in whom the spirit of the God of righteousness and love will dwell.

Chapter 4.

A Great Contribution to Universalism -- Isaiah.

Before turning to the Prophet Isaiah and his great contribution to the idea of a Universal God, we must glance hastily at least upon the historic background of his time in Israel. When the kingdom was divided, Judah remained true to the dynasty of David. Asa, great grandson of David, became vassal to the Northern kingdom, so did Jehosaphat who accompanied Ahab on his expeditions. The two families had intermarried; the daughter of Ahab, Athaliah, had married Ahaziah, son of Jehosaphat. Asa had introduced some reforms under the influence of the prophets which might be compared in a measure to those of Josiah two Centuries later. (These reforms found in C2). The prophets established Yahweh worship in the Temple and thereby strengthened the power of the priests in Jerusalem. After the death of Athaliah in 837, Joash came to the throne and ruled to 798. In the last part of his reign he displeased his people, who revolted against him, murdered him and established his son Amaziah on the throne. He tried to conquer the Northern kingdom but in this he fails and is defeated. He is succeeded by Azariah or Uzziah who reigned about fifty years. This was a period of great prosperity

because he re-introduced the policy of Solomon and started commerce on the Red Sea. He was not a war-like king and furthered economic activity among his people. With prosperity the Southern kingdom which had before remained so hardy and steadfast, becomes full of evil and class distinctions are made. Just as in the Northern kingdom the land passes into the hands of a few. In the last part of his reign Uzziah becomes a leper and his son Jotham acts as regent until his father's death and then he succeeds him and reigns for about fifteen years and is in turn succeeded by Ahaz who reigns from 735-720. He wages war with Israel and Syria and finally calls in foreign powers to aid him. The subsequent alliances with Egypt and Assyria calls forth Isaiah. (He had been called to prophecy during the reign of Uzziah but his real activity begins during the reign of Ahaz). He preaches against the foreign alliances and tells the people that only faith in God can save them, " Verily if ye have not faith, ye cannot endure! He sees that if the nation persists in its faithlessness to Yahweh, that they must be destroyed. The long period of prosperity under Uzziah and Jotham had blinded the people to the real condition of the nation, the prophet pulls the veil aside and shows to it, its own image without concealment or disguise. The nation had been negligent to God in performing its duties, hence the peril in which they at present find themselves. The body-politic is unsound morally and materially, it succumbs in consequence the more quickly to an attack from without, which it otherwise might have effectually resisted. The defense that is offered by the people and professional prophets, that the Temple services are maintained with splendor and regularity, and that thus all religious obligations are completely discharged, is vehemently denied by the prophet Isaiah.

No ritual, however costly or magnificent, can supply the place of sincerity of heart and integrity of purpose. With all his condemnation he asserts that the day of grace is not yet past and upon condition of the nation's amendment an offer of reconciliation is made. He sees that this offer will be heeded only by a few and nothing but a severe discipline will restore the nation to its former ideal character, a discipline that will result in the destruction of evil-doers, and the survival of a worthy remnant alone. Such is Isaiah's endeavor to awaken in his nation its slumbering spirituality. His aim is to produce a great social and moral reform, not merely of rank injustice, but one which must be firmly rooted in the heart of the individual. With the complete downfall of the nation, the end will not have been accomplished. The destruction is only a means to an end. Out of all this destruction, a regenerated remnant will remain and Jerusalem will become the city of Justice and Righteousness, to which all the nations of the world will come to receive Yahweh's word of truth and His moral instruction.

It must be remarked that in Isaiah we find, fully expressed, both the essential elements of Amos and Hosea, his predecessors, namely, the elements expressed in the divine universal sovereignty and justice taught by Amos, and the divine love for Israel and Yahweh's claim on His people's allegiance, taught by Hosea.

Yahweh's relation of love for Israel is shown by the symbol of fatherhood found in Isaiah 1:2-4, "Hear, O heavens, and give ear, O, earth, for Yahweh hath spoken, I have nourished and brought up children and they have rebelled against me!" Very strikingly does Isaiah set forth the great and impressive truth of Yahweh's universal sovereignty. He takes the same viewpoint as

Amos that the foreign nations come within his survey. In his oracles against the nations, notably Assyria and Egypt, he maintains that those come under the power of Yahweh, just as much as the Palestinian peoples. In his consecration vision (Chap 6:3) he hears the Cherubim calling to one another, "Holy, Holy, Holy is the Lord of hosts, the whole earth is full of His glory!" Not only does His glory fill the whole earth, but also everything therein falls under the dominion of His will, the nations must answer His beck and call. The nations of the world are the instruments of His irresistible and righteous will. Assyria is the "bee" and Egypt the "fly" for which Yahweh hisses (Isai. 7:18). Assyria is the "hired razor" (7:29) or the "rod of His wrath" for the chastisement of Israel (10:5). The tool fails to recognize itself as the simple instrument and is to be punished (10:5-19). This is brought out clearly in Dr. Battenwieser's interpretation of the passage. (The Prophets of Israel pg. 285). "Isaiah reviews in it the mighty conquests of Tiglath-Pileser and his successors in exactly the same light as he must have looked upon Assyria's imperialism and brutal despotism from the very first. He declares that Assyria is not bent upon destroying Israel because it feels itself the rod of God's anger, destined for that purpose, but because it is filled with wanton desire for conquest and unlimited power. It is ready to trample nations under foot, to wipe them out by transplanting the people from their native soil as one would rob a bird's nest, and it gloats,

"By the strength of my hand I have done this, and by my wisdom for I am prudent". For this wicked presumption, Isaiah asserts God is to mete out punishment to Assyria! Thus does the world's divine sovereign vindicate His might and His demand for righteous conduct on the part of all nations.

As the snow melts before the sun, so begins to disappear the old limitations of Israel's popular religion. Therefore, while every other religion which was purely national was extinguished in the nation's downfall, the religion of Israel survived even amid exile and dispersion. This would have been impossible without an Amos and an Isaiah to pick out and hold before the gaze of the people those loftier spiritual and ethical elements which they found in the true essence of Yahwism and which they elevated to their due place of prominence. National sacra and the ceremonial requirements were made to assume a secondary role or were even ignored. Although I do not believe that they meant the absolute suppression of all sacrificial observance. Their objection was rather to the fact that the existing form of observance had separated itself from ethical piety. It cannot be denied, however, that the focal point of Israel's religion was shifted from ceremonial observance and local sacra to righteous conduct. Religion and righteousness became inseparably one. The corner-stone of religion now was based no longer upon the narrow and restricted base of nationality but on the broad and unshakable foundation of a universal divine sovereign over all mankind, and of righteousness as the essential element in the character of Yahweh and in His claims on man. This idea is clearly stated in his declaration in Chapter 33:17, "And I will make Justice the line and righteousness the plummet; and the hail shall sweep away the refuge of lies and the waters shall overflow the hiding place." True religion can exist without having a particular nation as its subject as soon as the ideal of a spiritual community has been realized. But until this was brought about, Isaiah was right in insisting upon the

continuance of that nation within which Yahweh had made Himself known to His spiritual prophets, for the sake of the Glory of Yahweh and the preservation of the remnant.

As a matter of convenience and for possible reference, I append a few passages from Isaiah which bring out his idea of universalism in his preachings and which I did not touch upon in my brief summary in the preceeding pages. In Chapter 11:9b we find his hope expressed that, "the earth shall be full of the knowledge of Yahweh, as the waters cover the sea". (Idea found in Deutero-Isai. 45:6, 52:10; Isai. 66:18-23; Ps. 98:2, 3; Hab. 2:14). Similarly, "And in that day shall ye say, give thanks unto Yahweh, call upon His name, declare His doings among the peoples, make mention that His name is exalted. Sing unto Yahweh for He hath done wondrous things, let this be known in all the earth!" (Isai. 12:4, 5). Speaking of the Yom Yahweh, when all the nations shall be weighed in the balance, he asserts, "And I will punish the world for their evil and the wicked for their iniquity" (Isai. 13:11 also 26:21). When this day of Judgment shall come He will "make the heavens tremble and the earth shall be shaken out of its place, in the wrath of Yahweh Zevaos and in the day of His fierce anger" (13:13 also 34:4; 51:6). Again referring to Assyria for its cruelty and immorality in warfare he exclaims, "I will break the Assyrian in my land, and upon my mountains tread him underfoot. This is the purpose that is purposed upon the whole earth; and this is the hand that is stretched out upon all the nations. For Yahweh Zevaos hath purposed it and who shall annul it?" (14:25, 26 also 23:9). In pronouncing judgment upon Damascus he uses the expression "their Maker", placing Yahweh's claims to all peoples as their Creator. "In that day shall men look unto their Maker and

their eyes shall have respect to the Holy One of Israel" (17:7) .

" All ye inhabitants of the world, and ye dwellers on the earth, when an ensign is lifted up on the mountains, see ye; and when the trumpet is blown, hear ye" (18:3). Assyria is not to be alone in its punishment of the "day of Yahweh," Egypt is to suffer just as heavily. Isaiah's tirade against Egypt is found in Chapter 19, and in this same chapter he brings out the belief of a spreading knowledge of Yahweh. "In that day shall there be an altar to Yahweh in the midst of the land of Egypt and a pillar at the border thereof to Yahweh" (19:19) ---- "for they shall cry unto Yahweh because of oppression" (19:20b), "And Yahweh shall be known to Egypt and the Egyptians shall know Yahweh in that day; yea, they shall worship with sacrifice and oblation and they shall vow a vow unto Yahweh and perform it" (19:21). " And Yahweh will smite Egypt, smiting and healing, and they shall return unto Yahweh and He will be entreated of them and will heal them" (19:22). The prophet goes further, he states that just as Yahweh is not their exclusive Deity, whom no other people can worship, just so they are not the only people under Yahweh's care and concern. He ranks them with the Assyrian and Egyptian! "In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the earth; because Yahweh Zevaos hath blessed them saying, 'blessed be Egypt my people, and Assyria the work of my hands and Israel mine inheritance'" (19:24, 25). Looking forward to a time when more amiable conditions will prevail among the nations and when they will be united in a common bond of one religion he exclaims optimistically, "In that day shall there be a highway out of Egypt to Assyria and the Assyrian shall come unto Egypt and the Egyptian into Assyria; and the Egyptians shall worship

with the Assyrians" (19:23 ; similarly 27:13).

Chapter 5.

Micah and Jeremiah.

It suffices to sketch briefly the work of Micah. Though a minor prophet, his work bears the impress of a large mind and is indeed worthy of consideration in relation to the subject matter at hand. He prophesied about the time of Isaiah. The title page of the book claims that Micah prophesied in the days of Jotham (739-734), Ahaz (733 - 721) and Hezekiah (720-693). He represents Yahweh Himself as coming forth in a thunderstorm (as in Amos 1:2) from His heavenly palace and descending on the mountains of Palestine, at once as witness against His people and the executer of judgment on their sins. He does not believe the nation will be utterly destroyed; God will weed out the evil doers and the righteous will continue to serve Him. They, however will have to change their method of approaching Him for their present way is not only undesired but positively distasteful to Yahweh. He takes no pleasure in their sacrifice of rams nor delight in their thousands of rivers of oil; but Yahweh does desire and command righteous conduct. He epitomizes all religion when he exclaims, "It hath been told thee, O, man, what Yahweh requires of thee, but to do justice, to love mercy and to walk humbly with thy God! Through his ethical conception of God he recognizes no limitations to His might nor does he associate

His worship with a particular land or people. To the contrary, he insists that Yahweh's power is world-wide and all peoples will come to Him and profess Him as their Lord and Master." And many nations shall go and say, come ye and let us go up to the mountain of Yahweh ---- and He will teach us His ways and we will walk in His paths, for out of Zion shall go forth the law and the word of Yahweh from Jerusalem" (Micah 4:2, similarly, Isai. 42:1-4; Zech. 14:8,9). The purified nation will be so deeply founded in Yahweh's righteousness and just ways that the nations will be impressed with the superiority of Yahweh worship to that of any other people or god. Since Yahweh controls the nations of other lands they must come to Him. They will be judged by Him," And He will judge among many peoples and will decide concerning strong nations afar off" (4:3). That era shall be brought about when the lion and the lamb shall lie down together and nations shall beat their swords into ploughshares and their spears into pruning hooks. "The nations shall see and be ashamed of all their might --- they shall lick the dust like a serpent -- they shall come with fear unto Yahweh our God!" (7:16,17). This universal God will bring about a universal friendliness among the nations and different peoples and a feeling of brotherhood shall exist. The bold departure of Amos in denouncing the popular belief is having its effect and as it is expounded by Micah, the road is prepared for the entrance of that noble figure Jeremiah.

Jeremiah.

With the coming of Jeremiah, a new element is brought forth and a new conception of religion is brought to the forefront. The re-action into idolatry and Babylonian star worship in the long

reign of Manasseh was connected with the vassalage to Assyria. The fifty-five years of Mansseh's reign were marked by a turning away from the reforming policy of his father and his persistent idolatry and blood-shed were later regarded as the cause of the destruction of Jerusalem and of the dispersion of the people. (2Kings 23:26; Jer. 15:4). The hurt of Yahweh's people had but partially healed (Jer. 6:14,15). No possibility of recovery now remained to the disease-filled Israelitish state. The outlook as far as he was concerned in view of the condition of his people, seemed to Jeremiah even darker than it seemed to Isaiah about a century before in the dark and evil days of Jotham and Ahaz. To Jeremiah it at once became evident that not only was there no possibility of recovery but also indeed the state was doomed and even its Temple was to be destroyed. This view necessitated a reconstruction of religious thought which even surpassed the progress made by his predecessors, Amos, Hosea and Isaiah. This involved the breaking down of the old ideas to a great extent. It may be remembered that in the old religion, the race or the clan was the only unit of religion. Properly speaking the individual was related to God only through the externalities of the clan or tribal life, its temple and its sacra. But now, beyond a doubt, these external bases, were to be swept away very soon and if the religion is to continue, Yahweh must be approached from an altogether different viewpoint and religion itself must be considered in a far different light. Jeremiah with his deep thought and his wonderful spiritual insight, supplies this need. The essence of religion for him becomes not a matter of external form nor a thing that depends upon an ethnic unit. For him the true basis of religion is internal, is personal and spiritual. This means naturally that true religion is ethical and as such Yahweh is

or should be intimately associated with all mankind. Yahweh reveals Himself not only to the prophet but to every individual. A new covenant is to be made with mankind which shall not express itself ?! in external form but in righteous conduct as the result of the law which Yahweh shall place in the heart." But this is the covenant that I will make with the house of Israel after those days, saith Yahweh, I will put my law in their inward parts and in their heart will I write it and I will be their God and they shall be my people" (Jer.31:33) It is noted here that the prophet considers no one as the people of Yahweh unless they obey His law; He as it were, rededicates them to Himself. "And they shall teach no more every man his neighbor and every man his brother, saying, 'know Yahweh', for they shall all know me, from the least of them even unto the greatest of them, saith Yahweh, for I will forgive their iniquity and their sins will I remember no more" (31:34). Everyone shall be righteous and shall need no instruction in the spiritual ways of Yahweh and which He requires of every man, for it will be indelibly written upon their hearts. (24:5ff.).

Proceeding from this broad ethical and personal idea of Yahweh it is an easy matter for Jeremiah to arrive at his conception of a God not only the universal sovereign but as judge of all mankind and as a righteous being who fills every heart. For him he is not appointed only as a prophet to expound the word of Yahweh to his own people, but he is just as truly a divine messenger to the whole world, steeped in sin and devastated by corruption.

"----- I have appointed thee a Prophet unto the nations" (1:4b,10).

" Take this cup of the wine of wrath at my hand, and cause all the nations to whom I send thee, to drink it" (25:15,17). Jeremiah fur-

ther brings out this idea of Yahweh's control over the nations by representing them as tools with which Yahweh shall bring about His punishment of Israel. In this he follows the idea set forth by Isaiah. "For lo, I will call all the families of the kingdoms of the North, saith Yahweh, and they shall come and they shall set every one his throne at the entrance of the gates of Jerusalem and against all the walls thereof round about and against all the cities of Judah" (1:15; 25:9; 6:22, 23; 5:15; 10:22; Isai. 5:26; Deu. 28:48, 52). He reiterates his belief, "Lo, I will bring a nation upon you from afar, O, house of Israel, saith Yahweh, it is a mighty nation whose language thou knowest not, neither understandest what they say". (5:15ff 50:41, 43; 34:21, 22; Baruch 4:15). In chapter 25 he astonishes his hearers by asserting that Yahweh has chosen an individual not of the people of Israel, as His servant, who will aid Him in carrying out His designs upon Israel. "Behold, I will send --- unto Nebuchadrezzar, the king of Babylon, my servant, and will bring them against this land (v. 9). He again refers to "my servant" in Chapter 27:6 and 43:10. This same thought is treated even more fully and forcibly in Deutero-Isaiah, 44:28; 45:1 and is also mentioned in Isaiah 3:3 and Joel 3:11. We shall treat this element more fully under a later heading. The land belongs to Yahweh and He has a right to take it away from Israel and give it to his servant, "And now have I given all these lands into the hand of Nebuchadrezzar, the king of Babylon, my servant" (27:6, 21:7; 22:25; 32:28ff, 38:2, 22; 37:8-10 and Ez. 29:18-21). Not only does Yahweh give the land to this Babylonian king, but it is also the divine mandate that all nations obey him as the servant of Yahweh or take the consequences. "And it shall come to pass that the nation and the kingdom which shall not serve

the same Nebudhadrezzar, king of Babylon, -- that nation will I punish, saith Yahweh, with the sword -- until I have consumed them by his hand" (27:8).

In revealing Yahweh's demands of ethical nature, he calls the nations of the earth to witness why He is calling this people Israel to destruction. Not because of their failure to keep up their cults nor their accompanying ceremonials, but because they have not obeyed His laws of Justice and morality, do they merit Yahweh's wrath." Therefore hear ye nations, and know O, congregation, what is among them, hear O, earth, behold I will bring evil upon them --- because they have not hearkened unto my voice; and as for my law they have rejected it" (6:18,19). Referring to those days when the punishment inflicted by the righteous Yahweh shall have produced its effect and they shall walk no more after the stubbornness of their hearts, he says, "At that time they shall call Jerusalem the throne of Yahweh, and all the nations shall be gathered unto it, to the name of Yahweh, to Jerusalem---" (3:17; 4:2; 16:19). When that time comes their relations will be conducted in "truth, [?] in justice and righteousness and the nations will bless themselves in him and in him shall they glory" (4:2) When he speaks to the foreign nations he shall tell them that their gods are naught, they can in no way be compared to Yahweh who has stretched out the heavens and created the earth. He uses this cosmological proof for greatness of Yahweh quite often and though verse 11 may be a gloss, verse 12 contains the same idea. This element as a proof of Yahweh's universal sovereignty will be treated fully under the heading, "God as Creator!" It will suffice here to quote the passage.

no. Jeremiah

"Thus shall ye say unto them, the gods that have not made the heavens and the earth, these shall perish from earth and from under the heavens" (10:11). He further shows the inferiority of the nations' "vanities" by stating that God controls the phenomena of Nature while these idols do not, "Are there any among the vanities of the nations that can cause rain? Art thou not He, O Yahweh, our God? therefore we will wait for Thee for Thou hast made all these things" (14:22). After Yahweh has used Babylon as His tool, it is to be punished just as Assyria in Isaiah. "--- that I will punish the King of Babylon and that nation, saith Yahweh, for their iniquity" (25:12). Even more strikingly does he bring this out, "For lo, I begin to work evil at the city which is mine and should ye be utterly unpunished; for I will call for a sword upon all the inhabitants of the earth, saith Yahweh Zevaos, --- for Yahweh hath a controversy with the nations, He will enter into judgment with all flesh" (25:29,31). To give Yahweh proper authority for speaking to the other nations he refers again to His power over the celestial bodies, "Thus saith Yahweh, who giveth the sun for a light by day and the moon and the stars for a light by night" (31:35).

He, like Isaiah, pronounces specific punishments upon other nations although some of these may be glosses put in later by some redactor. These tirades against the nations are found in 1:10; 25:15-38; Chaps. 47-50. Notwithstanding the fact that these above passages may be interpolations, we can say without hesitancy that Jeremiah himself, believed himself called to preach to them as well as to Israel for we find such passages as, "Behold, I am Yahweh, God of all flesh" (32:27 also in Nu. 16:22, 27:16). And, " --- Behold, I will bring evil upon all flesh, saith Yahweh" (45:5). Babylon is represent-

ed as "the golden cup in Yahweh's hand, that made all the earth drunken; the nations have drunk of her wine" (51:7; 25:15). And finally Yahweh can go beyond controlling nations with Israel as the object. He can control nations in their relations to other nations. Because of Babylon's sins He has stirred up the Medes against her." Make sharp the arrows, hold firm the spears, Yahweh hath stirred up the spirit of the kings of the Medes; because His purpose is against Babylon, to destroy it, for it is the vengeance of Yahweh! (51:11).

Chapter 6.

Deuteronomic Reaction.

It is necessary here for the sake of a chronological exactness to touch lightly upon the Deuteronomic reformation and laws which to an extent form a distinct reaction against the prophetic teachings of Universalism, before proceeding with a discussion of that highest conception of Universalism found in Deutero-Isaiah. The book of Deuteronomy came into existence either in the last part of the reign of Manasseh or first part of Josiah not later than 621 B.C.E. (Driver, Inter.Cri.Com. to Deu. Intro. pg. xlii-xlv). It is on the surface a protest against the idolatrous practices instituted by the vacillating king Manasseh. "The truths upon which he loves to dwell are the sole God-head of Yahweh, His spirituality (chap4)., His choice of Israel, and the love and faithfulness which

He has shown towards it, by redeeming it from its servitude in Egypt, by leading it safely through the desert and by planting it in a land abundantly blessed by nature's bounty" (pg. xlix op.cit.). Yahweh alone is God, there is none besides Him (Deu. 4:35, 39). He is the Almighty ruler of heaven and earth, the God of gods and the Lord of lords (Deu. 10:14, 17) who rewards both the righteous and the evil-doer as he deserves and who governs all men with absolute impartiality and justice (Deu. 7:10; 10:17ff). (pg. xx. op.cit). Through the book there is a double strain of thought; a strict nationalism and at the same time a universalistic strata. In remarking upon this, Driver says, (Inter. Crit. Com. to Deu. pg xxxi) "In its attitude towards other nations, Dt. shows considerable exclusiveness and "particularism". Yahweh owns indeed the entire world but His favorable regard is limited to the people of His choice. The prophetic truth that Yahweh has also a care for other nations and will one day receive them into His fold, does not find expression in Dt. (once perhaps indirectly in the song 32:43). The reason is not far to seek; Dt. is a law book, designed to provide Israel with instruction in the duties of life; and the circumstances of the age naturally led the author to discourage rather than to promote a friendly attitude towards the heathen." The book of Deuteronomy, however, cannot be said to be simply a legal text book, it is just as truly a book of ethics, and as such, since it regards Yahweh as a righteous God who demands righteousness on the part of man, we can say that Deuteronomy, either unconsciously or against its will, does proclaim a universalism. To quote again from the scholarly work of Driver, "The religious value of Deuteronomy is very great, true it is a book of national religion, with

the limitations incident to the age and place stamped upon it; but it is withal a book of personal religion, and so of Universal religion! (Inter.Cri.Com.to Deu.pg.xxxiii). Emphasis is laid upon Yahweh our God, undoubtedly due to the vast idolatry existing in the times. It is but natural that the Deuteronomic authors should have neglected or discouraged the idea of other peoples having a share in Yahweh. The expression "Adonoy Elohenu" (Yahweh our God) occurs upward to two hundred times in Deuteronomy and "Adonoy Elohechem" (Yahweh your God) nearly fifty times in the same book. They impress upon the people the idea of their having been chosen by Yahweh as His own. Moreover, He has not only chosen Israel but He has given to other nations the sun, moon and stars to adore! "And lest thou lift up thine eyes unto heaven, and when thou seest the sun, moon and stars, even all the hosts of heaven, thou be drawn away and worship them and serve them which Yahweh thy God hath allotted unto all the peoples under the whole heavens" (4:19; cf 29:25). He has reserved Israel for Himself; He has chosen it out of all peoples on earth to be His own peculiar possession, (4:37; 7:6; 10:15; 14:2; 26:18) the unique recipient of His self-revealing grace. And he has done this not on account of Israel's merits, for neither its numbers nor its righteousness would constitute any claim upon Him for His regard (7:7, 9:4-6); but from His love for Israel (7:8; 23:6) and from the faithfulness with which in spite of all its backslidings, He would nevertheless be true to the promise sworn to its forefathers (7:8; cf. 1:8; 4:31, 37; 7:12; 8:18). and forbear from destroying it. In fulfillment of that promise, Yahweh has wonderfully delivered Israel from its bondage in Egypt (4:32-38; 6:21-23, 7:18ff; 8:2ff; 11:26 and frequently).

He has led it safely through the great and terrible wildernews, (1:19;2:7;8:15). He has assigned it a home in a bounteous and fertile land, which it now on the point of crossing the Jordan to take possession of (6:10f;8:7-10,12f). Yahweh has in fact, dealt with Israel after the manner of a loving father (8:2,16, 35, see Driver's Intro. to Deu. Inter. Cri. Com. pg. xxi). The mere fact of choice, however, on the part of Yahweh, presupposes His ownership of all peoples, but it is His will to show His love for Israel more than for any other people. The God of Israel is supreme, He assigns to every other nation its objects of worship and the veneration of the heavenly bodies by the nations (other than Israel) forms part of His providential order of the world. In the song of Moses, Yahweh owns all peoples and assigns to them their territories and boundaries. "When the Most High gave the nations their inheritance, when He separated the children of men, He set the bounds of the people according to their numbers etc". The meaning is obvious that when Yahweh allowed the various nations of the earth gradually to settle themselves in separate localities, He so determined their boundaries as to reserve among them a home for Israel adequate to its numbers. This thought could not have been called forth unless there had been a well recognized conception of Yahweh's supremacy over the nations of the world. It must be said, however, when all is said and done, in justice to the book, that though it in a sense interrupts the works of the prophets, who beginning with Amos sought to reveal God to all peoples, that it strongly shows the deep impress of prophecy itself. We find this true especially in the deeply marked ethical spirit of its legislation. Love to God and love to man is stamped on a large number of its provisions.

Love to God is emphasized especially in Chapter 6:5; while love to man meets us in the constant reference to the fatherless and widow (cf. especially Chap. 16). It must be noted, however, that the spirit of brotherly love was confined within national barriers.

To sum up briefly, we must cite Deuteronomy as being both nationalistic and in a sense universalistic. Nationalistic, because it seeks to purify Yahweh worship and in self-defence it is forced to represent Him as being solely the God of Israel; and universalistic, because, inadvertantly if you will, there is an unmistakable note of Yahweh's universal sovereignty over other nations, brought out in the very thing they desired to establish, a national Yahweh, with a national and purified cultus.

Chapter 7.

Ezekiel -- Legalism.

With the exile we find the highest conception of Universalism and indeed of prophetic teachings in general, but before reaching that stage to which the idea of God ascended, it may be well to treat the opposite trend of thought expressed by Ezekiel and which in a measure, naturally follows a discussion of Deuteronomic legalism and reaction.

Ezekiel with all his reaction, was a successor of Jeremiah and inherited some of his conceptions. In spite of his system which was meant to restore the national polity in all its narrowness, there is a well defined train of universalism shown

in some expressions found in his book, which I shall quote presently. Furthermore, the ethical idea of a personal relation to Yahweh, which is primarily a sine qua non basis of universalism, is distinctly found. He however, was not concerned so much with Yahweh's relation to other peoples as he was interested in the method by which his own exiled people might be brought into permanent and purified relations with Yahweh. The elements in his preachings would have permitted him to branch out definitely and lay emphasis upon either a universalism or a nationalism. He chose the latter because the condition of his people at the time demanded it. He lays stress upon a personal religion and therefore its complement, a personal responsibility. Up to this time the solidarity of race or family was expressed in the old tradition reflected in Deuteronomy that Yahweh would visit the sins of the fathers upon the children. The hopes of individual Jews was based on the piety of holy ancestors. But Ezekiel attacked this prevailing idea forceably. He denies that the individual ever dies for the sins of the father. "Behold all souls are mine, as the soul of the father, so also the soul of the son is mine, the soul that sinneth, it shall die!" It must be noted here that he uses the expression "all souls are mine," not Jewish souls, but "all" souls. The statement implies Yahweh to be the possessor of all mankind and that he demands of all, righteous conduct. that, "that soul may live!" This same idea is found in Numbers 16:22, "O, God, the God of the spirits of all flesh," also Numbers 27:16, "Let Yahweh, the God of the spirits of all flesh, appoint a man over the congregation!" (cf. Isai. 42:5; 57:16). As a direct consequence of this teaching individual freedom is strongly asserted. It is possible for every

sinner to turn to God and escape punishment, and ^{et} visa versa, for a righteous man to backslide and fall. In the face of these terrible truths which Ezekiel preached of individual freedom and of impending judgment, the prophet is weighted with a heavy responsibility. It is his bounden duty to warn every individual, for no sinner is to be punished without warning. "Son of man, I have made thee a watchman unto the house of Israel, therefore hear the word at my mouth, and give them warning for me. When I say unto the wicked, thou shalt surely die and thou givest him not warning nor speakest to warn the wicked from his wicked way, to save his life the same wicked man shall die in his iniquity, but his blood will I require at thy hand!" (3:16, also Chap. 33).

There is much in the book of Ezekiel that does not deal purely with the ritual and ceremonial piety. However, it must be said that while he accepted and taught the ideas respecting personal religion and individual responsibility from his great predecessor, their methods differed widely. It may be remembered that when Jeremiah predicted the complete destruction of the physical state and the temple ritual, he found no remedy save in a reconstruction and regeneration that was internal and spiritual. In this Jeremiah was true to his prophetic impulse and genius. But on the other hand Ezekiel was as Welhausen so well describes him, "a priest in prophet's mantle!" They differed in their message because their ends were different. Jeremiah's aim was purely spiritual and ideal in the extreme; Ezekiel's tendency was constructive and practical to the other extreme. We must bear in mind that Ezekiel was the first to predict, with any clearness, the return of his people from captivity, foreshadowed by Jeremiah, and he set himself

to the task of preparing for their return, even in the darkest period of exile. The external basis for Israel's religion had long since been swept away. He saw that he could not hold his people by abstract conceptions, however spiritual. The people were not ready for it, they could not grasp it. Prophetic teachings had not become an integral part of their lives. For them a religion could not exist permanently without some concrete embodiment. This task fell upon the shoulders of Ezekiel. He saw the dangers besetting his people, the possibility of their being assimilated unless some system were presented which would lie in the realm of their perception. He took up the broken threads of Israel's traditions and wove them into a new and statlier form of ritual and national polity. Ezekiel's system formed an Ecclesiastical rather than a Political organization, a church-state in place of a nation.

In his "Foundations of Israel's History", Dr. Julian Morgenstern, treats this question of reaction against universalism, in a most comprehensive manner. He says in part, "But while the spirit of universalism was thus developing, and continued to develop in Palestine in small and select circles even after the captivity, as the books of Ruth and Jonah prove, none the less, the reaction against the captivity and against the spirit of universalism had begun in Babylon long before the advent of Deutero-Isaiah, had begun in fact almost with the very commencement of the captivity. Ezekiel was the father of this reaction. It based itself upon the confident hope, already voiced by Jeremiah, (25:11ff), at least according to popular interpretation, that the captivity would not mark the end; that the nation would once more be restored, the Temple rebuilt and the national life and national worship revived. Once more, though in a stricter and more literal,

though at the same time also more spiritual, sense, Israel would be God's peculiar people and He their peculiar God, Israel "holy" unto Him and He "holy" unto them. And this unique and intimate relationship of "Holiness" must be safeguarded by every means possible, not only by ethical living, as enjoined by the earlier prophets, but also by more constant and intense and punctilious worship and ritualism, and if necessary, even by such extreme measures as the compulsory divorce of non-Jewish wives. (cf. Ezra 9-10)!

(Foundations of Israel's History pg. 14 Pamphlet). He further asserts, "The priest now completely took his place (refers to prophet) as the religious leader and expounder of the divine nature and the divine will. And Israel itself turned from the role of a prophet-people with a divine world message, such as Deutero-Isaiah had conceived for it, to that of a priest-people, charged with the duty of punctiliously worshipping its God and jealously and scrupulously living the life He had ordained for it alone" (op. cit. pg. 15; cf. his scholarly and lucid note 3, pg. 15ff.).

Among his ritualistic utterances and scheme for a nationalistic revival of Yahwism, it may be said that there is a distinct recognition on the part of the priest-prophet, that Yahweh while exclusively "holy" to Israel at the same time exerts in a measure a universal sovereignty over all nations as manifest in His power over them. To punish Israel, He uses as His divine right, other peoples as His tools, "Wherefore I will bring the worst of the nations and they shall possess their house" (7:24; 21:31; 28:7, 30:11; 31:12; 32:12). He can use other nations not only to inflict punishment upon Israel, He can also use them as instruments to punish other nations, for example, Egypt. "I will spread out my net upon thee with a company

of many peoples and they shall bring thee up in my net. (versus Egypt, 32:25). He takes the part against Egypt solely on the grounds of being a deity of universal ethical character who punishes cruelty and injustice wherever He finds it, regardless of boundary lines, "I will even deliver him (Egypt) into the hand of the mighty one of the nations; he shall surely deal with him; I have driven him out for his wickedness" (31:11). He continues to represent Yahweh in His punishment of other nations by his threats against Ammon, Moab, Tyre and Edom. It is all with the purpose that they "shall know that I am Yahweh" (v. 7, 6; 14; 25:11; 28:24; 29:6). The nations themselves will recognize Yahweh's might and His power over them. This belief of Ezekiel, entitles us to believe that he at least did not exclude universalism even if he did not primarily advance and develop the idea. The nations will have no opportunity of criticizing Yahweh's apparent lack of strength in permitting His people to suffer political destruction; they shall see in it His larger purpose of chastisement for transgressions against His universal laws of righteousness, "And the nations shall know that the house of Israel went into captivity for their iniquity, because they transgressed against me" (39:23). Referring to the consuming fire, the prophet says, "All flesh shall see that I, Yahweh, have kindled it" (20:48). Just as truly as Yahweh has brought about their destruction so that the nations might witness His power and His righteousness, just so truly is Yahweh to bring about a redemption, not for their sakes but for the sake of His own righteous name and His unshakable reputation among the nations. "Therefore, say unto the house of Israel, thus saith the Lord Yahweh, I do not this for your sake, O, house of Israel, but for

my holy name, which ye have profaned among the nations -- and I will sanctify my great name, which hath been profaned in the midst of them and the nations shall know that I am Yahweh --- when I shall be sanctified in you before their eyes! (36:22). Here we have a clear and **unmistakeable** reference to a belief in the all God - hood of Yahweh, a statement that, Israel is to be purified to redeem Yahweh's glorious name in the opinion of the world. In the face of Israel's wonderful redemption, the nations will recognize the greatness of Yahweh working in the world. " And I will set my glory among the nations; and all the nations shall see my judgments that I have executed and my hand that I have laid upon them"

Chapter 8.

Deutero- Isaiah;-- Culmination of Prophecy and the
Apex of Universalism.

The very culmination of Prophecy is reached in this unknown author whom we designate as Deutero- Isaiah, comprising Chapters 40-55. From internal evidence it is clearly possible to fix the date of this inspiring work as falling between the years 546-539. It was produced just about the time Ezekiel was evolving his ritualistic scheme. It was during the exile when

the people had partly adjusted themselves to their new surroundings, that this prophet began to see in Israel's dispersion something more than mere arbitrary punishment for sin, something more than retaliation on the part of Yahweh for the sins of Israel, which they had consciously and blindly committed against Him. The exile for the second Isaiah was but a means to an end and not an end in itself. The central theme of his work is the deliverance of Israel and the blessings to follow. The circumstances leading to this was the rise of Cyrus. As soon as he makes his message clear to his own people, he brings home the fact that it concerns the world at large. This is his interpretation of the rise of Cyrus. Yahweh the ruler of the universe is preparing to bring about the words of His Prophets. (cf. 41:1-4, 21, 29; 44:24 -46:14, 20ff). The transformation of Israel from a dead people into a prosperous nation will demonstrate the power of Yahweh to the heathen world and will cause them all to bow before Him. " By myself have I sworn, the word is gone forth from my mouth in righteousness and it shall not return, that unto me every knee shall bow, every tongue shall swear! (45:23, 42:18-43:13; 52:10). He shows in his preachings the strong influence of Jeremiah from whom he received his universalistic ideal (Chap .31:30-31). In the ideal future all written law will be abolished because Yahweh's moral law will be indelibly inscribed on each individual's heart.

Throughout his teachings we see some of the good and wholesome influences of the Exile. The Jew had passed from the narrow confines of his homeland into a wider world, and this larger vision of human life reacted greatly on the prophet's theology. Israel is suffering for a great end. He suffers, is despised,

rejected, chastened and afflicted that others may be blessed and be at peace through his chastisement. This highest of all ideals is found in Chapter 49:6, in words which may be regarded without peer in any literature. "To establish the tribes of Jacob and bring back the preserved of Israel is less important than being my servant. Yea, I will make you a light to the gentiles that my salvation may be unto the ends of the earth!" (Dillman's construction). The above quoted passage belongs to the second of the brief "servant of Yahweh" songs and it sets forth the mission of Israel in its true relation to the world. It is the necessary corollary to the teaching of Amos, that Yahweh is the righteous Lord of all the earth. If Jerusalem has been chosen as His sanctuary and Israel as His own people, it is only that Israel may diffuse God's blessings in the world even at the cost of Israel's own humiliation, exile and dispersion. Nowhere in any literature does the principle advanced by the first of the literary prophets, Amos, that Yahweh's power is universal and His sovereignty is world-wide, receive greater and more beautiful treatment than in the great poetical passages of Isaiah Chapter 40.

He appeals to his audience and brings them a ray of hope by infusing their hearts with the idea of God's concern for Israel which is an everlasting emblem of His love and mercy. The people must not lose faith; Yahweh is not left behind in their national boundaries, not has He forgotten them. "Hast thou not heard the everlasting God, Yahweh, the creator of the ends of the earth fainteth not neither groweth weary" (40:28). Further does he bring them hope, "Thou art my servant, I have chosen thee and not cast thee

away" (41:9b). There begins to dawn in the minds of the people a recognition of a new purpose in the workings of Yahweh; His ways are inscrutable; they must be satisfied and glorified in the knowledge that the suffering servant is not cast away, that he is still a servant, still chosen, to be the instrument through which Yahweh works His will in the world. This idea is found in chapters 42:1; 43:10; 49:3-6; 52:13; 53:11. This purpose stated previously in the foregoing is given succinctly, "Behold my servant whom I uphold, my chosen, in whom my soul delighteth, I have put my spirit upon him; he will bring forth religion (Mishpat, Dr. Battenwieser's Mss. to Chap. 42) to the gentiles" (42:1). The servant must not consider Yahweh's power as limited in any way. He is supreme, He is the cosmological God as well as a Being of morality. He can demand obedience to His laws because, "I am Yahweh who maketh all things" (44:24) (Similarly 42:5; 45:12, 18; 51:13; 45:8b; 46:8; 48:13). "Thus saith God, Yahweh, He that created the heavens and spread them out; He that spread abroad the earth and that which cometh" (42:5). A similar thought to that found in 49:6, expressing purpose of Yahweh's continued concern for Israel, appears just as concisely in 42:6, "I, Yahweh, have called thee for my victorious purpose (Zedek) and will hold thy hand and will keep thee for a covenant to the peoples, for a light unto the nations!" The old henotheistic belief crumbles under the prophet's ideal and inspired conception of Yahweh. Yahweh is not only the God of all the world; His very existence and nature of His power excludes the existence of any other god.

"Ye are my witnesses saith Yahweh, and my servant whom I have chosen; that ye may know and believe me and understand that I am He,

before me there was no God formed, neither shall there be after me!" (43:10; likewise 44:8; 45:14b, 18b, 21b, 22).

The prophet is by no means occupied with Israel exclusively, even viewed from the point of being Yahweh's agent to bring about a spiritual transformation among the other nations. The nations themselves must do their share to bring this to pass. "Look unto me and be ye saved, all the ends of the earth; for I am God and there is none else!" (45:22). The nations, even though stubborn, will ultimately come to the realization of Yahweh. "Thus saith the Lord Yahweh, behold I will lift up my hands to the nations and set up my ensigns to the peoples ---- and thou shalt know that I am Yahweh!" (49:22). This Yahweh, when He shall manifest Himself to the other nations, will do so as a God of righteousness, just as the other prophets conceived Him, "My righteousness is near, my salvation is gone forth and my arms shall judge the peoples!" (51:5.). "Yahweh hath made bare His holy arm in the eyes of all the nations and all the ends of the earth have seen the salvation of our God!" (52:10). He states specifically in one sentence that Yahweh is the God of the world, "The God of the whole earth shall be called!" (54:5). The other nations will come to realize the important role Israel is playing and they will come from afar to show this recognition. "Behold, thou shalt call a nation that thou knowest not; and a nation that knew not thee shall run unto thee, because of Yahweh thy God and for the holy one of Israel; for He hath glorified thee!" (55:5; 45:14-22).

With the teachings of Deutero-Isaiah uppermost in mind, a later writer imbued by his spirit, gave utterance to a distinct universalism. I mention Trito-Isaiah here for the sake of con-

venience, even at the expense of digression. I merely quote several instances of his teachings. Greatest among these is his conception that other peoples will participate in the worship of Yahweh, "For my house shall be called a house of prayer for all peoples" (56:7b). "So that he who blesseth himself in the earth shall bless himself in the God of truth" (65:16.). "And it shall come to pass that from one new moon to the other and from one Sabbath to another, shall all flesh come to worship before me, saith Yahweh" (66:23 also 19:21, 23). "---- for the time cometh that I will gather all nations and tongues, and they shall come and see my glory" (66:18; similarly 45:22-25; Jer. 3:17).

To recapitulate briefly, for Deutero-Isaiah, the return of Israel is to be brought about by Cyrus, whom Yahweh has chosen as His instrument to bring about the physical redemption of Israel. The nation is not to be established as a political entity, but for the sole purpose of bringing about the spiritual rejuvenation and regeneration of all mankind. This is the religious idealism of Deutero-Isaiah. Before this lofty universalism, national boundaries vanished and Israel's prerogative is to suffer for the good of all nations, he is chosen to pave the way for Yahweh's righteous dominion over all peoples and over all the earth.

Chapter 9.

Yahweh --- The Creator .

Possibly with the idea of bringing home the prophetic teachings in a concrete and illustrative manner, the story of Creation was produced. The story as we have it is a compilation, not the work of one author nor the work of a single group of authors, but the critics of the age are almost unanimous in their decision that the bulk of the work is the product of the priestly school, commonly known as "P". Beginning with the very first word in the Hexateuch, we can safely say that the object of this account of Creation was to substantiate and broaden the idea of a covenant made with Abraham and the other Patriarchs and later with the whole race of Israel, established between them and Yahweh. It must be stated here that our Biblical stories are not unique in their accounts of the beginning of all things, because other peoples also worked out their conceptions of the origin of the universe, for example, those accounts found on Egyptian and Babylonian tablets. But the Biblical account is unique in the sense that the creation of the world and its fulness is given with the explicit reason to imply that He who created, still controls everything into which He breathed the breath of life. I do not believe for a moment that the authors of the story in the early chapters of Genesis, produced them as a result of any chauvenistic feeling, a feeling that the God of their nation must be superior to every other god, but

they were written rather with the spirit of conveying to themselves and the other peoples, the belief that He is the only God, a contention which they must recognize if by no other means, at least by an irrefutable cosmological proof, that though Yahweh in His inscrutable wisdom chose them from among all peoples, He nevertheless is the Maker and Master of all. This idea was used by the prophets in their teachings and it must have been a weighty argument to their hearers. It is significant to note that the first eleven chapters of Genesis in no way touched the history of Israel.

A glance at these chapters will reveal their purpose. First the detailed account of creation, ex nihilo, in the face of chaos, man is made and is placed in Eden, woman is made from man's rib; temptation comes in the form of a serpent; Adam and Eve are disobedient and are expelled from the garden. Their children, Cain and Abel, quarrel and Abel is killed by Cain. A digression is then permitted for the purpose of giving the generations of Cain and Seth in order to lead up logically to Noah and his sons. Then the earth becomes corrupt in the presence of its righteous Maker. "And the earth was corrupt before God and the earth was filled with violence!" (Gen. 6:11). God decides to punish mankind for its sins, "And God said to Noah, the end of all flesh has come before me, for the earth is filled with violence because of them and behold I will destroy them with the earth!" Noah is commanded to make an ark, he enters, the flood comes and after a great while the waters abate. When the waters have entirely receded, Noah leaves the ark, sacrifices and God blesses him. God then makes a covenant with Noah and all mankind and the rainbow is to be its eternal sign, "And God said to Noah, this is the sign of the covenant which I have established between me and

all flesh which is upon the earth" (Gen 9:17). "And the bow shall be in a cloud and I will look at it and remember the eternal covenant between God and all living creatures among all flesh which is upon the earth"(Gen.9:16,also 12,13,15.). This story of the flood concludes with giving the posterity of Noah and is summed up in verse 32 of Chapter 10."These are the families of the sons of Noah,after their generations,in their nations and of these were the nations divided in the earth after the flood" The authors now seek to explain why it is that all nations springing from a common stock should speak different languages. The tower of Babel is started,"And Yahweh came down to see the city and the tower which mankind built"(Gen.11:5). It is called Babel,"because there God confused the tongues of all the earth and God scattered them from there over the face of the earth" (Gen.11:9). With this background the authors now begin to touch upon Israelitish history or rather the rise of the forerunners of the nation of Israel. They give the descendants of Shem, Terah's family and arrive at Abram whose name is later changed to Abraham because he is to become "the father of a multitude of nations". They go even further, they take Abraham to Egypt and by adding Patriarchal history, leave Israel ready to be chosen and redeemed by the righteous Yahweh.

This idea of Yahweh as Creator, cannot be said to have originated with the prophets, it must have been current in popular opinion long before their time. References to Yahweh's power are found all through the Bible, Prophets and Apocrypha and I quote a few, because the idea is fundamental to the conception of God in a universal sense.

To Moses objection, when God is about to send him to the Egyptian -taskmaster, that he is not eloquent, God says, "Who

hath made man's mouth or who maketh a man dumb or deaf or seeing or blind, is it not I, the Lord! (Ex.4:11). This ability to work with mankind in general establishes His right to sovereignty over man. We find Deuteronomy using this as an argument as to why Israel should keep Yahweh's commands and statutes. "For ask now of former ages that are past, which were before thee since the day that God created man upon earth and from one end of the heaven unto the other, whether there hath been heard any such thing as this great thing is or hath been heard like it! (Deu.4:32).

In later literature we find statements concerning Yahweh as Creator, to be numerous and beautifully stated. Yahweh not only established the earth but He did it with Wisdom as His instrument. "Yahweh by wisdom established the earth and through understanding established the heavens! (Prov.3:19, similarly Prov.8:27; Ps.104:24). "By His knowledge the depths were split up! (Prov.3:20; Gen.7:11). This idea is more fully expressed in Proverb 8:27ff. where wisdom is represented as the Logos through which Yahweh works. "When He established the heavens I was there, when He set a circle upon the face of the deep, when He made firm the skies above, when He gave the sea its bound, when He marked out the foundations of the earth (I was there)." Everything was made with a design, a purpose, though we may be unable to discern it, "Yahweh hath made everything for His purpose," (Prov.16:4, Eccl.3:11) All men are alike in the estimation of Yahweh because He created them all! "The rich and the poor man meet together, Yahweh is the Maker of them all! (Prov.22:2; 14:31; Job 31:15).

The Psalms continuously sing praises to Yahweh as Creator. "Of old didst thou lay the foundations of the earth; and the heavens

are the work of Thy hand" (Ps.102:25;104:5;96:5;Neh.9:6;Job 38:4). The Psalmist is unafraid, he trusts in a God well able to protect him, he places his faith in the great Creator, "My help cometh from Yahweh who made heaven and earth" (121:2;148:5ff;146:6;136:5;134:3;124:8;115:15;36:6,9).

By reason of His creation, Yahweh naturally owns the earth, "The earth is Yahweh's and the fulness thereof, the world and they that dwell therein. For He hath founded it upon the seas and established it upon the floods" (Ps.24; similarly 89:11; Ex.9:29; 19:5; Deu.10:14). This Creator is worthy of being worshipped, "Let us bow down before Yahweh our Maker" (Ps.100:3; 149:2; Isai:17:7; Hos.8:14). When we look about and compare Yahweh to the gods and idols which the nations worship, we must conclude that they are nothings, "For all the gods of the peoples are things of naught, but Yahweh made the heavens" (Ps.115:15; Isai.42:5). "The heavens are thine, the earth also is thine, the world and the fulness thereof, thou hast founded them, the north and the south, Thou hast created them" (Ps.89:11; 96:5; 24:1; 1Chron.29:11). One of the most beautiful Psalms, singing forth the praises of Yahweh, is Psalm 19 in which the author takes the stand that all nature reveals the glory and power of God. "The heavens declare the glory of Yahweh, and the firmament sheweth His handiwork" In humility, the Psalmist bows before this great Creator, O, Yahweh our God, how excellent is Thy name in all the earth. When I consider Thy heavens, the works of Thy hands, the moon and the stars which Thou hast ordained, what is man that Thou art mindful of him and the son of man that thou visitest him" (Ps.8). The inhabitants of the earth are exhorted to worship Yahweh,

for, "By His word were the heavens made and all the hosts of them by the breath of His mouth. He gathereth the waters of the sea together as a heap. He layeth up the deep in storehouses. Let all the earth fear Yahweh. Let all the inhabitants of the earth stand in awe of Him. For He spake and it was made, He commanded and it stood fast" (Ps. 33:6; similarly 67:6; 96:9; 148:5). Nehemiah also ascribes glory to Yahweh for His wonderful acts of creation, "Thou art Yahweh, even Thou alone, Thou hast made heaven, the heavens of heaven, with all their hosts, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all!" (Neh. 9:6ff). When David gives his hymn of thanksgiving to Yahweh, we find him saying, "For all the gods of the peoples are idols, (nothings), but Yahweh made the heavens!" (1 Chron. 16:26). The author of Second Chronicles would have us believe that Hiram in his reply to Solomon's request to aid him in building the Temple, recognizes the power of Yahweh, ----- "blessed be Yahweh, the God of Israel, who made heaven and earth!" (2 Chron. 2:12). When Esdras sends his answer to Sisinnus, Governor of Syria, he does so as follows, "We are the servants of the Lord who made heaven and earth!" (1 Esdras 6:13). When he addresses the sinners and tells them not to hide their transgressions in the hope that God will be ignorant of their shortcomings, he warns them that God is creator and therefore is all-powerful and all-knowing. "Behold, the Lord knoweth all the works of men, their imaginations, their thoughts and their hearts; who spake but the word and it was made, let the heaven be created and it was made. By His word were the stars made and He knoweth the number of them. He made man and put his heart in the midst of the body, and gave him breath, life and understanding. Yea, and the spirit

off Almighty God, who made all things, ---- surely He knoweth your inventions! (2Esdras.16:55-61).

Ecclesiastes, summing up its philosophy of life says, "And the dust returneth to the dust as it was and the spirit returneth unto God who gave it" (Eccles.12:7; Similarly Nu.16:22; 27:16, Isai. 57:16; Zech.12:1). In the "Wisdom of Solomon" we find two references to God as Creator, ----- "Lord of Mercy, who hath made all things with Thy word" (Wis. of Sol. 9:1). And again, "For He who is Lord over all shall fear no man's person, neither shall He stand in awe of any man's greatness, for He hath made the great and the small, and careth for all alike" (Wis. of Sol. 6:7).

When Manasses calls upon God, he prays as follows, "O, Lord, Almighty God of our fathers --- who hast made heaven and earth with all the ornament thereof --- whom all men fear" (Prayer of Manasses).

Referring to the flood, Ecclesiasticus says, "An everlasting covenant was made with him (Noah) that all flesh should perish no more by the flood" (Ecclesiasticus 44:18). It makes several other references to God as Creator, He that liveth forever, created all things in general" (18:1). "The works of the Lord are done in judgment from the beginning and from the time He made them, He disposed the parts thereof" (16:26). Judith prays unto God, "Let all creatures serve Thee, for Thou spakest and they were made, Thou didst send forth Thy spirit and it created them" etc. (Judith 16:14). An interesting account of the effect reflection upon God's power had upon Mardocheus is found in Esther (Apoc.), 13:8-10. "Then Mardocheus thought upon all the works of the Lord and made this prayer unto Him, saying, O, Lord, Lord, the King Almighty, for the whole

world is in Thy power, and if Thou hast appointed to save Israel, there is no man that can gainsay Thee, for Thou hast made heaven and earth, and all the wondrous things under heavens!

The cosmological argument must have had been of great weight in causing the prophets to break down Yahweh's national limitations, we find in Jeremiah, "I have made the earth, the men and the beasts that are upon the face of the earth, by my great power and by my outstretched arm; and I give it unto whom it seemeth right unto me!" (Jer. 27:5.). Further, Thus saith Yahweh, who giveth the sun for a light by day, and the moon and the stars for a light by night!" (Jer. 31:35, similarly Gen. 1:14-18; Deu. 4:19; Ps. 19:1-6; 136:7-9). Deutero-Isaiah gives a striking description of Yahweh's power in Chapter 50:1-3. Isaiah in quoting the prayer of Hezekiah says, "O, Yahweh of Hosts, the God of Israel, that sitteth above the Cherubim, Thou art the God even Thou alone, of all the kingdoms of the earth, thou hast made heaven and earth. (Isaiah 37:16; 42:5; 45:12, 45:18; Jer. 10:12; Ps. 102:25, 26; Neh. 9:6).

Chapter 10.

Yahweh -- Sovereign of the World.

Though the National conception of Yahweh at times narrowed Him by artificial bounds created by a covenant, there went hand in hand with this belief the idea that Yahweh is not only Creator, but also the great King who rules the earth. Israel though the chosen people, is not Yahweh's sole possession over which He rules; he is His choice possession or peculiar possession in whom He takes delight, because first as a suffering people He redeemed them and secondly, He desired to use them for His own high purpose. The idea of a sovereign who transcends national boundaries of course was formulated by the prophets, but its influence is felt in almost all the Biblical books. I have selected a few passages which to my mind, convey this idea most clearly.

We find in Deuteronomy the sentence, "For the Lord your God is the God of gods and the Lord of lords!" (Deu. 10:17) In commenting upon this passage, Driver, in the Inter. Cri. Com. pg. 125, says, "Titles are accumulated for the purpose of expressing the absolute sovereignty and supremacy of Yahweh!"

In David's prayer, Yahweh is exalted above all, "Thine O, Yahweh is the greatness and the power and the glory and the victory and the majesty; for all that is in the heavens and in the earth is thine, thine is the kingdom, O, Yahweh, and Thou art exalted as head above all. ---- Thou rulest over all!" (1 Chron. 29:11, 12b).

Jehosaphat uses similar terms in calling upon Yahweh,

"And he said, O, Yahweh, the God of our fathers, art not Thou God in heaven and art not Thou ruler over all the kingdoms of the earth?" (2Chron.20:6). Psalms too are full of this idea, "Yahweh is king forever and ever!" (Ps.10:16.). Yahweh has been king since time immemorial, His might is unsurpassed, "Yahweh sat as King at the flood, yea, Yahweh sitteth as king forever!" (Ps.29). One of the most striking descriptions of Yahweh as king of the earth is found in Psalm 47. "O, clap your hands, all ye peoples, shout unto God with the voice of triumph, for Yahweh Most High is terrible, He is a great king over all the earth, He subdueth peoples under us and nations under our feet --- for God is the king of all the earth --- God reigneth over the nations, God sitteth upon His holy throne, the princes of the peoples are gathered together, to be the people of the God of Abraham, for the shields of the earth belong unto God, He is greatly exalted!" Zechariah exclaims confidently, "And Yahweh shall be king over all the earth, in that day shall Yahweh be one and His name one!" (Zech.14:9). Yahweh is implored to confound His enemies and put them to route, "That they may know that Thou alone whose name is Yahweh, art the Most High over all the earth!" (Ps.83:18;86:10;Isai.45:21). "Yahweh reigneth, He is clothed with majesty!" (Ps.93:1;96:10;97:1;99:1). "For Yahweh is a great God and a great king above all gods!" (Ps.95:3;96:4;97:9). "Say among the nations Yahweh reigneth," (Ps.99:1). "Yahweh shall reign forever and ever," (Ps. 146:10;103:19;47:28;10:16;Ex.15:18;Deu.10:17,Dan.4:17).

Daniel interprets the dream of Nebuchadnezzar and says in part, " --- to the intent that the living may know that the Most High ruleth in the kingdom of men and giveth it to whomsoever He will and setteth up over it the lowest of men!" (Dan.4:17).

Jeremiah, of course, recognizes Yahweh's universal sovereignty, he exclaims, "Who should not fear Thee, O, King of the nations?" (Jer. 10: 6). He graphically contrasts the false gods with Yahweh, "But Yahweh is the true God, He is the living God and an everlasting King, at His wrath the earth trembleth and the nations are not able to abide His anger!" (Jer. 10: 10).

Obadiah, believes wholeheartedly in the universal dominion of Yahweh, "for the kingdom shall be Yahweh's!" (verse 21b). Zechariah looks longingly to the day of Yahweh's universal reign. "And it shall come to pass that every one that is left of all the nations that came against Jerusalem, shall go up from year to year to worship the King, Yahweh of Hosts and keep the feast of Tabernacles. And it shall be that whoso of all the families of the earth goeth not up unto Jerusalem to worship the King, Yahweh of Hosts, upon them there shall be no rain!" (Zech. 14: 16, 17).

Ecclesiasticus in praising Yahweh, says, "Who governeth the world with the palm of His hand, and all things obey His will; for He is king over all!" (18: 3). In Esther (Apoc), we find Esther calling God, "King of the nations and Lord of all power!" (14: 12). In the same book in that portion wherein the letter of Artaxerxes is presented, we find this statement, "God who ruleth all things, speedily rendering vengeance to him according to his deserts!" (Esther, Apoc. 16: 18). When Daniel is disobedient to the king's command, that he worship the idols, Daniel answers upon being questioned by the king as to why he does not worship Bel, "Because I may not worship idols made by hands, but the living God, who hath created the heavens and the earth and hath sovereignty over all flesh!" (Bel and the Dragon, v. 5.).

We see from the foregoing quotations, that Yahweh is recognized as the supreme King over all the earth and we may now consider Him in another role, that of Judge in the earth.

Chapter 11.

Yahweh -- Judge of the World.

The earliest reference we have pertaining to Yahweh as Judge of the earth, is most probably that which is found in the theophany at Hebron. This particular story belongs to "J". (Inter. Cri. Com. pg. 298. Gen). Abraham interceeds with Yahweh in behalf of the inhabitants of Sodom and Gemorah and concludes his petition with the words, "Shall not the Judge of all the earth do right?" (Gen. 18:25b). It is significant to note that Yahweh is here exercising His right to judge wickedness wherever He finds it, not only among those who worship Him. Because of the oppression, hardship and suffering inflicted upon Israel Yahweh is to judge the Egyptians. His universal sovereignty and jurisdiction over all mankind is found in the sentence, "And I shall smite all the firstborn in the land of Egypt and against all the gods of Egypt shall I execute judgments, I am Yahweh" (Ex. 12:12b) In His promise to Abraham, Yahweh declares, "And also that nation whom they shall serve, will I judge" etc. (Gen. 15:14). When Jephthah addresses the king of Ammon, he says, "Yahweh, the Judge, judge this day between Israel and Ammon!" (Ju. 11:27b).

In her prayer Hannah considers Yahweh the universal Judge, "Yahweh will judge the ends of the earth!" (1Sam:2:10b). In First Chronicles 16:33, the psalm of thanksgiving, David gives vent to the words, "Then shall the trees of the woods sing for joy before Yahweh, for He cometh to judge the earth!"

It has been pointed out before that Jeremiah looks upon the impending doom and judgment as including not only Israel, but in fact all the nations. He is so firm in this belief that he wishes his words to be written down and preserved for future ages. "Take thee a scroll and write therein all the words that I have spoken unto thee against Judah and against Israel and against all the nations!" (Jer. 36:2, similarly 1:5, 10; 25:9-29; Chap 47-51). He states it clearly in chapter 25:31, "A noise shall come even to the end of the earth, for Yahweh hath a controversy with the nations; He will enter into judgment with all flesh" etc. (also 25:30). When Yahweh manifests Himself as the righteous Judge, even nature will be affected, "And all the hosts of heaven shall be dissolved and the heavens shall be rolled together as a scroll!" (Isai. 34:4). All people are commanded to prepare themselves for Yahweh's judgment, "Come near ye nations to hear and hearken ye peoples, let the earth hear and the fulness thereof; the world and all things that come forth from it. For Yahweh hath indignation against all the nations and wrath against all their hosts!" (Isai. 34:1, 2). When Yahweh visits His wrath upon the nations all the mighty ones will be punished, and it shall come to pass in that day that Yahweh will punish the hosts of the high ones on high, and the kings of the earth upon the earth!" (Isai. 24:21; similar idea found in Ps. 76:12, Isai. 10:12; 14:25; 30:31, 33; 30:28; 37:7, 36, 38; 66:16). "Now therefore, be ye not scoffers--

for a decree of destruction have I heard from the Lord Zevaos, upon the whole earth! (Isai.28:22). The world will become righteous when Yahweh's laws are spread broadcast through it, "---- for when Thy Judgments are in the earth, the inhabitants of the world learn righteousness. For behold Yahweh cometh forth out of His place to punish the inhabitants of the earth for their iniquity!" (Isai.26:9b; 26:21).

Joel ascribes universal judgment unto Yahweh when he states, "for behold in those days ---- I will gather all nations and will bring them down to the Valley of Jehosaphat, and I will execute judgment upon them there for my people and for my heritage Israel, whom they have scattered among the nations!" (Joel 3:2,13).

The thought crystalizes in Psalms, "Thou didst cause sentence to be heard from heaven, the earth feared and was still, when God arose to judgment, to save all the meek of the earth!" (Ps.76:8;75:7;82:8;50:6). The wicked are to be punished, "So that men shall say, verily there is a God, that judgeth in the earth!" (58:11b). (Ps.106:27;144:6;Isai.33:3). God is besought to rescue the needy, "Arise O, God, judge the earth, for Thou shalt inherit all the nations!" (Ps.82:8;58:11;96:13). The wicked of the earth cannot escape Yahweh's righteous judgments, "Thou hast rebuked the nations and He will judge the nations in righteousness; the wicked shall be turned back into Sheol, even all the nations that forget God. Let the nations be judged in thy sight, put them in fear, O, Yahweh, let the nations know themselves to be but men!" (Ps.9:5,8,17,19b). Lift up Thyself, Thou judge of the earth, He will judge the world with righteousness!" (Ps.96:13;9:8;58:11;67:4;98:9;110:6;Isai.2:4;Micah 4:3).

Chapter 12.

Yahweh -- God of all Peoples.

In addition to the conception of Yahweh as the Creator of the world, in addition to His universal sovereignty and Judgment, there remains still another phase of His conception for Israel, and that is Yahweh's Universal God-head. I append select passages which are given here with the idea of bringing out this thought and which may be used for ready reference.

" But in very deed for this cause have I made thee to stand (maintain alive) for to show thee my power, and that my name may be declared throughout all the earth! (Ex.9:16) ("To show thee, i.e. to make thee experience my power, which led Pharaoh more than once to give God the glory". Cam. Bib. to Ex.) St. Paul quotes this verse in Romans 9:17, in his argument to prove absolute sovereignty of God. In Joshua, 3:11 we find, "Behold, the ark of the covenant of all the earth!" When Joshua has crossed the Jordan he says it is done, "In order that all the nations of the earth may know the hand of Yahweh!" (Josh.4:24.) In Hannah's Prayer we find the remarkable expression, "For the pillars of the earth are Yahweh's and He hath set the world upon them!" (1Sam.2:8b.). David sings, "They looked (his enemies) but there was none to save them, even unto Yahweh, but He answered them not!" (2Sam.22:42). " As surely as I live, and as surely as all the earth shall be filled with the glory of Yahweh!" (The glory of Yahweh is the revelation of his character and power in history. Nu. Inter. Cri. Com. Gray. pg.158). (Nu.14:21).

"And they fell upon their faces and exclaimed, 'God, God, of the spirits of all flesh' etc. (Nu. 16:22. "The phrase, "God of the spirits of all flesh, which recurs only in 27:16, and is therefore peculiar to P, betrays the advanced theological standpoint of P. Yahweh is to him far more than the God of Israel; He is the one and only author of all human life and, as its author, capable of destroying it" of Gen. 6:12ff P, but also Gen. 6:7; 7:22ff J's. cp. Job 34:14 ff also Ps. 104:29f. The term "Kal Basar", characteristic of the later literature occurs 18 times in P. Inter. Cri. Com. Nu. pg. 203; Gray). When Solomon dedicates his Temple he prays, "Moreover concerning the foreigner, that is not of the people of Israel, when he shall come out of a far country for Thy name's sake, (for they shall hear of Thy great name and of thy mighty hand and of Thy outstretched arm) When he shall come and pray towards this house, hear Thou in heaven, Thy dwelling place, and do according to all that the foreigner calleth to Thee for; that all the peoples of the earth may know Thy name to fear Thee as doth Thy people Israel, and that they may know that this house which I have built is dedicated to thee (called by thy name)" (1 Kings 8:41). This thought is further brought out, "That all the peoples of the earth may know that Yahweh, He is God; there is none else." (1 Kings 8:60). (1 Kings 18:39, Jer. 10:10, 12).

When Sennacherib of Assyria sends messengers to Hezekiah, King of Judah, who tell him that Yahweh cannot defend him and ask him to surrender, Isaiah advises him to refuse and Hezekiah prays, "O, Yahweh, the God of Israel, thou art the God even alone, of all

the kingdoms of the earth, thou hast made heaven and earth. Now therefore, Oh Yahweh, our God, save Thou us, I beseech Thee, out of His hand, that all the kingdoms of the earth may know, that Thou Yahweh, art God alone! (2 Kings 19:15,19).

Psalms radiate with every phase of God's universality. "Princes shall come out of Egypt, Ethiopia shall haste to stretch out her hands unto God, sing unto God, ye kingdoms of the earth! (Ps.68:31ff). (Isai.45:14; Ps.67:4; 102:22). " All the ends of the earth shall remember and turn unto Yahweh and all the kindreds of the nations shall worship before Thee, for the kingdom is Yahweh's and He is the ruler over the nations etc!" (Ps.22:27; 47:8). " Be still and know that I am God, I will be exalted among the nations, I will be exalted in the earth!" (Ps.46:10). The nations are warned that Yahweh is God and they must serve Him, " Now, therefore, be wise, O, ye Kings, be instructed ye judges of the world, serve Yahweh with fear!" (Ps.2:10-12). " All nations whom Thou hast made shall come and worship before Thee, O, Lord and they shall glorify Thy name!" (Ps.86:9). "Thou art God alone" (v.10b) (Cp. Ps.83:18, Deu.6:4, 32:39) Psalm 100 exhorts all men to praise God. "So the nations shall fear the name of Yahweh and all the kings of the earth Thy glory!" (Ps.102:15; 67:7; 1 Kings 8:43; Ps.138:4). " When the peoples are gathered together and the kingdoms to serve Yahweh!" (Ps.102:22; 22:27; 86:9; Isai.49:22, 23; 60:3; Zech.8:20-23). "O, Thou, who hearest prayer, unto Thee shall all flesh come!" (Ps. 65:2; 145:21; Isai.66:23). The Psalmist shows God's abundant favor to earth and man, "Thou art the confidence of all the ends of the earth" etc. (Ps.65:5bff) (Ps.48:10, 95:4). Yahweh provides all

with the necessities of life, "Who giveth food to all flesh" etc . (Ps.136:25,104:27;145:15). God will answer the prayers of all, "Yahweh is near unto him that calleth upon Him ,to all that call upon Him in truth!" "And let all flesh bless His holy name for ever and ever" (Ps.145:18,21,65:2,150:6). "All the kings of the earth shall give Thee thanks,O,Yahweh" (Ps.138:4;72:11;148:11). "Let everything that breathes praise Yahweh"(150:6).(Ps.103:22). Again and again are the nations exhorted to praise God,"That Thy way may be known upon earth,Thy salvation among all nations.Let the peoples praise Thee,O,Yahweh,let all the peoples praise Thee, Oh,let the nations be glad and sing for joy,for Thou wilt judge the people with equity and govern the nations upon earth!"(Ps.67). "All the earth shall worship Thee and shall sing unto Thee!etc . (Ps.66:4) Nature itself will recognize the presence of this all-powerful God, "Let heaven and earth praise Him;the seas and everything that moveth therein!" (Ps.69:34).(Ps.148:1;3). Mankind must show its gratitude to Yahweh by praising Him,"O,that men would praise Yahweh for His loving kindness and for His wonderful works to the children of men.(Ps.107:8,15,21,31). "Make a joyful noise unto God all the earth!" (Ps.66:1 ;100:1).

When the nation is threatened with destruction,Isaiah is represented as praying,"Now,therefore,O,Yahweh,save us from his hand,that all the kingdoms of the earth may know that Thou art Yahweh,even Thou only!"(Isai.37:20; cp.1 Kings 18:36;8:43;Ez.36:23; Josh.4:24 ; 1Sam.17:46;2 Kings 19:19). Zephaniah claims that "men shall worship Him,everyone from his place,even all the isles of the nations!" (Zeph.2:11b). Even more explicitly does he bring this out,"For I will turn to the peoples a pure language,that

they may all call upon the name of Yahweh to serve Him with one accord! (Zeph.3:9) (Hab.2:14).

Joel looks forward to the time when all people will recognize Yahweh, "And it shall come to pass afterward, that I will pour out my spirit upon all flesh!" (Joel 3:28; Isai.40:5; 49:6).

All flesh must give Yahweh the respect and reverence due Him, "Be silent all flesh, before Yahweh, for He has waked up out of His holy habitation!" (Zech.3:13). Even the powerful peoples of the earth shall realize Yahweh's might, "Yea many peoples and strong shall come to seek Yahweh of hosts in Jerusalem, and to entreat the favor of Yahweh. (Zech.8:22). (Isai.2:2,3; 25:7; 49:6,22,23; 60:3-12). "And many nations shall join themselves to Yahweh in that day and shall be my people" etc. (Zech.2:11) (Micah 4:2; Zech. 14:16,17). Zechariah gives a vivid picture of Yahweh's universal reign in Chapter 14:16 to the end. Malachi declares all people have to know God, "For from the rising of the sun to the going down of the same, my name shall be great among the gentiles!" (Mal.1:11).

We find in Tobit the following, "Many nations shall come from far to the name of the Lord God with gifts in their hands, even gifts to the King of heaven; all generations shall praise Thee with great joy!" (Tobit 13:11). "And all nations shall turn and fear the Lord God truly and shall bury their idols. So shall all nations praise the Lord, and His people shall confess Him!" (Tobit 14:6,7). When the nation is in such grave danger by reason of Holofernes' invasion, Judith prays, "And make every nation and tribe to acknowledge that thou art the God of all power and might" etc. (Judith 9:14). In the Wisdom of Solomon we find this sentence, "For the spirit of the Lord filleth the world, for he created all things that they

might have their being! (Wisdom of Sol.1:7). He tells the rulers of the world that they are but vassals of the Lord, "Hear, therefore O, ye Kings, give ear all ye that rule the people and glory in the multitude of nations, for power is given you of the Lord and sovereignty from the Highest! etc (Wis. of Sol. 6:1, 3).

Ecclesiasticus says, "O, Lord, hear the prayer of thy servants --- that all they who dwell upon earth may know that Thou art the Lord, the eternal God" (36:17). He also says, "Now therefore, bless ye the God of all, who only doeth wondrous things everywhere!" (Ecclesiasticus 50:22).

Job expresses the same thought very clearly, "Whatsoever is under the whole heaven is mine!"

(Job. 41:11; see chap. 9:5:10; 26:6-14; 28:24; Ex. 19:5; Deu. 10:14; Ps. 24:1; 50:12). Finally to quote again from Job, "That the hand of Yahweh hath wrought this, in whose hand is the soul of every living being and the breath of all mankind!" (Job 12:9ff).

Conclusion.

To summarize briefly we may say that the conception of Yahweh through the History of the Jew, as expressed in his literature has undergone a radical change through the successive ages.

Starting with the idea of a National God, who protects and supplies the needs of a chosen people, a God who has power only in a certain restricted area, it arrived finally at the supreme goal of all religions, the premise that since God is the Creator of man and the world, He must control the destinies not of one group nor of one land but of every living being. They did not arrive at this conclusion, however, in a direct path. If its course were diagrammed, it would best be shown by zig-zag lines and curves. It all depended upon the history of the time whether the idea should advance or whether there should be retrogression toward the old local cult. The element which made it possible for "The Genius of Religion" to proclaim to the world, "One God, One humanity," was the ethical basis, which is found even in the most ritualistic portions of its writings. The recognition that there must be a universal code of ethical action, brought to their minds the necessity for a universal Sovereign, Creator and Judge. It was impossible for high minded men, of which no better examples exist than the prophets, to conceive of a God who would select one people upon whom He would shower His love at the expense of all His other children. He must have concern with all His creatures and if any are chosen, it is for the sake of bringing about His Presence to the other peoples who as yet stood in ignorance of Him.

This is how Deutero-Isaiah understood it. For him Israel was indeed a chosen servant, but a servant who should not enjoy all the special blessings of Yahweh alone, but one who must assume all responsibility of servanthood and who must prepare himself for the task. They must give up all thought of their ceremonialism and make their lives pure. They must practice those principles of a righteous life which Yahweh demanded they teach to the other nations. They must be a living example of purity and they must prove themselves faithful to all that which Yahweh demands of mankind.

From the old national idea then, they began to think of Yahweh as the supreme being of the world; how this was brought about has been shown in the body of the Thesis.

Just as we found in our research, that there were different currents of thought going on side by side, so today we find the same conditions existing; namely in the form of Zionism which to an extent is a protest against the Universalistic conception of the present day. It is hardly in my province, however, as a recorder of this especial piece of work to enter into a discussion of this question. It is interesting, however to note that "History does repeat itself", and I refer the reader to a full discussion of this question in a note to an article by Dr. Julian Morgenstern, "Foundations of Israel's History", pg. 15.

Suffice it to say that the God of Israel became and is the God of Israel, truly, but not exclusively the God of Israel, for He has created and still governs the world and all that is therein.