

cracy. It was so ideally, but in the historical outworking the kings in a large measure, usurped the place of the prophets if not of the priest, so that the actual organization in the nation was a Kingship, or Kingdom. As the Kingdom, imperfect as it was, was the only embodiment of the Kingdom of Jehovah in the mind of the prophets, and as this conception is that which answers to the New Testament organization, the word "Kingdom" may very well serve as a unifying idea for the principles which anticipate Christianity.

This Kingdom involves certain elements. The first is the personal element of Jehovah.

In the prophetic ideas of Jehovah we have the basal idea for Christianity. Amos was confronted with the popular misconception that Jehovah and Israel belonged exclusively to each other. Amos does not deny peculiar relations between Israel and Jehovah, but he does deny to Israel exclusive claims to Jehovah. The fact that Jehovah has been pleased to reveal himself in particular to Israel is no security against his wrath on account of the nation's sin, but a guarantee that that wrath shall be visited upon them. If Jehovah has brought up his people from Egypt, he has also brought up the Philistines from Caphtor, and the Syrians from Kir (9: 7, 33: 2). Jehovah has universal relations—a strong anticipation of the Christian God. Moreover, Jehovah is the God of nations (1, 2, 9: 7). Jehovah's relations to Israel rest upon an ethical basis (5: 18-20).

Hosea's idea of God is rooted in his experience (1-3.) Jehovah is not only righteous as in Amos, but a God of love and compassion; he is a father and husband to his people.

Isaiah's call (6 and 8: 11-15) reveals his impressions of the divine character. His convictions of the divine personality and character are all-determining in his life and thought. In the presence of a holy Jehovah man is sinful, sin and unrighteousness are wholly alien to him and merit his severe displeasure; from his lofty attitude the nations are under his control, the movements of providence are in his hand, and by him justice and judgment are administered. In Jeremiah as in Amos, Jehovah is the God of nature and nations (5: 22-24, 10; 11-13). He predetermines all (1: 1, 2). Jehovah stands in a personal relation to men; he knows their hearts (23: 23, 17: 9, 10). Jeremiah