

was not possible to serve two masters. This became a political issue, with conspiracies and massacres following in its train; it led to a change of dynasty in the north, and brought into the kingdom a spirit of faction that prepared the way for its final destruction. The strict followers of Yahweh no doubt represented a larger and purer faith; they were in the main stream, they had a permanent contribution to make to the life of humanity, but their temper was violent, their methods rude. The picture of the giant Elijah over against the peevish weakling Ahab may in its sharp contrast be powerful poetry rather than finely-balanced story; but in such a striking statement as that Ahab went up to eat and drink and Elijah went up to the top of Carmel to learn the Divine purpose (1 K. 18/42) there is a true impression of the nature of the contending forces. Out of the conflict there came, both for Israel and Judah, a fuller and clearer recognition of the fact that Yahweh, and Yahweh alone, was the God of all true Israelites. There was also a fuller consciousness of what was meant by that statement. If Yahweh had not yet conquered the world or completely extended His rule into the dark underworld of Sheol, He had secured the lordship of Palestine and the acknowledgment that there no gods could be tolerated alongside of Him. It was universally admitted that to be a true Israelite meant to give exclusive worship to Yahweh; priests, prophets, leaders, and people had all come to this. All commerce with other gods or demons with heathenish sorcery and magic must be a shameful, secret thing.

*The Prophetic Movement.*—This brings us to what is called "the prophetic movement" in the strictest sense, although we must not forget the warning that in a living process we must not make our distinctions and differences too deep. Some of the early narratives show material that is handled in "a prophetic spirit," and they reveal the sense of man's "sinfulness," which it was the work of the prophets to deepen and define (cf. Gen. 3, 6, 11). For example, Isaiah lays great stress on the feebleness and futility of human arrogance (Is. 2f.), and the same subject is treated in a different