

is both universalistic and individualistic. His conception of deity is an ethical monotheism—this in common with his predecessors.

In the view of the prophets they are strongly impressed with the personal element in Jehovah. "However attained, personality was always an element in their idea of Jehovah." (Davidson.)

It was personal relations with this God, and a commission from him that made a prophet. Besides personality and spirituality these prophets accord to him the loftiest ethical attributes. God's love was exhibited in sending the prophets. Even a mission like that of Amos' was not only an exhibition of righteousness, but a manifestation of Jehovah's love, and of this the prophet himself must have been conscious.

2. Another element implied in the Kingdom of Jehovah was that of a righteous people. Moral and religious corruption cannot stand in the presence of Jehovah, and when these things characterise the nation they are thereby exposed to his wrath.

Religion and ritual will not serve the ends of Jehovah (Amos, 1:1; Hosea, 6:6). It is this requirement of Jehovah for a holy and righteous people that underlies the threat of Israel's dissolution, common to all the prophets. (Amos 9: 8, Hosea, 13: 6). "Zion for your sake shall be plowed as a field." (Micah).

(a) Here we are introduced to the prophet's conception of sin. Sin is not the neglect of the Cultus (Amos, 9: 8; Hosea, 6: 6; Isaiah, 1: 10-15). The nature of sin is in its moral bearing and essence, *i.e.*, oppression (Amos, 8: 5), (Amos, 4: 1), luxury (6), pride, corruption, drunkenness, idolatry, ignorance of God, bestiality, unfaithfulness to Jehovah (Hosea), want of fear of, and faith in Jehovah. It is rebellion and hardness of heart (Jeremiah). In all, it is ingratitude to Jehovah who brought them out of Egypt and sent them his prophets, rising up early and sending them. Christianity is anticipated in the prophet's view of sin.

(b) Judgment, as a principle of Jehovah's government is common to the prophets and the Gospel.

It is the sin of the nation from the beginning and from the king down through princes, priest and (false) prophets to the people that incurs the wrath of Jehovah and leads him to use surrounding nations for the chastisement of