

Israel (Amos, 4: 1-3, 7: 7-10, 8: 9; Hosea, 4: 1, Isa. 1), and it is the proud overbearing attitude of these nations that exposes them in turn to Jehovah's displeasure (Isa. 4: 26, 19: 1). "All that devour thee shall be devoured." (Jer. 30: 16).

It may be observed that (1) the judgment is primarily national. God is dealing with a nation rather than individuals. (2) It is due to moral and spiritual corruption, not to the withdrawal of sacrifice, (3) to an extent it is individual, the ruling classes suffer most (Amos, 7: 14-17). (4) It takes on a universalistic aspect; other nations are involved in the final Day of Jehovah; (5) The final judgment is the Day of Jehovah. (Isa. 2).

3. Closely related to the doctrine of judgment is that of restoration or salvation.

The prophets were not pessimistic in the broader sense, they were ethical optimists. Their conceptions of Jehovah forbid pessimistic ideas as to the final outcome of things. For them the triumph of pride and oppression and unrighteousness would mean the defeat of Jehovah himself.

But if Jehovah's cause was to prevail at all it must be through some human embodiment or organization. The nation in its past had embodied the Kingdom of Jehovah in so far as it was embodied at all. The nation of their own day had lamentably failed to embody the principles of Jehovah, hence he had rejected it. Is it Forever? On this subject Amos is silent; he leaves us to conjecture. If a pessimist he stands alone. It was the conviction of these prophets that a new Israel would come forth out of the old.

According to Hosea, it is true, the principle of corruption is present from the beginning. Yet in Hosea the wife who has been a harlot is restored to the confidence, love and affection of her husband. But it is to be observed, that the reunion with Jehovah is on a moral and spiritual basis (2: 19). The wife has forsaken her harlotry, but it is through the discipline, compassionate love and forgiveness of her husband. Here we have the principles of grace in operation as revealed in the prodigal (Luke 15: 11).

In Isaiah there is restoration, and this restoration is conditioned on a similar basis. It is according to grace and ethical principles (Isa. 1: 25-29, 4: 5, 6.) The restored condition is a kingdom (9: 1-7). Faith is involved (7: 7, 28: 16).

Jeremiah's hope is based on an inward renewal and