

**Paper 97 — Evolution of the God Concept Among the Hebrews**

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*This chart is a revision of the May 23, 2012 version.*

Most endnotes and Urantia Book cross-references have been deleted to enhance readability.

**Sources for Paper 97, in the order in which they first appear**

- (1) William Kelley **Wright**, Ph.D., *A Student's Philosophy of Religion* (New York: The Macmillan Company, 1922)
- (2) Lewis **Browne**, *This Believing World: A Simple Account of the Great Religions of Mankind* (New York: The Macmillan Company, 1926)
- (3) Louis **Wallis**, *The Bible Is Human: A Study in Secular History* (New York: Columbia University Press, 1942)

**Key**

- (a) **Green** indicates where a source author first appears, or where he/she reappears.
- (b) **Yellow** highlights most parallelisms.
- (c) **Tan** highlights parallelisms occurring further apart, usually not in the same row.
- (d) An underlined word or words indicates where the source and the UB writer pointedly differ from each other.
- (e) **Blue** indicates original (or “revealed”) information, or UB-specific terminology and concepts. (What to highlight in this regard is debatable; the highlights are tentative.)
- (f) **Light green** indicates Bible passages or fragments thereof, which are not paralleled in the source text.

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## P A P E R 9 7 — EVOLUTION OF THE GOD CONCEPT AMONG THE HEBREWS

X: JUDAISM (Wright 131)

I—Introduction (Wright 131)

[contd] The evolution of the Jewish religion furnishes a contrast to that of the Greeks and Romans. To a large extent the Jews **succeeded** where the Greeks and Romans failed, and failed where they succeeded (Wr 131).

[I]n contrast to Greek and Indian evolution, in the process of **deanthropomorphization,**

the Hebrew God did not tend to become an **abstraction, intelligible only to philosophical thinkers** and incapable of appealing to the understanding and emotions of the plain man (Wr 131).

Worshippers could continue reverently and lovingly to address Him as “Our **Father**” and “Our King,” to feel assured of His presence among them, of His sympathy, love and guidance (Wr 131).

97:0.1 The spiritual leaders of the Hebrews did what no others before them had ever **succeeded** in doing—

they **deanthropomorphized** their God concept

without converting it into an **abstraction of Deity comprehensible only to philosophers.**

Even common people were able to regard the matured concept of Yahweh as a **Father,**

if not of the individual, at least of the race.<sup>1</sup>

97:0.2 The concept of the personality of God, while clearly taught at Salem in the days of Melchizedek, was vague and hazy at the time of the flight from Egypt and only gradually evolved in the Hebraic mind from generation to generation in response to the teaching of the spiritual leaders. The perception of Yahweh's personality was much more continuous in its progressive evolution than was that of many other of the Deity attributes. From Moses to Malachi there occurred an almost unbroken ideational growth of the personality of God in the Hebrew mind, and this concept was eventually heightened and glorified by the teachings of Jesus about the Father in heaven.

## 1. SAMUEL—FIRST OF THE HEBREW PROPHETS

BOOK SIX: WHAT HAPPENED IN ISRAEL: I: JUDAISM (Browne 223)

4. The Political history of the Hebrews. (Browne 232)

Under the leadership of tribal priests and sheiks—"judges" they are called in the Bible—the Hebrews first clawed their way into Canaan, and then settled there. The exigencies of defense against their enemies compelled the tribes to unite under a king (B 232-33).

97:1.1 Hostile pressure of the surrounding peoples in Palestine soon taught the Hebrew sheiks they could not hope to survive unless they confederated their tribal organizations into a centralized government.

And this centralization of administrative authority afforded a better opportunity for Samuel to function as a teacher and reformer.

## SOURCE OR PARALLEL

[Of the earliest Palestinian prophets, of Samuel, Nathan, Adonijah, Elijah, and the rest, we have little record left save legends. They seem to have been wild evangelists who went up and down the land exhorting the people to remain true to Yahveh (B 235).]

[Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, surely the bitterness of death is past.

And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel **hewed Agag in pieces** before the LORD in Gilgal (1 Sam. 15:32-33).]

[He raiseth up the poor out of the dust, *and* lifteth up the beggar from the dunghill, to set *them* among princes, and to make them inherit the throne of glory: for the pillars of the earth *are* the LORD's, and he hath set the world upon them (1 Sam. 2:8).]  
[Note: Attributed to **Hannah**.]

## URANTIA PAPER 97

97:1.2 Samuel sprang from a long line of the Salem teachers who had persisted in maintaining the truths of Melchizedek as a part of their worship forms. This teacher was a virile and resolute man. Only his great devotion, coupled with his extraordinary determination, enabled him to withstand the almost universal opposition which he encountered when he started out to turn all Israel back to the worship of the supreme Yahweh of Mosaic times. And even then he was only partially successful; he won back to the service of the higher concept of Yahweh only the more intelligent half of the Hebrews; the other half continued in the worship of the tribal gods of the country and in the baser conception of Yahweh.

97:1.3 Samuel was a rough-and-ready type of man, a practical reformer who could go out in one day with his associates and overthrow a score of Baal sites. The progress he made was by sheer force of compulsion; he did little preaching, less teaching, but he did act. One day he was mocking the priest of Baal;

the next, **chopping in pieces a captive king.**

He devotedly believed in the one God, and he had a clear concept of that one God as creator of heaven and earth:

**“The pillars of the earth are the Lord's, and he has set the world upon them.”**

97:1.4 But the great contribution which Samuel made to the development of the concept of Deity was his ringing pronouncement that Yahweh was *changeless*, forever the same embodiment of unerring perfection and divinity. In these times Yahweh was conceived to be a fitful God of jealous whims, always regretting that he had done thus and so; but now, for the first time since the Hebrews sallied forth from Egypt, they heard these startling words,

[And also the Strength of Israel will not lie nor repent: for he *is* not a man, that he should repent (1 Sam. 15:29).]

“The Strength of Israel will not lie nor repent, for he is not a man, that he should repent.”

Stability in dealing with Divinity was proclaimed. Samuel reiterated the Melchizedek covenant with Abraham and declared that the Lord God of Israel was the source of all truth, stability, and constancy. Always had the Hebrews looked upon their God as a man, a superman, an exalted spirit of unknown origin; but now they heard the onetime spirit of Horeb exalted as an unchanging God of creator perfection. Samuel was aiding the evolving God concept to ascend to heights above the changing state of men’s minds and the vicissitudes of mortal existence. Under his teaching, the God of the Hebrews was beginning the ascent from an idea on the order of the tribal gods to the ideal of an all-powerful and changeless Creator and Supervisor of all creation.

97:1.5 And he preached anew the story of God’s sincerity, his covenant-keeping reliability. Said Samuel:

[For the LORD will not forsake his people for his great name’s sake: because it hath pleased the LORD to make you his people (1 Sam. 12:22).]

“The Lord will not forsake his people.”

[Although my house *be* not so with God; yet he hath made with me an everlasting covenant, ordered in all *things*, and sure; for *this is* all my salvation, and all *my* desire, although he make *it* not to grow (2 Sam. 23:5).] [Note: Attributed to *David*.]

[Wherefore thou art great, O LORD God: for there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears (2 Sam. 7:22).] [Note: Attributed to *David*.]

[The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up (1 Sam. 2:7).] [Note: Attributed to *Hannah*.]

[repeated from 97:1.3] [He raiseth up the poor out of the dust, *and* lifteth up the beggar from the dunghill, to set *them* among princes, and to make them inherit the throne of glory: for the pillars of the earth *are* the LORD's, and he hath set the world upon them (1 Sam. 2:8).] [Note: Attributed to *Hannah*.]

“He has made with us an everlasting covenant, ordered in all things and sure.”

And so, throughout all Palestine there sounded the call back to the worship of the supreme Yahweh. Ever this energetic teacher proclaimed,

“You are great, O Lord God, for there is none like you, neither is there any God beside you.”

97:1.6 Theretofore the Hebrews had regarded the favor of Yahweh mainly in terms of material prosperity. It was a great shock to Israel, and almost cost Samuel his life, when he dared to proclaim:

“The Lord enriches and impoverishes; he debases and exalts.

He raises the poor out of the dust and lifts up the beggars to set them among princes to make them inherit the throne of glory.”

Not since Moses had such comforting promises for the humble and the less fortunate been proclaimed, and thousands of despairing among the poor began to take hope that they could improve their spiritual status.

97:1.7 But Samuel did not progress very far beyond the concept of a tribal god. He proclaimed a Yahweh who made all men but was occupied chiefly with the Hebrews, his chosen people. Even so, as in the days of Moses, once more the God concept portrayed a Deity who is holy and upright:

[*There is none holy as the LORD*; for there is none beside thee: neither *is there* any rock like our God (1 Sam. 2:2).] [*Note: Attributed to Hannah.*]

“There is none as holy as the Lord.

Who can be compared to this holy Lord God?”

[And now, behold, the king walketh before you: and I am *old and gray-headed*; and, behold, my sons *are* with you: and I have walked before you from my childhood unto this day (1 Sam. 12:2).]

97:1.8 As the years passed, the *grizzled old* leader progressed in the understanding of God, for *he* declared:

[Talk no more so exceeding proudly; let *not* arrogance come out of your mouth: for *the LORD is* a God of knowledge, and by *him* actions are weighed (1 Sam. 2:3).] [*Note: Attributed to Hannah.*]

“The Lord is a God of knowledge, and actions are weighed by him.

[The adversaries of the LORD shall be broken to pieces; out of heaven shall he thunder upon them: *the LORD shall judge the ends of the earth*; and he shall give strength unto his king, and exalt the horn of his anointed (1 Sam. 2:10).] [*Note: Attributed to Hannah.*]

The Lord will judge the ends of the earth,

[With the merciful thou wilt shew thyself merciful, *and* with the upright man thou wilt shew thyself upright (2 Sam. 22:26).] [*Note: Attributed to David.*]

showing mercy to the merciful, and with the upright man he will also be upright.”

Even here is the dawn of mercy, albeit it is limited to those who are merciful. Later he went one step further when, in *their* adversity, *he* exhorted his people:

[And *David* said unto Gad, *I* am in a great strait: *let us fall now into the hand of the LORD*; for *his mercies are great*: and let *me* not fall into the hand of man (2 Sam. 24:14).]

“Let us fall now into the hands of the Lord, for his mercies are great.”

## SOURCE OR PARALLEL

## URANTIA PAPER 97

[And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised: it may be that the LORD will work for us: for *there is no restraint to the LORD to save by many or by few* (1 Sam. 14:6).]

“There is no restraint upon the Lord to save many or few.”

97:1.9 And this gradual development of the concept of the character of Yahweh continued under the ministry of Samuel’s successors. They attempted to present Yahweh as a covenant-keeping God but hardly maintained the pace set by Samuel; they failed to develop the idea of the mercy of God as Samuel had later conceived it. There was a steady drift back toward the recognition of other gods, despite the maintenance that Yahweh was above all.

[Thine, O LORD, *is the greatness, and the power, and the glory, and the victory, and the majesty*; for all *that is* in the heaven and in the earth *is thine*; *thine is the kingdom, O LORD, and thou art exalted as head above all* (1 Chr. 29:11).] [Note: *Attributed to David.*]

“Yours is the kingdom, O Lord, and you are exalted as head above all.”

97:1.10 The keynote of this era was divine power; the prophets of this age preached a religion designed to foster the king upon the Hebrew throne.

“Yours, O Lord, *is the greatness and the power and the glory and the victory and the majesty.*”

[Both riches and honour *come* of thee, and thou reignest over all; and *in thine hand is power and might*; and in thine hand *it is to make great, and to give strength unto all* (1 Chr. 29:12).] [Note: *Attributed to David.*]

*In your hand is power and might, and you are able to make great and to give strength to all.*”

And this was the status of the God concept during the time of Samuel and his immediate successors.



**2. ELIJAH AND ELISHA**

[*Note: This occurred in 937 B.C., according to Hastings' Dictionary of the Bible (1909), p. 399.*]

97:2.1 In the tenth century before Christ the Hebrew nation became divided into two kingdoms.

In both of these political divisions many truth teachers endeavored to stem the reactionary tide of spiritual decadence that had set in, and which continued disastrously after the war of separation. But these efforts to advance the Hebraic religion did not prosper until that determined and fearless warrior for righteousness, Elijah, began his teaching. Elijah restored to the northern kingdom a concept of God comparable with that held in the days of Samuel.

[Compare 1 K 17:1-19:21; 1 K 21; 2 K 1:1-2:12.]

Elijah had little opportunity to present an advanced concept of God; he was kept busy, as Samuel had been before him, overthrowing the altars of Baal and demolishing the idols of false gods. And he carried forward his reforms in the face of the opposition of an idolatrous monarch; his task was even more gigantic and difficult than that which Samuel had faced.

[Compare 2 K 2:13-9:3; 2 K 13:14-20.]

97:2.2 When Elijah was called away, Elisha, his faithful associate, took up his work

[Compare 1 K 22:5-23.]

and, with the invaluable assistance of the little-known Micaiah, kept the light of truth alive in Palestine.

97:2.3 But these were not times of progress in the concept of Deity. Not yet had the Hebrews ascended even to the Mosaic ideal. The era of Elijah and Elisha closed with the better classes returning to the worship of the supreme Yahweh and witnessed the restoration of the idea of the Universal Creator to about that place where Samuel had left it.

### 3. YAHWEH AND BAAL

97:3.1 The long-drawn-out controversy between the believers in Yahweh and the followers of Baal was a socioeconomic clash of ideologies rather than a difference in religious beliefs.

III: PRE-HEBREW CANAAN (Wallis 21)

*Israelite settlers regard land as inalienable* (Wallis 31)

[contd] In contrast with pre-Hebrew, or Canaanite, baalistic methods, the Israelite settlers from the desert of Arabia looked upon the resources of nature from a different standpoint.

A wandering clan in the wilderness always thinks of the territory over which it roams—with its oases and wells—as given by the deity of the tribe to the entire group in common.... The principle reappeared in the life of the Israelite clans when they entered Canaan, where it became a popularly-held canon of justice (*mishpat*), according to which every piece of land held by Israel was viewed as the inalienable possession of the family that owned the soil (W 31-32).

97:3.2 The inhabitants of Palestine differed in their attitude toward private ownership of land.

The southern or wandering Arabian tribes (the Yahwehites) looked upon land as an inalienable—as a gift of Deity to the clan.

[contd] Whereas the **Canaanites** treated land as an item of sale or exchange, validated by oaths in the name of Baal, the Israelites **held** that their god, Yahweh, stood for the opposite principle of nonsalability (W 32).

And Yahweh spake. . . . **The land shall not be sold in perpetuity; for the land is mine.** . . . And if a man sell a dwelling house in a walled city, then he may redeem it [i.e., buy it back] within a whole year after it is sold. . . . But the houses of the villages which have no wall round about them shall be counted as the fields of the country: they may be redeemed [Levit. 25:23, 29-31] (W 32).

*Regime of baalism in pre-Hebrew Canaan* (Wallis 28)

The men at the head of the Canaanite regime were known individually by the term baal (pl. *baalim*). **The word signifies “owner,” “master,” or “proprietor,”** such as “baal of a house,” or “baal of an ox,” or “baal of land,” or “baal of a woman” (W 28-29).

*Term “baal” applied to pre-Hebrew gods of Canaan* (Wallis 29)

The **Baal-cults** accordingly functioned in the life of pre-Hebrew Canaan in two general ways.

1) *Social-economic*: they stood for the prevailing aristocratic regime and **validated** its legal customs of **property** and **contract** by means of **covenants** and oaths in the name of Baal (W 30).

They **held** that land could not be sold or mortgaged.

“Yahweh spoke, saying, **“The land shall not be sold, for the land is mine.”**”

97:3.3 The northern and more settled **Canaanites** (the Baalites) freely bought, sold, and mortgaged their lands.

**The word Baal means owner.**

The **Baal cult** was founded on two major doctrines:

First, the **validation of property** exchange, **contracts,** and **covenants**—

the right to buy and sell land.

2) *Biological*: as figurative divine lords and masters of Canaan the Baals were supposed to send rain and to fertilize the soil.

That is to say, they were gods of good crops (W 30).

*Regime of baalism in pre-Hebrew Canaan* (Wallis 28)

A *baal*, then, was originally a human being—a man of the aristocratic, upper class, who owned slaves, animals, goods, and last but not least, houses and lands (W 29).

[See W 28.]

*Term “baal” applied to pre-Hebrew gods of Canaan* (Wallis 29)

[contd from four rows up] Each Baal had a sacred place, or *kedesh*, with a priesthood;

one of the important and popular features of the cult being the “holy woman,” or *kedeshah*, who was attached to the *kedesh*, or holy place, as a ritual prostitute (W 30).

*Two regimes conflict in Bible history* (Wallis 33)

And thus comes into view the basic antithesis of Hebrew history, turning around the problem of man’s relationship to the earth on which and from which man must live. A very deep and fundamental question! Two opposite legalities, principles, customs, and ideals come into conflict (W 33).

Second, Baal was supposed to send rain—he was a god of fertility of the soil.

Good crops depended on the favor of Baal.

The cult was largely concerned with *land*, its ownership and fertility.

97:3.4 In general, the Baalites owned houses, lands, and slaves.

They were the aristocratic landlords and lived in the cities.

Each Baal had a sacred place, a priesthood,

and the “holy women,” the ritual prostitutes.

97:3.5 Out of this basic difference in the regard for land, there evolved the bitter antagonisms of social, economic, moral, and religious attitudes exhibited by the Canaanites and the Hebrews.

[The work of Elijah was not lost. It remained as an abiding triumph in the realm of the spirit. The religion of **Yahweh** was now, for the first time, committed officially to opposition against **Baal** (W 187.)]

[Compare W 164-73.]

#### VIII: RENASCENCE OF JOSEPH (Wallis 141)

*Concrete expression of Israel's problem begins to crystallize* (Wallis 166)

All these definite historic situations acted with trip-hammer force upon the mind of Israel, creating a widespread and powerful public opinion against **rule by city government** on the Canaanite pattern (W 167).

Thus we see that by the time of Elijah the general condition of Ephraim supplied an appropriate background against which looms the tremendous figure of the Gileadite prophet, whose very name—given to him perhaps on account of his work—signifies "**Yahweh is Elohim!**" (W 167).

This socioeconomic controversy did not become a definite religious issue until the times of Elijah.

From the days of this aggressive prophet the issue was fought out on more strictly religious lines—**Yahweh vs. Baal**—

and it ended in the triumph of Yahweh and the subsequent drive toward monotheism.

97:3.6 Elijah shifted the Yahweh-Baal controversy from the land issue to the religious aspect of Hebrew and Canaanite ideologies. When Ahab murdered the Naboths in the intrigue to get possession of their land, Elijah made a moral issue out of the olden land mores and launched his vigorous campaign against the Baalites.

This was also a fight of the country folk against **domination by the cities.**

It was chiefly under Elijah that **Yahweh** became **Elohim.**

The prophet began as an agrarian reformer and ended up by exalting Deity. Baals were many, Yahweh was *one*—monotheism won over polytheism.

#### 4. AMOS AND HOSEA

##### I: JUDAISM (Browne 223)

6. Amos—Hosea—Isaiah—Micah—Jeremiah—Yahweh becomes God. (Browne 236)

97:4.1 A great step in the transition of the tribal god—the god who had so long been served with sacrifices and ceremonies, the Yahweh of the earlier Hebrews—to a God who would punish crime and immorality among even his own people, was taken by

And in a land where [a completely ritualized] religion went unquestioned, there suddenly appeared a strange man named Amos. He was an unknown shepherd from the hills in the south, and at one autumn festival he arose in a temple where the nobles and priests of Israel were revelling in sacred license, and cried:

Amos, who appeared from among the southern hills

Hear this, you who trample upon the needy, and oppress the poor of the earth. . . . The Lord Yahveh hath sworn by his holiness: 'Behold, days are coming upon you when you shall be dragged away with hooks, even the last of you with fish-hooks!' (B 237-38)

[contd] He cried out much more in that same strain.... The novel idea that the god was revolted by such things as social crimes, by the perverting of justice or the exploiting of the poor, or by wine-bibbing or harlot-chasing must have been totally incomprehensible to the gentle folk of Israel twenty-eight hundred years ago! (B 238)

to denounce the criminality, drunkenness, oppression, and immorality of the northern tribes.

Not since the times of Moses had such ringing truths been proclaimed in Palestine.

97:4.2 Amos was not merely a restorer or reformer; he was a discoverer of new concepts of Deity. He proclaimed much about God that had been announced by his predecessors and courageously attacked the belief in a Divine Being who would countenance sin among his so-called chosen people. For the first time since the days of Melchizedek the ears of man heard the denunciation of the double standard of national justice and morality.

No one until then had ever dared to declare that Yahveh himself might punish his own folk (B 238).

For the first time in their history Hebrew ears heard that their own God, Yahweh, would no more tolerate crime and sin in their lives than he would among any other people.

Amos envisioned the stern and just God of Samuel and Elijah, but he also saw a God who thought no differently of the Hebrews than of any other nation when it came to the punishment of wrongdoing. This was a direct attack on the egoistic doctrine of the "chosen people," and many Hebrews of those days bitterly resented it.

## SOURCE OR PARALLEL

## URANTIA PAPER 97

[For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what *is* his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The LORD, The God of hosts, *is* his name (Amos 4:13).]

[*Seek him* that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night; that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD *is* his name: (Amos 5:8)]

[Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down: (Amos 9:2)]

[And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes upon them for evil, and not for good (Amos 9:4).]

[The LORD hath sworn by the excellency of Jacob, Surely I will never forget any of their works (Amos 8:7).]

[For, lo, I will command, and I will sift the house of Israel among all nations, like as *corn* is sifted in a sieve, yet shall not the least grain fall upon the earth (Amos 9:9).]

He declared that it was all wrong to believe that Yahveh was a mere tribal possession, a monopoly of Israel. If Yahveh had brought the Hebrews up out of Egypt, behold he had also brought the Philistines from Caphtor, and the Arameans from Kir (B 238-39).

97:4.3 Said Amos: “He who formed the mountains and created the wind,

seek him who formed the seven stars and Orion, who turns the shadow of death into the morning and makes the day dark as night.”

And in denouncing his half-religious, timeserving, and sometimes immoral fellows, he sought to portray the inexorable justice of an unchanging Yahweh when he said of the evildoers:

“Though they dig into hell, thence shall I take them; though they climb up to heaven, thence will I bring them down.”

“And though they go into captivity before their enemies, thence will I direct the sword of justice, and it shall slay them.”

Amos further startled his hearers when, pointing a reproving and accusing finger at them, he declared in the name of Yahweh:

“Surely I will never forget any of your works.”

“And I will sift the house of Israel among all nations as wheat is sifted in a sieve.”

97:4.4 Amos proclaimed Yahweh the “God of all nations”



Yahveh was remorselessly a god of Justice, and if Israel continued to rely on **ritual** rather than **righteousness**, then he would destroy the nation root and branch for its sin! . . (B 239).

What they did to him for his daring, no one knows. Perhaps they put him **to death**; or perhaps they let him preach on, thinking him but a noisy dervish (B 238).

The ascension of the second rung must be credited to another prophet, Hosea. He appeared shortly after Amos, and in that same northern kingdom.... But he, unlike Amos, saw a chance, a belated yet nevertheless certain chance, for Israel to be saved. For Yahveh, who to Amos had been wholly an inexorable Commander of **Justice**, was to Hosea also a Father of **Love**.

Yahveh was merciful as well as just, and knew how to forgive. Therefore, said Hosea, if only Israel would **repent**, of a surety Yahveh would spare the land. . . (B 239).

[And **I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies** (Hos. 2:19).]

[**I will even betroth thee unto me in faithfulness**; and thou shalt know the LORD (Hos. 2:20).]

and warned the Israelites that **ritual** must not take the place of **righteousness**.

And before this courageous teacher was stoned **to death**,

he had spread enough leaven of truth to save the doctrine of the supreme Yahveh; **he had insured the further evolution of the Melchizedek revelation.**

<sup>97:4.5</sup> Hosea followed Amos and his doctrine of a universal God of **justice** by the resurrection of the Mosaic concept of a God of **love**.

Hosea preached forgiveness through **repentance**, not by sacrifice.

He proclaimed a gospel of loving-kindness and divine mercy, saying:

**“I will betroth you to me forever; yes, I will betroth you to me in righteousness and judgment and in loving-kindness and in mercies.**

**I will even betroth you to me in faithfulness.”**

SOURCE OR PARALLEL

URANTIA PAPER 97

[I will heal their backsliding, I will love them freely: for mine anger is turned away from him (Hos. 14:4).]

“I will love them freely, for my anger is turned away.”

97:4.6 Hosea faithfully continued the moral warnings of Amos, saying of God,

[*It is* in my desire that I should chastise them; and the people shall be gathered against them, when they shall bind themselves in their two furrows (Hos. 10:10).]

“It is my desire that I chastise them.”

But the Israelites regarded it as cruelty bordering on treason when he said:

[And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God (Hos. 2:23).]

“I will say to those who were not my people, ‘you are my people’; and they will say, ‘you are our God.’”

He continued to preach repentance and forgiveness, saying,

[repeated from 97:4.5] [I will heal their backsliding, I will love them freely: for mine anger is turned away from him (Hos. 14:4).]

“I will heal their backsliding; I will love them freely, for my anger is turned away.”

Always Hosea proclaimed hope and forgiveness. The burden of his message ever was:

[And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to *them which were* not my people, Thou art my people; and they shall say, Thou art my God (Hos. 2:23).]

“I will have mercy upon my people.

[Yet I am the LORD thy God from the land of Egypt, and thou shalt know no god but me: for there is no saviour beside me (Hos. 13:4).]

They shall know no God but me, for there is no savior beside me.”

97:4.7 Amos quickened the national conscience of the Hebrews to the recognition that Yahweh would not condone crime and sin among them because they were supposedly the chosen people, while Hosea struck the opening notes in the later merciful chords of divine compassion and loving-kindness which were so exquisitely sung by Isaiah and his associates.

## 5. THE FIRST ISAIAH

97:5.1 These were the times when some were proclaiming threatenings of punishment against personal sins and national crime among the northern clans while others predicted calamity in retribution for the transgressions of the southern kingdom. It was in the wake of this arousal of conscience and consciousness in the Hebrew nations that the first Isaiah made his appearance.

97:5.2 Isaiah went on to preach the eternal nature of God, his infinite wisdom, his unchanging perfection of reliability. He represented the God of Israel as saying:

[Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place (Isa. 28:17).]

“Judgment also will I lay to the line and righteousness to the plummet.”

[And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve, (Isa. 14:3)]

“The Lord will give you rest from your sorrow and from your fear and from the hard bondage wherein man has been made to serve.”

[And thine ears shall hear a word behind thee, saying, This *is* the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left (Isa. 30:21).]

“And your ears shall hear a word behind you, saying, ‘this is the way, walk in it.’”

SOURCE OR PARALLEL

[Behold, God *is* my salvation; I will trust, and not be afraid: for the LORD JEHOVAH *is* my strength and *my* song; he also is become my salvation (Isa. 12:2).]

[Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool (Isa. 1:18).]

[Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee (Isa. 60:1).]

[The Spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are bound*; (Isa. 61:1)]

[I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh *himself* with ornaments, and as a bride adorneth *herself* with her jewels (Isa. 61:10).]

[In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old (Isa. 63:9).]

[Compare the Book of Micah and the Book of Obadiah.]

URANTIA PAPER 97

“Behold God is my salvation; I will trust and not be afraid, for the Lord is my strength and my song.”

“‘Come now and let us reason together,’ says the Lord, ‘though your sins be as scarlet, they shall be as white as snow; though they be red like the crimson, they shall be as wool.’”

97:5.3 Speaking to the fear-ridden and soul-hungry Hebrews, this prophet said:

“Arise and shine, for your light has come, and the glory of the Lord has risen upon you.”

“The spirit of the Lord is upon me because he has anointed me to preach good tidings to the meek; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives and the opening of the prison to those who are bound.”

“I will greatly rejoice in the Lord, my soul shall be joyful in my God, for he has clothed me with the garments of salvation and has covered me with his robe of righteousness.”

“In all their afflictions he was afflicted, and the angel of his presence saved them. In his love and in his pity he redeemed them.”

97:5.4 This Isaiah was followed by Micah and Obadiah, who confirmed and embellished his soul-satisfying gospel. And these two brave messengers boldly denounced the priest-ridden ritual of the Hebrews and fearlessly attacked the whole sacrificial system.

SOURCE OR PARALLEL

URANTIA PAPER 97

[The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the LORD, and say, *Is* not the LORD among us? none evil can come upon us (Mic. 3:11).]

97:5.5 Micah denounced “the rulers who judge for reward and the priests who teach for hire and the prophets who divine for money.”

He taught of a day of freedom from superstition and priestcraft, saying:

[But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it (Mic.4:4).]

“But every man shall sit under his own vine, and no one shall make him afraid,

[For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever (Mic. 4:5).]

for all people will live, each one according to his understanding of God.”

97:5.6 Ever the burden of Micah’s message was:

[Wherewith shall I come before the LORD, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? (Mic.6:6)]

“Shall I come before God with burnt offerings?

[Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? (Mic. 6:7)]

Will the Lord be pleased with a thousand rams or with ten thousand rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?

[He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? (Mic. 6:8)]

He has shown me, O man, what is good; and what does the Lord require of you but to do justly and to love mercy and to walk humbly with your God?”

And it was a great age; these were indeed stirring times when mortal man heard, and some even believed, such emancipating messages more than two and a half millenniums ago. And but for the stubborn resistance of the priests, these teachers would have overthrown the whole bloody ceremonial of the Hebrew ritual of worship.

## 6. JEREMIAH THE FEARLESS

97:6.1 While several teachers continued to expound the gospel of Isaiah, it remained for Jeremiah to take the next bold step in the internationalization of Yahweh, God of the Hebrews.

There was yet to come a prophet greater than all who had gone before him. In the most trying years of Judah's history, when the little land was making its last mad and futile stand against Babylonia, there came that mighty prophet named Jeremiah. And he dared to exhort his people to put down their arms and submit. Vain was it for them to resist, he declared, for Yahveh was not on their side. On the contrary, He was on the side of the enemy, and Nebuchadnezzar of Babylonia was but His instrument.

For Yahveh was not the mere godling of the Hebrews; He was God of all the earth! He could do as He willed not merely with one nation, but with all. Indeed, He was the Founder of all nations, the Creator of all the earth! . . . (B 240-41).

Only with Jeremiah was the claim clearly made that there were no other gods save God. There was no Asshur for the Assyrians, Dagon for the Philistines, Bel for the Babylonians, or Osiris for the Egyptians; there could not possibly be any local deities with fortunes inextricably bound up with the fortunes of their own nations. There was only—*God!* (B 241)

97:6.2 Jeremiah fearlessly declared that Yahweh was not on the side of the Hebrews in their military struggles with other nations.

He asserted that Yahweh was God of all the earth, of all nations and of all peoples.

Jeremiah's teaching was the crescendo of the rising wave of the internationalization of the God of Israel; finally and forever did this intrepid preacher proclaim that Yahweh was God of all nations,

and that there was no Osiris for the Egyptians, Bel for the Babylonians, Ashur for the Assyrians, or Dagon for the Philistines.

[contd] And thus at last, toward the end of the seventh century B.C., Israel's religion became truly a monotheism.

Thus at last Yahveh really became God! .. (B 241).

[The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee (Jer. 31:3).]

[For he doth not afflict willingly nor grieve the children of men (Lam. 3:33).]

[Righteous art thou, O LORD, when I plead with thee: (Jer. 12:1)]

[Great in counsel, and mighty in work: for thine eyes are open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings: (Jer. 32:19)]

[And now have I given all these lands unto the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him (Jer. 27:6).]

And thus did the religion of the Hebrews share in that renaissance of monotheism throughout the world at about and following this time;

at last the concept of Yahweh had ascended to a Deity level of planetary and even cosmic dignity.

But many of Jeremiah's associates found it difficult to conceive of Yahweh apart from the Hebrew nation.

97:6.3 Jeremiah also preached of the just and loving God described by Isaiah, declaring:

“Yes, I have loved you with an everlasting love; therefore with lovingkindness have I drawn you.”

“For he does not afflict willingly the children of men.”

97:6.4 Said this fearless prophet:

“Righteous is our Lord,

great in counsel and mighty in work. His eyes are open upon all the ways of all the sons of men, to give every one according to his ways and according to the fruit of his doings.”

But it was considered blasphemous treason when, during the siege of Jerusalem, he said:

“And now have I given these lands into the hand of Nebuchadnezzar, the king of Babylon, my servant.”

[Then Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Malchiah, heard the words that Jeremiah had spoken unto all the people, saying,

Thus saith the LORD, He that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live.

Thus saith the LORD, This city shall surely be given into the hand of the king of Babylon's army, which shall take it (Jer. 38:1-3).]

[Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of Hammelech, that *was* in the court of the prison: and they let down Jeremiah with cords. And in the dungeon *there was* no water, but mire: so Jeremiah sunk in the mire (Jer. 38:6).]

And when Jeremiah counseled the surrender of the city,

the priests and civil rulers cast him into the miry pit of a dismal dungeon.

## 7. THE SECOND ISAIAH

7. The spiritual exaltation of Israel—the Messianic Promise—its influence during the Babylonian Exile—Deutero-Isaiah. (Browne 241)

97:7.1 The destruction of the Hebrew nation and their captivity in Mesopotamia would have proved of great benefit to their expanding theology had it not been for the determined action of their priesthood. Their nation had fallen before the armies of Babylon, and their nationalistic Yahweh had suffered from the international preachments of the spiritual leaders.

[See 93:9.9, and contrast B 241-42.]

It was resentment of the loss of their national god that led the Jewish priests to go to such lengths in the invention of fables and the multiplication of miraculous appearing events in Hebrew history in an effort to restore the Jews as the chosen people of even the new and expanded idea of an internationalized God of all nations.



Modern scholars are convinced that much of the material in the “Five Books of Moses” was written, and all of it was first edited, not before, but during and immediately after, the Babylonian Exile. No doubt that is why we find in the Pentateuch so many myths and taboos and priestly laws that strikingly resemble those of the Babylonians (B 243).

[In the Bible [the stories taken over from the Babylonians] are no longer mere bawdy romances told for the mere joy of their telling, but passionate sermons recited to bring home certain **moral** ideals (B 74-75).]

[See 93:9.9.]

[See 74:8.11.]

97:7.2 During the captivity the Jews were much influenced by Babylonian traditions and legends,

although it should be noted that

they unfailingly improved the **moral** tone and spiritual significance of the Chaldean stories which they adopted,

notwithstanding that they invariably distorted these legends to reflect honor and glory upon the ancestry and history of Israel.

97:7.3 These Hebrew priests and scribes had a single idea in their minds, and that was the rehabilitation of the Jewish nation, the glorification of Hebrew traditions, and the exaltation of their racial history.

If there is resentment of the fact that these priests have fastened their erroneous ideas upon such a large part of the Occidental world, it should be remembered that they did not intentionally do this; they did not claim to be writing by inspiration; they made no profession to be writing a sacred book. They were merely preparing a textbook designed to bolster up the dwindling courage of their fellows in captivity. They were definitely aiming at improving the national spirit and morale of their compatriots. It remained for later-day men to assemble these and other writings into a guide book of supposedly infallible teachings.

[Contrast B 244-45.]

97:7.4 The Jewish priesthood made liberal use of these writings subsequent to the captivity, but they were greatly hindered in their influence over their fellow captives by the presence of a young and indomitable prophet, Isaiah the second, who was a full convert to the elder Isaiah's God of justice, love, righteousness, and mercy. He also believed with Jeremiah that Yahweh had become the God of all nations.

He preached these theories of the nature of God with such telling effect that he made converts equally among the Jews and their captors. And this young preacher left on record his teachings, which the hostile and unforgiving priests sought to divorce from all association with him, although sheer respect for their beauty and grandeur led to their incorporation among the writings of the earlier Isaiah.

Such was the gospel of that unnamed Jew whose words are recorded in Chapters 40 to 55 of the Book of Isaiah (B 245).

And thus may be found the writings of this second Isaiah in the book of that name, embracing chapters forty to fifty-five inclusive.

97:7.5 No prophet or religious teacher from Machiventa to the time of Jesus attained the high concept of God that Isaiah the second proclaimed during these days of the captivity. It was no small, anthropomorphic, man-made God that this spiritual leader proclaimed.

[Behold, the nations *are* as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing (Isa. 40:15).]

“Behold he takes up the isles as a very little thing.”

[For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts (Isa. 55:9).]

“And as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts higher than your thoughts.”

97:7.6 At last Machiventa Melchizedek beheld human teachers proclaiming a real God to mortal man. Like Isaiah the first, this leader preached a God of universal creation and upholding.

[I have made the earth, and created man upon it: I, *even* my hands, have stretched out the heavens, and all their host have I commanded (Isa. 45:12).]

[For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I *am* the LORD; and *there is* none else (Isa. 45:18).]

[Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I *am* the first, and I *am* the last; and beside me *there is* no God (Isa. 44:6).]

[Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished (Isa. 51:6).]

[For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation (Isa. 51:8).]

[Fear thou not; for I *am* with thee: be not dismayed; for I *am* thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness (Isa. 41:10).]

[Tell ye, and bring *them* near; yea, let them take counsel together: who hath declared this from ancient time? *who* hath told it from that time? *have* not I the LORD? and *there is* no God else beside me; a just God and a Saviour; *there is* none beside me (Isa. 45:21).]

“I have made the earth and put man upon it.”

I have created it not in vain; I formed it to be inhabited.”

“I am the first and the last; there is no God beside me.”

Speaking for the Lord God of Israel, this new prophet said:

“The heavens may vanish and the earth wax old,

but my righteousness shall endure forever and my salvation from generation to generation.”

“Fear you not, for I am with you; be not dismayed, for I am your God.”

“There is no God beside me—a just God and a Savior.”

[But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel,

Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine (Isa. 43:1).]

[When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee (Isa. 43:2).]

[Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life (Isa. 43:4).]

[Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee (Isa. 49:15).]

[Behold, I have graven thee upon the palms of my hands; thy walls are continually before me (Isa. 49:16).]

[And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people (Isa. 51:16).]

[Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon (Isa. 55:7).]

[He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young (Isa. 40:11).]

97:7.7 And it comforted the Jewish captives, as it has thousands upon thousands ever since, to hear such words as:

“Thus says the Lord, ‘I have created you,

I have redeemed you, I have called you by your name; you are mine.’”

“When you pass through the waters, I will be with you

since you are precious in my sight.”

“Can a woman forget her suckling child that she should not have compassion on her son? Yes, she may forget, yet will I not forget my children,

for behold I have graven them upon the palms of my hands;

I have even covered them with the shadow of my hands.”

“Let the wicked forsake his ways and the unrighteous man his thoughts, and let him return to the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.”

97:7.8 Listen again to the gospel of this new revelation of the God of Salem:

“He shall feed his flock like a shepherd; he shall gather the lambs in his arms and carry them in his bosom.

SOURCE OR PARALLEL

URANTIA PAPER 97

[He giveth power to the faint; and to *them that have* no might he increaseth strength (Isa. 40:29).]

He gives power to the faint, and to those who have no might he increases strength.

[But they that wait upon the LORD shall renew *their* strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint (Isa. 40:31).]

Those who wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint.”

97:7.9 This Isaiah conducted a far-flung propaganda of the gospel of the enlarging concept of a supreme Yahweh. He vied with Moses in the eloquence with which he portrayed the Lord God of Israel as the Universal Creator. He was poetic in his portrayal of the infinite attributes of the Universal Father. No more beautiful pronouncements about the heavenly Father have ever been made. Like the Psalms, the writings of Isaiah are among the most sublime and true presentations of the spiritual concept of God ever to greet the ears of mortal man prior to the arrival of Michael on Urantia.

Listen to his portrayal of Deity:

[For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones (Isa. 57:15).]

“I am the high and lofty one who inhabits eternity.”

[repeated from 97:7.6] [Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God (Isa. 44:6).]

“I am the first and the last, and beside me there is no other God.”

[Behold, the LORD’s hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: (Isa. 59:1)]

“And the Lord’s hand is not shortened that it cannot save, neither his ear heavy that it cannot hear.”

And it was a new doctrine in Jewry when this benign but commanding prophet persisted in the preachment of divine constancy, God's faithfulness. He declared that "God would not forget, would not forsake."

97:7.10 This daring teacher proclaimed that man was very closely related to God, saying:

[*Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him (Isa. 43:7).*]

[This people have I formed for myself; *they shall shew forth my praise (Isa. 43:21).*]

[*I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins (Isa. 43:25).*]

[Thus saith the LORD, *The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? (Isa. 66:1)*]

"Every one who is called by my name I have created for my glory,

and they shall show forth my praise.

I, even I, am he who blots out their transgressions for my own sake, and I will not remember their sins."

97:7.11 Hear this great Hebrew demolish the concept of a national God while in glory he proclaims the divinity of the Universal Father, of whom he says,

"The heavens are my throne, and the earth is my footstool."

And Isaiah's God was none the less holy, majestic, just, and unsearchable. The concept of the angry, vengeful, and jealous Yahweh of the desert Bedouins has almost vanished. A new concept of the supreme and universal Yahweh has appeared in the mind of mortal man, never to be lost to human view. The realization of divine justice has begun the destruction of primitive magic and biologic fear. At last, man is introduced to a universe of law and order and to a universal God of dependable and final attributes.

97:7.12 And this preacher of a supernal God never ceased to proclaim this *God of love*.

[repeated from 97:7.9] [For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones (Isa. 57:15).]

“I dwell in the high and holy place, also with him who is of a contrite and humble spirit.”

And still further words of comfort did this great teacher speak to his contemporaries:

[And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not (Isa. 58:11).]

“And the Lord will guide you continually and satisfy your soul. You shall be like a watered garden and like a spring whose waters fail not.

[So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him (Isa. 59:19).]

And if the enemy shall come in like a flood, the spirit of the Lord will lift up a defense against him.”

And once again did the fear-destroying gospel of Melchizedek and the trust-breeding religion of Salem shine forth for the blessing of mankind.

97:7.13 The farseeing and courageous Isaiah effectively eclipsed the nationalistic Yahweh by his sublime portraiture of the majesty and universal omnipotence of the supreme Yahweh, God of love, ruler of the universe, and affectionate Father of all mankind. Ever since those eventful days the highest God concept in the Occident has embraced universal justice, divine mercy, and eternal righteousness. In superb language and with matchless grace this great teacher portrayed the all-powerful Creator as the all-loving Father.

97:7.14 This prophet of the captivity preached to his people and to those of many nations as they listened by the river in Babylon.

[Compare:]According to this unnamed prophet, the whole people of Israel was the **Messiah**, the “Anointed One.” All Israel was the “Suffering Servant of the Lord,” the “light unto the Gentiles, that the Lord’s salvation may be unto the end of the earth” (B 244).

And this second Isaiah did much to counteract the many wrong and racially egoistic concepts of the mission of the promised **Messiah**.

But in this effort he was not wholly successful. Had the priests not dedicated themselves to the work of building up a misconceived nationalism, the teachings of the two Isaiahs would have prepared the way for the recognition and reception of the promised Messiah.

## 8. SACRED AND PROFANE HISTORY

97:8.1 The custom of looking upon the record of the experiences of the Hebrews as sacred history and upon the transactions of the rest of the world as profane history is responsible for much of the confusion existing in the human mind as to the interpretation of history. And this difficulty arises because

[*The Bible Is Human: A Study in Secular History* (Wallis book title)]

there is no **secular history** of the Jews.



[Contrast W vii-viii, 148 and 203.]

After the priests of the Babylonian exile had prepared their new record of God's supposedly miraculous dealings with the Hebrews, the sacred history of Israel as portrayed in the Old Testament, they carefully and completely destroyed the existing records of Hebrew affairs—such books as “The Doings of the Kings of Israel” and “The Doings of the Kings of Judah,” together with several other more or less accurate records of Hebrew history.

[[T]he Jewish people (the remnant of Israel) were shocked out of Baal-worship and **terrorized** into the **cult of One God**, not on the abstract merits of monotheism, but simply by the **appalling pressure of secular history** (W 6).]

97:8.2 In order to understand how the **devastating pressure** and the inescapable coercion of **secular history** so **terrorized** the captive and alien-ruled Jews

that they attempted the complete rewriting and recasting of their history,

we should briefly survey the record of their perplexing national experience.

[The leaders and thinkers among Babylonian Jews were confronted by the necessity to explain or to **philosophize** the events and forces which had led up to victory of the One-God cult (W 6).]

It must be remembered that the Jews failed to evolve an adequate nontheologic **philosophy** of life.

[See 95:4.2 and 96:5.4.]

They struggled with their original and Egyptian concept of divine rewards for righteousness coupled with dire punishments for sin.

[The Book of Proverbs was the work of orthodox men, who assumed that the righteous and wicked are rewarded according to their deserts. But the validity of this doctrine was challenged and denied by the authors of the **Poem of Job** and of **Ecclesiastes**, who could not reconcile it with the facts of life (Julius A. **Bewer** *The Literature of the Old Testament* [1922, 1933], p. 316).]

The **drama of Job** was something of a protest against this erroneous philosophy. The frank pessimism of **Ecclesiastes** was a worldly wise reaction to these over-optimistic beliefs in Providence.

97:8.3 But five hundred years of the overlordship of alien rulers was too much for even the patient and long-suffering Jews. The prophets and priests began to cry: “How long, O Lord, how long?” As the honest Jew searched the Scriptures, his confusion became worse confounded. An olden seer promised that God would protect and deliver his “chosen people.” Amos had threatened that God would abandon Israel unless they re-established their standards of national righteousness.

The scribe of Deuteronomy had portrayed the Great Choice—as between the good and the evil,

[Behold, I set before you this day a blessing and a curse;

A blessing, if ye obey the commandments of the LORD your God, which I command you this day;

And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known (Deut. 11:26-28).]

[Behold, a king shall reign in righteousness, and princes shall rule in judgment (Isa. 32:1).]

[But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people (Jer. 31:33).]

the blessing and the curse.

Isaiah the first had preached a beneficent king-deliverer.

Jeremiah had proclaimed an era of inner righteousness—

the covenant written on the tablets of the heart.

The second Isaiah talked about salvation by sacrifice and redemption. Ezekiel proclaimed deliverance through the service of devotion, and Ezra promised prosperity by adherence to the law. But in spite of all this they lingered on in bondage, and deliverance was deferred.

Then Daniel presented the drama of the impending “crisis”—

[Thou, O king, sawest, and behold a **great image**. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible....

Thou sawest till that a stone was cut out without hands, which **smote** the image upon his feet that were of iron and clay, and brake them to pieces (Dan. 2: 31, 34).]

[And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever (Dan. 2:45).]

[Compare 93:9.10.]

[Compare W x.]

## I: INTRODUCTION (Wallis 3)

[*Preamble*] (Wallis 3)

the **smiting** of the **great image**

and the immediate establishment of the everlasting reign of righteousness, the Messianic kingdom.

97:8.4 And all of this false hope led to such a degree of racial disappointment and frustration that the leaders of the Jews were so confused they failed to recognize and accept the mission and ministry of a **divine Son of Paradise** when he presently came to them in the likeness of mortal flesh—incarnated as the Son of Man.

97:8.5 All modern religions have seriously blundered in the attempt to put a miraculous interpretation on certain epochs of human history.

While it is true that God has many times **thrust** a Father’s hand of providential intervention into the stream of human affairs, it is a mistake to

That the official Christian and Jewish theologies are *post eventum* attempts to explain what happened in the course of Bible history is not generally understood.... Interpreting God as extrinsic to human history, they view religion as a deposit of supernatural doctrine,

thrust miraculously into the stream of human experience from a transcendent realm beyond the orbit of mundane affairs (W 4).

[See Dan. 4:17, et al.]

*Hebrew history exploited as fountainhead of mechanical predictions* (Wallis 11)

New Testament pragmatism, accordingly, is responsible for dislocating the Hebrew prophets from their actual character as champions of justice and metamorphosing them into mechanically inspired foretellers, thus giving prophecy the character of mere unintelligent prediction.

By such manipulation of Hebrew material the authors of the New Testament unwittingly did as much, in their own way, to obscure the real history of Israel as had been done already by the post-exilic Jews who compiled and edited the Hebrew Bible (W 12).

*Bible history obscured by orthodox dogmas* (Wallis 15)

regard theologic dogmas and religious superstition as a supernatural sedimentation

appearing by miraculous action in this stream of human history.

The fact that the “Most Highs rule in the kingdoms of men” does not convert secular history into so-called sacred history.

97:8.6 New Testament authors and later Christian writers further complicated the distortion of Hebrew history by their well-meant attempts to transcendentalize the Jewish prophets.

Thus has Hebrew history been disastrously exploited by both Jewish and Christian writers.

Secular Hebrew history has been thoroughly dogmatized. It has been converted into a fiction of sacred history

## II: THE SCIENTIFIC APPROACH (Wallis 17)

*Hebrew history denied academic and scientific standing* (Wallis 17)

[contd] There are good reasons, however, why in actual practice Hebrew history is denied academic standing on a par with history in general. This peculiar situation is due to the simple fact that the subject is **bound up with our inherited ideas about God and morality** (W 17).

and has become inextricably **bound up with the moral concepts and religious teachings of the so-called Christian nations.**

97:8.7 A brief recital of the high points in Hebrew history will illustrate how the facts of the record were so altered in Babylon by the Jewish priests as to turn the everyday secular history of their people into a fictitious and sacred history.

## 9. HEBREW HISTORY

### IV: THE JOSEPHITE ENCLAVE (Wallis 35)

*Inconsistency in legends of Jacob* (Wallis 36)

But when we turn to the narratives embodied in the books of Judges, Samuel, and Kings, the contrast with the picture thus drawn [in the Pentateuch and the book of Joshua] is very sharp. There has been no sweeping conquest, but only an invasion by a **few clans** which have penetrated the hill country of central Canaan ... The organization of twelve tribes grouped around a national center of authority does not appear. There is, in fact, no nation, and there are no **twelve tribes** in sight (W 36-38).

97:9.1 There never were **twelve tribes** of the Israelites—only **three or four tribes** settled in Palestine.

## III: PRE-HEBREW CANAAN (Wallis 21)

*Hebrew history a "melting pot"* (Wallis 21)

[C]ertain parts of the Old Testament point out that Israel did not begin its Canaanite experience in an empty land; that the Canaanites themselves were not by any means completely exterminated; that a very large part of the pre-Hebrew inhabitants of Canaan remained in the country after the Israelite invasion; and finally that the earlier population fused and intermarried with the invaders to produce the actual, historic Hebrew people of Bible times:

"And the children of Israel dwelt among the Canaanites. . . . And they took their daughters to be their wives, and gave their daughters to their sons" (Judg. 3:5, 6) (W 22).

The Hebrew nation came into being as the result of the union of the so-called Israelites and the Canaanites.

"And the children of Israel dwelt among the Canaanites. And they took their daughters to be their wives and gave their daughters to the sons of the Canaanites."

The Hebrews never drove the Canaanites out of Palestine, notwithstanding that the priests' record of these things unhesitatingly declared that they did.

## V: NATIONALISM AND MONARCHY (Wallis 81)

*[Preamble]* (Wallis 81)

The history continues to revolve amid familiar scenes in the hill country of Ephraim—the proper territory of the "house of Joseph." The beginnings of Hebrew nationality and the core of the future Israel are to be found in this region—the central highlands of Canaan, the Josephite enclave. It was here that the Israelite consciousness originated and took characteristic form,

as distinct from the Jewish consciousness, which is a later fact of history (W 81).

97:9.2 The Israelitish consciousness took origin in the hill country of Ephraim;

the later Jewish consciousness originated in the southern clan of Judah.

*Yahweh the deity of early Israel* (Wallis 83)

The Judaic redactors distorted the history of Ephraim with respect to Baalism for two reasons: (1) to teach their Jewish contemporaries a lesson with regard to their own Baalistic idolatry practiced in Judah and Jerusalem, and (2) for the purpose of defaming the hated Ephraimites from the very first, in the same spirit which exploited the scandal at Gibeah in order to blacken the character of the Benjaminites, who belonged to the house of Joseph and hence to Ephraim (W 83-84).

*Saul ben Kish becomes king, 1015 B.C.* (Wallis 89)

[contd] That the house of Joseph should go on from the position of advantage and prestige acquired in the Judges epoch, and consolidate into a kingdom, was inevitable.... The occasion came when certain tribesmen, called Ammonites, living on the edge of the desert, made hostile demonstrations against Gilead, east of Jordan....

... The story of the Gileadites roused [Saul] so greatly that he took a yoke of oxen, hewed them in pieces, and sent the fragments throughout all the coasts of Israel by messengers, proclaiming, "Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen" (I Sam. 11:7) (W 89-90).

Crossing the Jordan and advancing into the east country, the militia of Ephraim inflicted a severe defeat upon the Ammonites and saved Gilead, which thus became firmly attached to the cause of Israel and to the house of Saul (W 91).

The Jews (Judahites) always sought to defame and blacken the record of the northern Israelites (Ephraimites).

97:9.3 Pretentious Hebrew history begins with

Saul's rallying the northern clans to withstand an attack by the Ammonites upon their fellow tribesmen—the Gileadites—east of the Jordan.

With an army of a little more than three thousand he defeated the enemy,

[contd] This exploit, which brought Saul into prominence, led to the immediate choice of him as king by the people—that is, by the landed aristocracy, or *adonim* (W 91).

and it was this exploit that led the hill tribes to make him king.

When the exiled priests rewrote this story,

[The statement in I Sam. 11:7] is enlarged upon by a Judaic interpolation saying that three hundred and thirty thousand fighting men (330,000), including Judah, answered the call to war.... Much more consistent with the general situation at that time is the picture of Saul's army suggested by another Ephraimite source, which puts the number at four thousand (I Sam. 31:2) (W 91).

they raised Saul's army to 330,000 and added "Judah" to the list of tribes participating in the battle.

*Saul's kingship founded upon popular election*  
(Wallis 91)

97:9.4 Immediately following the defeat of the Ammonites,

A number of important facts call for notice: (1) Saul is made king, not by a priest, or a prophet, or any sort of special religious functionary, but by popular election, on the basis of purely secular events, which are intelligible at this late date without any recondite interpretation (W 91-92).

Saul was made king by popular election by his troops. No priest or prophet participated in this affair.

*Nature of source-material in book of Samuel*  
(Wallis 95)

But the priests later on put it in the record that



The material preceding and following chap. 11 is largely devoted to building up an obscure seer, Samuel, as the direct priestly and prophetic intermediary of heaven, enjoying detailed conversations with Yahweh, not as a local deity of Israel, but as God of the Universe. Acting as mouthpiece for the Almighty, Samuel first anoints Saul as king; then rejects him; and then transfers the celestial unction to the Judahite David, whom he anoints king of Israel when but a youth (W 95).

Saul was crowned king by the prophet Samuel in accordance with divine directions.

This they did in order to establish a “divine line of descent” for David’s Judahite kingship.

97:9.5 The greatest of all distortions of Jewish history had to do with David.

*Philistines undertake to throttle Hebrew power* (Wallis 93)

[See W 92-93.]

Unable any longer to endure the portentous consolidation of the Josephite *adonim* in the hills of Ephraim, and hearing of their preoccupation with the campaign against Ammon, the Philistines invaded the country during the absence of Saul and his militia, and when he returned they were already established in garrisons (W 93).

After Saul’s victory over the Ammonites (which he ascribed to Yahweh)

the Philistines became alarmed and began attacks on the northern clans.

*Incompatibility between David and Saul* (Wallis 98)

[Contrast W 98-99.]

David and Saul never could agree.

*David aligns himself with Philistines* (Wallis 99)

[contd] The suspicions of Saul ripened into certainty when word came that David and his army of six hundred men had left the southern hill country and entered into alliance with Achish, king of the Philistine city of Gath (I Sam. 27-30). Saul was now fast approaching his doom.

The Philistine army, with David's force of six hundred men, marched north along the Mediterranean coast and turned into the valley of Esdraelon.

Pausing here, the Philistine commanders held a council of war with reference to their new ally; and in spite of earnest protestations by the king of Gath, it was decided to order David off the field,

lest in the heat of battle he might go over to the help of Saul. But David was under no obligations to the Ephraimite king. There was not in existence at that time any Hebrew nation covering the larger part of Canaan and giving the name "Israel" to the entire country (W 99-100).

After the council of war decided to keep his forces out of the impending action, David and his men returned to Philistia and avoided the scene of conflict.

The battle might not have been lost by Saul if David and his six hundred men had fought for the house of Joseph on that fateful day (W 100).

[And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men (1 Sam.22:2).]

David with six hundred men entered into a Philistine alliance

and marched up the coast to Esdraelon.

At Gath the Philistines ordered David off the field;

they feared he might go over to Saul.

David retired;

the Philistines attacked and defeated Saul.

They could not have done this had David been loyal to Israel.

David's army was a polyglot assortment of malcontents, being for the most part made up of social misfits and fugitives from justice.

## VI: CREATION OF JUDAH (Wallis 101)

[Preamble] (Wallis 101)

[contd] The battle of Gilboa was followed by great confusion.... The prestige of Yahweh had steadily increased in the Judges period and throughout most of Saul's reign. Yet the outcome of Gilboa seemed to cancel the promise of the past and make the Philistine gods victorious (W 101).

[contd] If the Judaic editors and compilers had followed their usual custom, at this point in the story they would have been compelled to assume that the misfortunes of the house of Joseph were the result of "serving other gods" (W 101).

The chief reason for this conspicuous omission, however, is quite evident: The editorial manipulators ... are building a structure of piety around the figure of Saul as "the anointed of Yahweh," whose authority is destined to devolve upon the Judaic hero David....

... So the sins alleged of Saul, which cause Yahweh to reject him in favor of David, are ritualistic offenses (I Sam. 13, 15, 28) (W 101-02).

97:9.6 Saul's tragic defeat at Gilboa by the Philistines brought Yahweh to a low point among the gods in the eyes of the surrounding Canaanites.

Ordinarily, Saul's defeat would have been ascribed to apostasy from Yahweh,

but this time the Judahite editors attributed it to ritual errors.

They required the tradition of Saul and Samuel as a background for the kingship of David.

*David creates kingdom and tribe of Judah, 1008-1001 B.C. (Wallis 102)*

[contd] After the defeat of Saul, David and his army left the Philistine country and went up into southern Canaan, where they established themselves for seven years in the country villages around the Kenizzite, non-Judaic city of Hebron (II Sam. 2:1-3) (W 102).

The opening chapter of his new career is described simply in the following passage: “And the men of Judah came, and there they anointed David king over the house of Judah” (II Sam. 2:4). Not through Samuel, then, but through his own initiative and the votes of the elders did David become king over the southern territory (W 102).

*Elements entering into completed kingdom of Judah (Wallis 104)*

[contd] In the extreme south of Canaan, called “the Negeb,” were certain clans known as Kenites and Jerahmeelites;

in the center, around Hebron, were the Calebites, a branch of Edom;

in the west were the Canaanite cities of Adullam and Keilah; while in the northern section, adjoining the territory of Canaanite Jebus, was Bethlehem-judah, or Bethlehem-ephratha, which, being the home village of David, gave one of its names to the new kingdom (W 104).

97:9.7 David with his small army made his headquarters at the non-Hebrew city of Hebron.

Presently his compatriots proclaimed him king of the new kingdom of Judah.

Judah was made up mostly of non-Hebrew elements—

Kenites,

Calebites,

Jebusites, and other Canaanites.

They were **nomads**—herders—and so were devoted to the Hebrew idea of land ownership.

While some agriculture was practiced in southern Canaan, Judah was mostly pastoral; and through the semi-nomadic elements that haunted the Negeb, it was in closer touch than Ephraim with the **mishpat ideology followed by wandering clans in the desert** (W 104).

They held the **ideologies of the desert clans**.

97:9.8 The difference between sacred and profane history is well illustrated by the two differing stories concerning making David king as they are found in the Old Testament.

[See eight rows above.]

A part of the secular story of how his immediate followers (his army) made him king

was inadvertently left in the record by the priests who subsequently prepared the lengthy and prosaic account of the sacred history wherein is depicted how

[Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these.

And Samuel said unto Jesse, Are here all *thy* children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.

And he sent, and brought him in. Now he *was* ruddy, *and* withal of a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for this *is* he.

Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward (1 Sam. 16:10-13).]

the prophet Samuel, by divine direction, selected David from among his brethren and proceeded formally and by elaborate and solemn ceremonies to anoint him king over the Hebrews and then to proclaim him Saul's successor.

[Contrast W 96-97.]

97:9.9 So many times did the priests, after preparing their fictitious narratives of God's miraculous dealings with Israel, fail fully to delete the plain and matter-of-fact statements which already rested in the records.

## V: NATIONALISM AND MONARCHY (Wallis 81)

*David becomes actor in history* (Wallis 97)

Hated by Saul, [David] has nevertheless won **the king's younger daughter**, in the hope, doubtless, of ultimately gaining prestige toward uniting southern Canaan with Ephraim in a single Davidic state (W 97).

97:9.10 David sought to build himself up politically by first marrying **Saul's daughter**,

The death of [**Nabal**, a non-Israelite, **Edomite** landlord] gave the enterprising David another opportunity: he married the **widow** ... (W 98).

then the **widow** of **Nabal** the rich **Edomite**,

*David aligns himself with Philistines* (Wallis 99)

It is undoubtedly true that Saul's younger daughter was one of David's wives. But so was the **daughter of Talmai, king of Geshur** in the northern part of Canaan (II Sam. 3:3) (W 100).

and then the **daughter of Talmai, the king of Geshur**.

## VII: KINGDOM OF UNITED ISRAEL (Wallis 105)

*David takes other non-Israelite wives* (Wallis 111)

[contd] David's policy of appeasing the Canaanite cities was consistent with his many marriages to non-Israelite women from these places. "David took him more concubines and **wives out of Jerusalem** after he was come from Hebron" (II Sam. 5:13) (W 111).

He took **six wives from the women of Jebus**,

[**Bathsheba** became the first lady of the kingdom and the mother of the successor to David (W 123).]

not to mention **Bathsheba**, the wife of the Hittite.

97:9.11 And it was by such methods and out of such people that David built up the fiction of a divine kingdom of Judah as the successor of the heritage and traditions of the vanishing northern kingdom of Ephraimite Israel.

[Preamble] (Wallis 105)

David's cosmopolitan tribe of Judah was more gentile than Jewish; nevertheless

[contd] After a long period of uncertainty and confusion following the battle of Gilboa, the elders of Ephraim, seeing no other escape from Philistine oppression, elected David king over the house of Joseph: "So all the elders of Israel came to the king to Hebron; and King David made a league with them in Hebron before Yahweh; and they anointed David king over Israel" (II Sam. 5:1-3) (W 105).

the oppressed elders of Ephraim came down and "anointed him king of Israel."

David takes Jebus (Jerusalem), 1001 B.C. (Wallis 105)

[Contrast W 105-06.]

After a military threat, David then made a compact with the Jebusites

[contd] Having become king of the new, united Hebrew nation, David needed a strong capital, but he could not wait for one to be slowly constructed. For this purpose he chose the still Canaanite city of Jebus,

and established his capital of the united kingdom at Jebus (Jerusalem),

which lay almost on a line between Judah and Ephraim, about five miles to the south of the Benjaminite frontier (W 105).

which was a strong-walled city midway between Judah and Israel.

*Philistines attack and are defeated* (Wallis 106)

[contd] David's quick work in organizing the new kingdom, followed by his prompt capture of Jerusalem as headquarters, threw the Philistines into panic and impelled them to equally decisive action (W 106).

Scarcely had they discovered where David was, when he skillfully deployed his forces and avenged Gilboa by shattering the Philistine power in a fierce engagement

which restored the prestige of Yahweh as a "god of hosts, mighty in battle" (W 106).

*Application of Canaanite term "baal" to Yahweh* (Wallis 107)

[contd] Hardly noticed by conventional readers and expounders of the Bible is an arresting passage which refers to David's triumph over the Philistines in terms full of significance. The field of battle, covered with dead and mangled corpses, rose before David's imagination as a breaking-forth of Yahweh upon the foe:

"And David said, Yahweh has broken forth upon mine enemies like a breach of waters. Therefore he called the name of that place 'The Breakings-forth-of-Baal'" (*Baal-perazim*, II Sam. 5:20).

The Philistines were aroused and soon attacked David.

After a fierce battle they were defeated,

and once more Yahweh was established as "The Lord God of Hosts."

97:9.12 But Yahweh must, perforce, share some of this glory with the Canaanite gods, for the bulk of David's army was non-Hebrew.

And so there appears in your record (overlooked by the Judahite editors) this telltale statement:

"Yahweh has broken my enemies before me. Therefore he called the name of the place Baal-Perazim."



Strictly speaking, of course, the name should have been “*Yahweh-perazim*.” But the application of the term “Baal” to Yahweh bears ominous witness to the rising influence of Canaan upon the religious ideas of Israel (W 107).

*Gilboa disaster explained by David* (Wallis 107)

To secure the allegiance of Canaanites north of Judah, the king announced that Saul’s defeat was not due to the superiority of the Philistine gods over Yahweh, but was caused by the anger of Yahweh at Saul’s perfidious massacre of the Gideonites,

with whom Israel had sworn peace in the name of Yahweh (W 108).

[David] had begun his career in Saul’s time by defending the Canaanite city of Keilah against the Philistines;

he had associated with the Canaanites of the city of Adullam, who gave him the protection of their fortress; he had captured the Canaanite city of Jerusalem and was now using it as his capital (W 107).

[contd from four rows above] Accordingly David arrested seven men of Saul’s descendants, giving them over into the hands of the Gibeonites, who slew them by hanging before an altar of Yahweh erected at Gibeon. This horrible transaction was carried through as a matter of state policy which gave dramatic evidence of David’s good faith toward the Canaanites, “the inhabitants of the land” (W 108).

And they did this because eighty per cent of David’s soldiers were Baalites.

97:9.13 David explained Saul’s defeat at Gilboa by pointing out that Saul had attacked a Canaanite city, Gibeon,

whose people had a peace treaty with the Ephraimites.

Because of this, Yahweh forsook him.

Even in Saul’s time David had defended the Canaanite city of Keilah against the Philistines,

and then he located his capital in a Canaanite city.

In keeping with the policy of compromise with the Canaanites, David turned seven of Saul’s descendants over to the Gibeonites to be hanged.

*David appropriates Josephite “ark of Yahweh”*  
(Wallis 113)

[contd] Long before David became king, the ark of Yahweh, which was at first kept in the temple at Shiloh, had been taken by the Philistines to the Canaanite city of Kirjath-jearim (1 Sam. 6:21; 7:1)... The ark was now appropriated by the king and placed under cover of a tent within the fort of Zion, so that whatever mysterious potency or prestige it possessed might be conferred upon David’s capital city (II Sam. 6) (W 113).

[Compare W 112.]

*David conquers and enslaves Edomites* (Wallis 114)

*David conquers and enslaves the Moabites* (Wallis 116)

Conquerors always look down upon those whom they subjugate and who pay them tribute. An example of this attitude is found in the Hebrew mythology relating to these Moabites, who are said in the book of Genesis to have originated from incest between the drunken Lot and his elder daughter; while the Ammonites, who were also subdued by David, are said to have had the same origin from Lot and his younger daughter (Gen. 19:30f.) (W 116).

*David conquers and enslaves the Syrians* (Wallis 117)

97:9.14 After the defeat of the Philistines,

David gained possession of the “ark of Yahweh,” brought it to Jerusalem,

and made the worship of Yahweh official for his kingdom.

He next laid heavy tribute on the neighboring tribes—the Edomites,

Moabites, Ammonites,

and Syrians.

*Growing social discontent under David* (Wallis 123)

Since [Prince Absalom, a son of David; and the general Joab, a relative of David] were neither natives nor previous residents of Ephraim, they could have acquired [their] land in the central hill country only by one of two methods, either of which would have been objectionable to the Ephraimite peasant aristocracy: (1) They might have invoked in their own behalf the exercise of the royal power of condemning or confiscating land, which would have been **contrary to the traditional usages, or *mishpat*, of the Ephraimite *adonim***; or (2) they might have used pressure to buy land, which would also have outraged the moral feelings of the Josephite proprietary, who were strongly opposed to alienation of land by sale or by any other method (W 124).

Another source [for building up a **"machine"** responsible, not to the people, but to the king] was found in the **tariffs, formerly collected by the Philistines** on the commerce passing through Canaan, which now became a perquisite of the Hebrews (I Kings 10:15) (W 125).

*David's revolting crime against Canaanite "baal"* (Wallis 120)

After [kidnapping and seducing Bathsheba, wife of Uriah the Hittite] David sent a message ordering Uriah to bring news of the war.... Then presently Uriah was ordered back to the army with a sealed letter telling Joab, the general, to set the hapless Hittite "in the forefront of the hottest battle." This, of course, was an indirect way of **murdering** the poor man so that he would be disposed of "legally" and the king could obtain "legal" possession of his wife (W 120-21).

97:9.15 David's corrupt political **machine** began to get personal possession of land in the north **in violation of the Hebrew mores**

and presently gained control of the caravan **tariffs formerly collected by the Philistines.**

And then came a series of atrocities climaxed by the **murder** of Uriah.

*Growing social discontent under David* (Wallis 123)

All the social and economic forces were at work under David by which the fortunes of privileged groups are always promoted, while at the same time the mass of smaller property holders are inevitably depressed into a lower condition....

Directly involved in this problem was the necessity of appeal to the king's court at Jerusalem in legal disputes which were formerly settled by reference to the local elders, who understood better the claims of the litigants (W 126).

*"Rebellion of Absalom" social uprising* (Wallis 127)

[contd] There is no doubt that Absalom was ambitious and that he was what we now call a demagogue (W 127).

[[David's] third son, the notorious Absalom, was born of Maacah, the daughter of Talmi, king of Geshur (II Sam. 3:3) (W 111).]

[Contrast W 128-29 (*Ambitions of Adonijah*).]

*Bathsheba intervenes to promote "Sh'lomoh"* (Wallis 129)

All judicial appeals were adjudicated at Jerusalem; no longer could "the elders" mete out justice.

No wonder rebellion broke out.

Today, Absalom might be called a demagogue;

his mother was a Canaanite.

There were a half dozen contenders for the throne

besides the son of Bathsheba—Solomon.

*Hebrew nation forced into framework of despotism, 970 B.C. (Wallis 131)*

[contd] A small group of **machine politicians** who have the services of a conscienceless, paid police can frequently seize the agencies of government and for awhile hold in subjection a large, unorganized, inert community. This is precisely what happened **after the death of David**. The Josephite bulk of the nation, having already risen against the growing centralization of government, waited in silence for the opportunity to throw off the still worse autocracy established by the son of Bathsheba.

The outlines of the new system of **tyranny** rise into view as we examine the fundamental sources used by the compiler of the books of Kings.

Referring to the twelve officers placed over the twelve districts marked out for purposes of **taxation**, the following statement is instructive: "And those officers provided victual for king Sh'lomoh, and for all that came unto king Sh'lomoh's table, every man in his month: they lacked nothing" (I Kings 4:27) (W 131).

(2) A great edifice called **The House of the Forest of Lebanon** ... Here was placed the throne of ivory, overlaid with gold, and having six steps guarded by twelve lions. And here also was the judgment seat of the Supreme Court, presided over by the king ... (I Kings 7:2-7; 10:18-20).

(3) Another **palace**, of unspecified size and plans, for the **daughter of Pharaoh**, king of Egypt, whom the king of Israel took as chief wife (I Kings 7:8; 9:24).

97:9.16 **After David's death** Solomon purged the **political machine** of all northern influences

but continued all of the **tyranny** and **taxation** of his father's regime.

Solomon bankrupted the nation by his lavish court and by his elaborate building program:

There was **the house of Lebanon**,

the **palace** of **Pharaoh's daughter**,

(4) A temple to Yahweh, seven years in course of building, as contrasted with the king's personal palace which required thirteen years (W 132).

the temple of Yahweh,

(1) A huge royal palace in Jerusalem, which was thirteen years in course of construction, the dimensions and plans of which are not given (I Kings 7:1) (W 131-32).

the king's palace,

(5) Repairs to the stone walls of ancient Canaanite cities coming down from the pre-Hebrew period, such as Jerusalem, Megiddo, Hazor, Gezer, and other cities (I Kings 9:15) (W 132).

and the restoration of the walls of many cities.

An Israelite navy was built on the shores of the Red Sea, in the land of Edom, which had long ago become a tribute-paying dependency under David.

Solomon created a vast Hebrew navy,

The vessels, however, were not navigated by Hebrews, who knew nothing of water transportation, but by Tyrian shipmen who had knowledge of the sea and were obtained from the Phoenician king (I Kings 9:26, 27).

operated by Syrian sailors

This flotilla made regular voyages to foreign countries, bringing gold, silver, ivory, apes, and peacocks for the son of Bathsheba (I Kings 10:22) (W 133).

and trading with all the world.

[contd] The climax of the new extravagance was the royal harem, which exceeded anything known in the times of David. The statistics are no doubt exaggerated; but a late source declares that, in addition to Pharaoh's daughter, this amorous monarch had seven hundred wives and three hundred concubines (W 133).

His harem numbered almost one thousand.

*Jewish redactors glorify heir of David* (Wallis 133)

Again, a long Deuteronomic interpolation occurs beginning at I Kings 8:14 and concluding with 9:9.... This is an obvious endeavor to discredit and throw into obscurity the Josephite house of God at Shiloh in the hill country of Ephraim ... (W 134).

The dimensions and furniture of the Jerusalem temple may be taken as authentic (I Kings 6 [except vss. 11-14]-7 [entire]). But the priestly details, the alleged assembly of the entire nation, and the supernatural glory (*kabod*) filling the temple—all these are insertions by the redactors (I Kings 8:1-13) (W 134).

[[T]he temple of Yahweh at Jerusalem was at first only a gorgeous royal chapel and was not regarded as the *only* place where an Israelite should rightfully and legally worship Yahweh (W 140).]

#### VIII: RENASCENCE OF JOSEPH (Wallis 141)

*Editorial sentence of condemnation wholly beside point* (Wallis 148)

[Compare W 149.]

*Hebrew kingdoms continue ancient hostility*  
(Wallis 151)

<sup>97:9.17</sup> By this time Yahweh's temple at Shiloh was discredited,

and all the worship of the nation was centered at Jebus

in the gorgeous royal chapel.

The northern kingdom returned more to the worship of Elohim.

They enjoyed the favor of the Pharaohs,

... Shishak, king of Egypt, invaded Judah and extorted from Rehoboam as **tribute** all the gold stored in Jerusalem (I Kings 14:25-28). The compiler of Kings tries to conceal the humiliation of his ancestors; although the later chronicler admits that the kingdom of **Judah was enslaved** under Pharaoh, but insists that the disgrace was a punishment for having “forsaken Yahweh” (II Chron. 12:1f.). **Pharaoh** Shishak was the king who had befriended and entertained Jeroboam as a Josephite conspirator against the Davidic dynasty (I Kings 11:40) ... (W 152).

That there was continual **war** between Rehoboam, king of Judah, and Jeroboam, king of Israel, is claimed by one of the writers in Kings (I Kings 15:6); but as a report of actual hostilities the claim is very **doubtful** (W 151).

*Samaria's rule imposed abruptly upon rural clans*  
(Wallis 157)

[contd] Since breaking with the house of David, Ephraim had now gone through two violent changes of dynasty and a **four-year civil war** which placed a **third royal family** on the throne.

And although the rule of Canaanite Jerusalem had been repudiated, Ephraim now found itself once more **under a city despotism** (W 157).

who later **enslaved Judah**, putting the southern kingdom under **tribute**.

97:9.18 There were ups and downs—**wars** between Israel and Judah.

After **four years of civil war** and **three dynasties**,

Israel fell **under the rule of city despots** who began to trade in land.



*New, fortified capital, "Samaria," 881 B.C. (Wallis 155)*

A magnificent hill in the midst of the central highlands arrested the attention of **Omri**. It was owned by a certain proprietor named **Shemer**. This man is called "the *adon* of the hill" (I Kings 16:24); and the narrative says that the king offered to buy the property for the large sum of two silver talents ...

It is to be observed at once that the proposal by King Omri contravened ... a principle of the Yahweh religion, which forbade the treatment of land as an item of sale or exchange (W 156).

*Ahab joins coalition against Assyrian empire, 853 B.C. (Wallis 161)*

A new and appalling danger was now slowly emerging over the northeastern horizon from the direction of Mesopotamia. The Assyrian empire was attempting to reach and **control the Mediterranean coast**, so as to dominate the trade routes running through Canaan (W 161).

A combination was formed consisting of ten groups, to which **King Ahab of Ephraim** contributed 2,000 chariots and 10,000 foot soldiers to an allied host numbering around 50,000. The allies met the Assyrians near the city of **Karkar**, in the Orontes valley.

The battle is described in terms of exaggerated self-praise by the Assyrian ruler, **Shalmaneser III**, on a large black obelisk. He claims a great victory over the coalition; but for the time being his westward advance ended, although he was within seventy-five miles of the Mediterranean.

Even King Omri attempted to buy **Shemer's** estate.

But the end drew on apace when **Shalmaneser III** decided to **control the Mediterranean coast**.

**King Ahab of Ephraim** gathered ten other groups and resisted at **Karkar**;

the battle was a draw.

The Assyrian was stopped but the allies were decimated.

SOURCE OR PARALLEL

This crisis in the reign of Ahab finds no mention whatever in the Old Testament (W 161-62).

*The landed proprietor Naboth* (Wallis 162)

Desiring [Naboth's] land as an addition to his palace grounds, the king [Ahab], without anticipating what a storm he was about to raise, offered Naboth a better piece in exchange or the worth of it in cash (W 162).

The refusal of Naboth to sell or exchange his land was made in the name of Yahweh on the grounds of religion, and Ahab was, in fact, completely frustrated, without any legal recourse. But at this point Jezebel intervened, without his knowledge, and wrote forged warrants in the king's name, directed to the elders of Naboth's home city,

requiring them to enter suit against Naboth on grounds of blaspheming "elohim and the king."

The testimony of two false witnesses brought a quick sentence of death, which was executed not only upon Naboth but also upon his sons, who in the eye of the "law" shared his crime. It was necessary to put them out of the way, so that they might not cause trouble about inheriting the land, which was confiscated by the king on the technical ground of treason (I Kings 21:1f.; II Kings 9:26) (W 163-64).

URANTIA PAPER 97

This great fight is not even mentioned in the Old Testament.

97:9.19 New trouble started when King Ahab tried to buy land from Naboth.

His Phoenician wife forged Ahab's name to papers

directing that Naboth's land be confiscated on the charge that he had blasphemed the names of "Elohim and the king."

He and his sons were promptly executed.

*Elijah, first great prophet of Hebrew history*  
(Wallis 164)

True in principle, if not in literal fact, is the dramatic story of [Elijah's] appearance before Ahab at the very moment when the king goes to take possession of the slain peasant's land....

The significance of the story is the growth in Israel of moral conviction that the death of an obscure peasant could not pass without the notice of Yahweh, who sends a messenger to denounce the haughty king and call down upon him the stroke of retributive justice (W 165).

[Compare 97:3.6.]

*Revolution objectifies abhorrence of "other gods,"*  
842 B.C. (Wallis 172)

So the gypsy chief Jehonadab and the country landlord Jehu, combined their forces to slay all the priests and prophets of Baal and to destroy the image and temple of Baal in Samaria, the capital of Ephraim (II Kings 10:18-27). Thus, it was Jehu at Samaria, not Elijah at Mount Carmel, who actually put down Phoenician baalism in Israel (W 174).

The vigorous Elijah appeared on the scene denouncing Ahab for the murder of the Naboths.

Thus Elijah, one of the greatest of the prophets, began his teaching as a defender of the old land mores as against the land-selling attitude of the Baalim, against the attempt of the cities to dominate the country.

But the reform did not succeed until

the country landlord Jehu joined forces with the gypsy chieftain Jehonadab to destroy the prophets (real estate agents) of Baal at Samaria.

*Jehu's dynasty endures about one hundred years, 842-745 B.C. (Wallis 174)*

The next king, **Jeroboam II**, building on the victories of his father [**Jehoash**], “restored the frontier of Israel from the entering in of Hamath unto the sea of the Arabah,” that is, from and including Syria, in the north, to the southern end of Jordan at the Dead Sea (II Kings 14:23-25) (W 176).

[contd] This enormous widening of the Ephraimite frontiers, together with Judah's military subjection, restored Israel to something like the position reached in the times of the **Davidic dynasty**. But it brought no advantage to the mass of small farmers and shepherds who composed the bulk of the nation; and it merely increased the powers of a **gangster-nobility** which had been developing for generations in the capital city, Samaria (W 176).

*Ephraimite monarchy terrorism (Wallis 176)*

The absolute nature of the state in Ephraim is revealed clearly by the religious history of that kingdom. Politics and religion, “**state and church,**” went **hand in hand**, here as elsewhere (W 177).

*Bible begins to evolve **secretly** in Ephraim (Wallis 178)*

[contd] But while there was no opportunity for **freedom of speech** in criticism of current official practices, there was for that very reason a tremendous amount of thought and debate and literary activity in the background of Ephraimite life; and this concealed movement was all the more vital and vigorous because of the very **suppression** and inhibition under which it was compelled to make its way (W 178).

97:9.20 New life appeared as **Jehoash** and his son **Jeroboam** delivered Israel from its enemies.

But by this time there ruled in Samaria a **gangster-nobility** whose depredations rivaled those of the **Davidic dynasty** of olden days.

**State and church went along hand in hand.**

The attempt to **suppress freedom of speech** led **Elijah, Amos,** and Hosea to begin their **secret** writing,

[There was never any freedom of speech in Ephraim; and men such as **Elijah**, and Elisha, and **Amos** were in peril of their lives (W 178).]

These writers and thinkers did not aim to produce a “Bible” in the same way as did their successors, the Jewish compilers after the Babylonian captivity; but their work, extending over many years, was nevertheless **the foundation of the Hebrew Scriptures, or Old Testament, and indirectly of the New Testament** (W 178).

*Ephraim swept into captivity, 722 B.C.* (Wallis 201)

And the king of Assyria found conspiracy in Hoshea; for he [Hoshea] had sent messengers to So, king of Egypt, and brought no tribute to the king of Assyria, as he had done year by year. . . .

Then the king of Assyria came up throughout all the land, and went up to Samaria, and **besieged it three years**. In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away into Assyria ... (W 201).

**Thus Ephraim vanished** from world history (W 202).

IX: JUDAH AND EXILE (Wallis 203)

[*Preamble*] (Wallis 203)

[contd] By the time Ephraim vanished from the stage of history, Judah had already begun to suffer from the **concentration of landed property in the grip of a small class;**

and the prophet Isaiah, of Jerusalem, was denouncing woe unto those who **added house to house and field to field** (Isa. 5:8) (W 203).

and this was **the real beginning of the Jewish and Christian Bibles.**

97:9.21 But the northern kingdom did not vanish from history until

the king of Israel conspired with the king of Egypt and refused to pay further tribute to Assyria.

Then began the **three years' siege** followed by the total dispersion of the northern kingdom.

**Ephraim (Israel) thus vanished.**

Judah—the Jews, the “remnant of Israel”—had begun the **concentration of land in the hands of the few,**

as Isaiah said, “**Adding house to house and field to field.**”

*Judah duplicates social problem of Ephraim*  
(Wallis 204)

[The dowager queen, Athaliah, daughter of King Ahab and Queen Jezebel] seized the throne [in Jerusalem]. She remained in power as head of a usurping government for six years 843-837 B.C. During this reign of terror a temple was built in Jerusalem for the Baal of Tyre, and a priest, Mattan, was appointed to officiate in the new sanctuary (W 205).

*Judah grows more violent and subversive, 837-798 B.C.* (Wallis 206)

[contd] The boy king who emerged from the anti-Baal revolution in Judah is called Joash in the early source, but Jehoash by the Deuteronomic interpolator (II Kings 11:2; cf. 12:1).

He is said to have “done right in the eyes of Yahweh”; but at the same time the compiler is forced to admit that the mass of the people continued to worship on the “high places,” or *bamoth*, everywhere in the country ...

After a reign of more than thirty-five years King Joash met a violent death at the hands of conspirators, who placed his son Amaziah on the throne (II Kings 12:20, 21) (W 206).

*New king wars against Edom and Ephraim, 798-790 B.C.* (Wallis 206)

Ever since the revolt of Edom and the consequent stoppage of its annual tribute, the loss had rankled in Judah. But the new king [Amaziah] determined that the imperial “rights” of his people should be re-established. So he mobilized an army and set out against the Edomites (W 207).

Elated by his victory, Amaziah, as already noticed (*supra*, p. 175), challenged the power of Ephraim,

Presently there was in Jerusalem a temple of Baal alongside the temple of Yahweh.

This reign of terror was ended by a monotheistic revolt led by the boy king Joash,

who crusaded for Yahweh for thirty-five years.

97:9.22 The next king, Amaziah, had trouble with the revolting tax-paying Edomites and their neighbors.

After a signal victory he turned to attack his northern neighbors

but he quickly had occasion to regret his foolhardiness. A furious encounter took place near the city of Beth-shemesh, the results of which are described as follows: “And Judah was put to the worse before Israel; and they fled every man to their tents” (II Kings 14:12) (W 207).

*Azariah made king by people of country districts, 790-738 B.C. (Wallis 207)*

[contd] That the king’s violent death was popular may be inferred from the statement that “all the people of Judah took Azariah, who was sixteen years old, and made him king instead of his father Amaziah” (II Kings 14:21).

The new king is referred to as Uzziah in the Deuteronomic matter (II Kings 15:32, 34), and is also spoken of by that name in the book of Isaiah, whose author began to prophesy in this reign (Isa. 1:1; 6:1).

The compiler of Kings mentions the fact that Uzziah reigned more than half a century... The book of Isaiah, however, shows that a process of economic deterioration was going on all this time, by which the class of *adonim*, who owned slaves and held the soil of Judah, was growing smaller; the poorer members of the aristocracy, like the same element in Ephraim, becoming slaves to the wealthier, who more and more took the form of a corrupt ring of Tammany politicians with headquarters in Jerusalem, where they dominated the government (W 207-08).

and was just as signally defeated.

Then the rural folk revolted;

they assassinated the king and put his sixteen-year-old son on the throne.

This was Azariah, called Uzziah by Isaiah.

After Uzziah, things went from bad to worse,

*King Ahaz pays tribute to Assyria* (Wallis 208)

But Judah was now the only remnant of the once united Hebrew nation; and for the next hundred years, the little kingdom in the southern hills of Canaan could secure its own safety only by paying burdensome taxes to the robber empire enthroned in Mesopotamia (W 208).

*Prophet Isaiah active, 754-700 B.C.*

Isaiah was greatly impressed by the circumstance that when the country districts of Judah were occupied by the Assyrian army the city of Jerusalem was left standing. And in his book the fact is erected into a doctrine that Jerusalem could not be destroyed because Yahweh needed it as a visible earthly seat of his rule and power (Isa.29:7,8) (W 210).

[I]n time it became a regularly accepted theological dogma, which, as we shall see, made a great deal of difficulty later for the prophet Jeremiah, who took a different view of Jerusalem's fate (W 210).

*Evil reign of Manasseh ben Hezekiah, 696-641 B.C.* (Wallis 213)

Since Manasseh was only twelve years at the beginning of his reign, it is evident that the policies impressed upon the government of Judah at that time were the work of "Tammany" grafters, using the boy as a figurehead behind which they operated (W 213).

and Judah existed for a hundred years by paying tribute to the kings of Assyria.

Isaiah the first told them that Jerusalem, being the city of Yahweh, would never fall.

But Jeremiah did not hesitate to proclaim its downfall.

97:9.23 The real undoing of Judah was effected by

a corrupt and rich ring of politicians operating under the rule of a boy king, Manasseh.



*Baalization of religion the result of economic changes* (Wallis 214)

[contd] Since religion and the state were absolutely identified, the breakup of inalienable titles to land, formerly guaranteed by Yahweh, required a corresponding change in the structure of the state and the government.... And now, for the first time, the official religion was deliberately transformed so as to introduce **Baal worship** in validation of the **changing social and economic regime** (W 214).

*Josiah enthroned by "people of the land," 639-608 B.C.* (Wallis 215)

The **Assyrian** empire was in a state of collapse and unable to enforce its rule on the Mediterranean littoral.... The recovery of **Egyptian** independence during the latter part of Manasseh's reign may indeed have had something to do with the name borne by his son Amon. But in any case, the movement of international politics had reached a point where the kingdom of Judah found itself in temporary isolation,

of which the **masses of the people** were quick to take advantage (W 216).

In other words, the mob massacred the Baal politicians at the capital, placed their own candidate [**Josiah**] on the throne, and cleared the way for a different regime (W 216).

*Josiah meets **tragic** death* (Wallis 221)

The **changing economy** favored the return of the **worship of Baal**, whose private land dealings were against the ideology of Yahweh.

The fall of **Assyria** and the ascendancy of **Egypt** brought deliverance to Judah for a time,

and the **country folk** took over.

Under **Josiah** they destroyed the Jerusalem ring of corrupt politicians.

97:9.24 But this era came to a **tragic** end when

The decline of the Assyrian empire had arrived at a point where the Egyptian king Necho felt that he should support Assyria against the rising power of Babylon by sending an army across Palestine into Mesopotamia. When his huge force came up along the Mediterranean coast into the plain of Esdraelon, it suddenly encountered the little army of Judah under command of Josiah.

Josiah presumed to go out to intercept Necho's mighty army as it moved up the coast from Egypt for the aid of Assyria against Babylon.

The inevitable tragedy is told in the laconic narrative which the compiler excerpts from an old chronicle: "And king Josiah went against him. And he [Necho] slew him at Megiddo when he had seen him..." (II Kings 23:29-30) (W 221-22).

He was wiped out,

*Judah in bondage to Egypt, 607 B.C. (Wallis 222)*

The Egyptian despot now laid upon Judah the enormous tribute of one hundred talents in silver and one talent in gold: "And Jehoiakim exacted the silver and the gold from the *am ha'arets*, from every man according to his taxation, to give it unto Pharaoh Necho" (II Kings 23:33-35) (W 222).

and Judah went under tribute to Egypt.

*Baalism again triumphant (Wallis 222)*

[contd] The Baal party, which had been so long terrorized by the sanguinary *am ha'arets*, were now able to lift their heads and ridicule their opponents about the disaster suffered by the good King Josiah (W 222).

The Baal political party returned to power in Jerusalem,

All the conditions which under the oppressive rule of Assyria had raised up a gang of wealthy Jewish exploiters were now reproduced under the tyranny in Egypt. This was the **real Egyptian bondage** (W 223).

*Balism again controls courts and priesthood* (Wallis 224)

*Balism more than worship of gods who give soil fertility* (Wallis 225)

*Judah becomes tributary to Babylon, 605 B.C.* (Wallis 226)

[contd] One of the most important events in ancient history was the battle of Carchemish, on the Euphrates river, in 605 B.C., when the Egyptian army, under Pharaoh Necho, was disastrously beaten by the forces of the newly rising Babylonian power under Nebuchadnezzar.... This new development on the stage of world affairs meant the forcible transfer to Judah's allegiance from Pharaoh Necho to Nebuchadnezzar; so that the annual tribute which King Jehoiakim had been sending to Egypt was now to be forwarded in the opposite direction, to Babylon ... (W 226).

*Judah given ten years of grace, 597 B.C.* (Wallis 226)

and thus began the **real Egyptian bondage.**

Then ensued a period in which the **Balim politicians controlled both the courts and the priesthood.**

Baal worship was an economic and social system dealing with property rights as well as having to do with **soil fertility.**

97:9.25 With the overthrow of Necho by Nebuchadnezzar, Judah fell under the rule of Babylon

and was **given ten years of grace,**

*Destruction of ancient Judaic state, 586 B.C.*  
(Wallis 227)

Zedekiah and his princes had ruled nine years when they reached the preposterous decision to renounce allegiance to Babylon, just as Jehoiakim had done (W 227).

Recollecting [a certain *mishpat*] ordinance during the Babylonian siege of the capital, the princes **liberated their Hebrew slaves** by a solemn oath in the temple of Yahweh ... (W 228).

The injunction was put into effect for the purpose of **influencing, or compelling, Yahweh** to take supernatural action and raise the siege! (W 228)

[contd] Immediately after the great humanitarian measure was adopted, the besieging army of Babylon disappeared from its positions around the walls of Jerusalem and vanished away into space.

Great was the **rejoicing** among the princely oppressors, who had now discovered a **magic** method for shaping history by employing the deity as an instrument for their own selfish ends (W 228).

At this juncture the denunciations uttered by Jeremiah in the name of Yahweh took on a terrible quality:

The word of Yahweh came to Jeremiah from Yahweh, saying ... Behold, I proclaim unto you a liberty, saith Yahweh, to the sword, to the pestilence, and to the famine; and I will make you to be tossed to and fro among all the kingdoms of the earth... [Jer. 34:12-21, *passim*] (W 229).

This prophecy was made in the continued absence of the enemy. But **presently** the returning host emerged into view and resumed operations (W 229).

but soon rebelled.

When Nebuchadnezzar came against them, the Judahites started social reforms, such as **releasing slaves,**

to **influence Yahweh.**

When the Babylonian army temporarily withdrew,

the Hebrews **rejoiced** that their **magic** of reform had delivered them.

It was during this period that Jeremiah told them of the impending doom,

and **presently** Nebuchadnezzar returned.

The end came suddenly.

97:9.26 And so the end of Judah came suddenly.

The city was destroyed,

Ephraim had vanished into the void long ago. And now Judah became an exiled remnant by the waters of Babylon (W 230).

and the people were carried away into Babylon.

#### X: SIGNIFICANCE OF BIBLE HISTORY (Wallis 231)

[Preamble] (Wallis 231)

[contd] Liquidation of Ephraim in 721 B.C., followed by the captivity, or *galuth*, of Judah in 586 B.C., brought to an end the history of ancient Israel. This was the termination of what is properly called "Hebrew history," which had a peculiar logic of its own, as being identified with the struggle between Yahweh and Baal. But that struggle ceased when Judah left Palestine; and it was followed by a new succession of events, the history of the Jews, which took on a different logic, separated sharply from everything that had gone before (W 231).

The Yahweh-Baal struggle ended with the captivity.

Exile shocks Jews into monotheism (Wallis 231)

[contd] The physical shock attending the destruction of Jerusalem and the misery of exile converted the remnant of Israel to monotheism without regard to the actual merits of the struggle between Yahweh and Baal which had convulsed Israel in the land of Canaan (W 231).

And the captivity shocked the remnant of Israel into monotheism.

*Interruption of Josianic reform broadens mishpat*  
(Wallis 232)

Under such inhibitive conditions the truth slowly became clear to Jewish thinkers that social justice would be futile if established only in the one little country of Israel, or Judah, and that in the long run the gentiles at large must move in the direction of social justice if the world were to be made safe for *mishpat* (W 232).

[contd] Accordingly there grew up in captivity a new sense of Israel as being the mystic “Servant of Yahweh,” whose *destiny* was to spread the reign of *mishpat* throughout the earth...:

Behold my Servant, whom I sustain,—my *chosen*, in whom my soul delighteth. I have put my spirit upon him. He shall bring forth *mishpat* to the *goyim* (gentiles)... [Isa. 42:1-4] (W 232-33).

To this broader ethical end, the Jewish wise men and scribes in and after exile created the Hebrew Bible, which is built of source-materials, piled upon each other like geologic strata (W 233).

*Doctrine of immortality takes form* (Wallis 235)

*Historical process explains Biblical religion*  
(Wallis 241)

97:9.27 In Babylon the Jews arrived at the conclusion that they could not exist as a small group in Palestine, having their own peculiar social and economic customs,

and that, if their ideologies were to prevail, they must convert the gentiles.

Thus originated their new concept of *destiny*—the idea that the Jews must become the *chosen servants of Yahweh*.

The Jewish religion of the Old Testament really evolved in Babylon during the captivity.

97:9.28 The *doctrine of immortality* also took form at Babylon.

The Jews had thought that the idea of the future life detracted from the emphasis of their gospel of

[contd] It is natural that the development of religion in Hebrew life should have been centered at first in the struggle for *mishpat*, or **social justice** (W 241).

**social justice.**

Now for the first time theology displaced sociology and economics. Religion was taking shape as a system of human thought and conduct more and more to be separated from politics, sociology, and economics.

97:9.29 And so does the truth about the Jewish people disclose that much which has been regarded as sacred history turns out to be little more than the chronicle of ordinary profane history. Judaism was the soil out of which Christianity grew, but the Jews were not a miraculous people.

## 10. THE HEBREW RELIGION

### I: JUDAISM (**Browne** 223)

7. The spiritual exaltation of Israel—the Messianic Promise—its influence during the Babylonian Exile—Deutero-Isaiah. (Browne 241)

Even though they denounced their fellow Hebrews and heaped scorn on them for imagining they could curry favor with Yahveh, those prophets themselves never ceased to declare that the Hebrews were still the **Chosen** of Yahveh.

Only they insisted that the Hebrews were chosen **not for special indulgence**

but solely **for the task of bringing the knowledge of this Yahveh to all the world.**

97:10.1 Their leaders had taught the Israelites that they were a **chosen** people,

**not for special indulgence** and monopoly of divine favor,

but **for the special service of carrying the truth of the one God over all to every nation.**

They promised that if the people would but accomplish that task, then lo, they would indeed be the first nation on earth!

Their truth would conquer all mankind, and the whole earth would be a Paradise in which their own Messiah, their “Anointed One,” would reign as “Prince of Peace!” . . . (B 242).

8. The rise of the priests—their influence—the new prophets—the Destruction of Jerusalem—the Messianic Dream again. (Browne 246)

In 538 B.C. Cyrus of Persia conquered Babylonia and set the exiles free. The Jews were free to conquer the world—with the word of the Lord.

But the glorious conquest began most ingloriously. When the Jews returned to their own little land,

they took back with them the law-code which their scribes had prepared for them in exile. And, as we have already said, it was in effect a priestly code (B 246).

And they had promised the Jews that, if they would fulfill this destiny, they would become the spiritual leaders of all peoples,

and that the coming Messiah would reign over them and all the world as the Prince of Peace.

97:10.2 When the Jews had been freed by the Persians, they returned to Palestine

only to fall into bondage to

their own priest-ridden code of laws, sacrifices, and rituals.

And as the Hebrew clans rejected the wonderful story of God presented in the farewell oration of Moses for the rituals of sacrifice and penance, so did these remnants of the Hebrew nation reject the magnificent concept of the second Isaiah for the rules, regulations, and rituals of their growing priesthood.



97:10.3 National egotism, false faith in a misconceived promised Messiah, and the increasing bondage and tyranny of the priesthood

From then on, therefore, the voice of the prophets grew fainter and fainter, and the chanting of the priests grew ever more strident (B 246).

forever silenced the voices of the spiritual leaders

(excepting Daniel, Ezekiel, Haggai, and Malachi);

For almost six hundred years after the return from Babylonia, the priests let the religion of Israel degenerate into an ever more ritualized morality (B 247).

and from that day to the time of John the Baptist all Israel experienced an increasing spiritual retrogression.

But the Jews never lost the concept of the Universal Father; even to the twentieth century after Christ they have continued to follow this Deity conception.

Ever and again isolated prophets arose to decry the sacerdotalism and corruption of the priests and people. Some of them were beheaded, like John the Baptist; and some were crucified, like Jesus of Nazareth. But they came nevertheless, an unbroken succession of heroic and godly protestants. It was the old promise of the Messiah that spurred them on (B 247).

97:10.4 From Moses to John the Baptist there extended an unbroken line of faithful teachers

who passed the monotheistic torch of light from one generation to another

5. The work of the prophets. (Browne 233)

They were the “troublers in Israel” who were forever denouncing the kings for their wickedness, the priests for their venality, and the people for their transgression of the ancient covenant with Yahweh (B 235).

while they unceasingly rebuked unscrupulous rulers, denounced commercializing priests, and ever exhorted the people to adhere to the worship of the supreme Yahweh, the Lord God of Israel.

## X: JUDAISM (Wright 131)

## I—Introduction (Wright 131)

[contd from 97:0.1] On the institutional side, the Jews were also brilliantly successful. In the Law and other sacred scriptures, and in the worship of the synagogue and the home, they formed ties that have bound them so firmly to one another and to their God that the **loss of their country** and the persecutions of two thousand years

have not availed to undermine their **religion,**

or to impair its **efficacy in the conservation of the values** dear to them (Wr 131).

Before the time of the great pre-exilic prophets, Israel had attained an anthropomorphic conception of the national God (Yahweh),

that, though cruder and **less artistic** than the Homeric gods, was **clear cut** and **vivid,** and presented more decided **moral** aspects (Wr 131).

97:10.5 As a nation the Jews eventually **lost their political identity,**

but the Hebrew **religion** of sincere belief in the one and universal God continues to live in the hearts of the scattered exiles.

And this religion survives because

it has **effectively functioned to conserve the highest values** of its followers.

The Jewish religion did preserve the ideals of a people, but it failed to foster progress and encourage philosophic creative discovery in the realms of truth. The Jewish religion had many faults—it was deficient in philosophy and **almost devoid of aesthetic qualities**—but it did conserve moral values; therefore it persisted.

The supreme Yahweh,

as compared with other concepts of Deity,

was **clear-cut, vivid,** personal, and **moral.**

When, on the other hand, we turn to Judaism for light upon the definition and systematic organization of values we are disappointed. Though passionate in their love of justice, righteousness, wisdom and truth,

the Jews have contributed little to the intellectual comprehension of these values,

either like the Greeks in philosophy, or like the Romans in law and jurisprudence (Wr 132).

The Jewish religion has never been able to expand beyond national limits, and to attain the cosmopolitanism of the Stoics.

Yet it has furnished the nucleus for two international religions.

To its conception of God, its sacred scriptures, and its synagogue, Christianity and Mohammedanism both owe their origin (Wr 132).

IV—*The Law and the Synagogue* (Wright 141)

[contd] Pure and lofty as was the conception of God attained in the finest passages of the later prophets and the Psalms, this could have had no abiding influence upon the nation as a whole or effected social reforms, much less contributed to the religion of future ages, had it not become embodied in institutions,—the temple, the synagogue and the family.

A religion cannot persist as merely the private experience of detached individuals (Wr 141).

97:10.6 The Jews loved justice, wisdom, truth, and righteousness as have few peoples,

but they contributed least of all peoples to the intellectual comprehension and to the spiritual understanding of these divine qualities.

Though Hebrew theology refused to expand,

it played an important part in the development of two other world religions,

Christianity and Mohammedanism.

97:10.7 The Jewish religion persisted also because of its institutions.

It is difficult for religion to survive as the private practice of isolated individuals.

The pre-exilic prophets did not realize this. They saw the evils in the ritual of Yahweh in their times, and wished to do away with organized religious institutions altogether, a mistake that has often since been made by over hasty reformers (Wr 141).

[contd] In this respect the priests were wiser. Even before the exile they seem to have begun to purify the ritual, purging it of objectionable features, and to codify the law, introducing provisions to guard against the social injustices denounced by the prophets. Among the group of exiles living in Babylon, who needed some means of preserving their religious and racial identity in a foreign land, was the priestly prophet Ezekiel.

Though denouncing social injustice as severely as the earlier prophets, and insisting on personal moral responsibility like Jeremiah,

Ezekiel realized the supreme importance for Israel of the faithful observance of a purified ritual (Wr 141-42).

I: JUDAISM (Browne 223)

6. Amos—Hosea—Isaiah—Micah—Jeremiah—Yahweh becomes God. (Browne 236)

This has ever been the error of the religious leaders:

Seeing the evils of institutionalized religion, they seek to destroy the technique of group functioning.

In place of destroying all ritual, they would do better to reform it.

In this respect Ezekiel was wiser than his contemporaries;

though he joined with them in insisting on personal moral responsibility,

he also set about to establish the faithful observance of a superior and purified ritual.

97:10.8 And thus the successive teachers of Israel accomplished the greatest feat in the evolution of religion ever to be effected on Urantia:

They transformed

a jealous demon who roared and belched fire from the crater of a volcano,

into a transcendent spirit of Love. They took a bloody and remorseless protector of a desert people, and without realizing it, changed him into the merciful Father of all mankind (B 236).

X: JUDAISM (Wright 131)

VI—Conclusions (Wright 146)

A point of supreme excellence in Judaism is its conception of God—for the purpose of religion the finest that the world had known up to the time of its development by the prophets (Wr 147).

the gradual but continuous transformation

of the barbaric concept of the savage demon Yahweh,

the jealous and cruel spirit god of the fulminating Sinai volcano,

to the later exalted and supernal concept of the supreme Yahweh, creator of all things

and the loving and merciful Father of all mankind.

And this Hebraic concept of God was the highest human visualization of the Universal Father up to that time

when it was further enlarged and so exquisitely amplified by the personal teachings and life example of his Son, Michael of Nebadon.

97:10.9 [Presented by a Melchizedek of Nebadon.]

1. We have seen that the Greeks and Romans with the loss of the city state sought in vain to find a God no longer connected with a particular state, but of the world, and who yet would be in personal and intimate relations with the individual worshipper. Judaism succeeded in attaining just this (Wr 140).