

SP TH
28

A STUDY OF THE PSYCHOLOGICAL NATURE
OF THE THEISTIC RELIGIOUS EXPER-
IENCE AS FOUND IN THE OLD
TESTAMENT

By

GILBERT G. SPAUDE

A. B., Taylor University

A Thesis

Submitted in Partial Fulfilment
of the Requirements for
THE DEGREE OF BACHELOR OF SACRED THEOLOGY
in
The Biblical Seminary in New York

New York, N. Y.
April 1935

**BIBLICAL SCHOOL OF
THEOLOGY LIBRARY**
HATFIELD, PA.

17868

CONTENTS

CHAPTER I

INTRODUCTION

A. Statement of the Problem	3
B. Justification of the Problem	4
C. Delimitation of the Problem	6
D. Sources and Method of Treatment	8

PART ONE

A BRIEF SURVEY OF THE PSYCHOLOGY OF RELIGIOUS EXPERIENCE

CHAPTER II

A GENERAL INTRODUCTION TO THE FIELD OF RELIGIOUS EXPERIENCE

A. The Relation of Psychology to Religious Beliefs	
1. Introduction	13
2. The Place of Emotion and Instinct in the Beliefs.....	17
3. The Place of Religious Sentiment and Other Factors	21
B. The General Types of Religious Experience	
1. Introduction	27
2. The Emotional Life and Religious Awakening ...	30
3. The Religious Training and Religious Awakening	35
C. The Description of Religious Experience	40
D. Important Definitions of Religious Experience ...	42
E. Summary	45

Gift of the author

20427

Oct. 28, 1935

CHAPTER III

A GENERAL HISTORY OF THE THEISTIC EXPERIENCE

A. The Genesis of the Idea of God	
1. Introduction	48
2. The Development of Idea Among Primitive Peoples	49
3. The Development of Idea Among Biblical Peoples	53
a. The Idea of God as Found in Babylonia	54
b. The Idea of God as Found in Assyria	57
c. The Idea of God as Found in Egypt	58
d. The Idea of God as Found Among Ancient Hebrews	60
B. The Importance of Idea of God in Judah and Israel	
1. Introduction	64
2. Their Conception of Theistic Guidance	
a. Through the Idea of the Holy Spirit	67
b. Through the Idea of Religious Awakening ...	69
c. Through the Idea of the Personality of Man	70
d. Through the Idea of Sin and Salvation	72
C. The Theistic Interpretation of Religious Experience	73
D. Summary	75

PART TWO

A STUDY OF THE PSYCHOLOGICAL NATURE OF THE THEISTIC RELIGIOUS EXPERIENCE AS FOUND IN THE OLD TESTAMENT

CHAPTER IV

THE RELIGIOUS EXPERIENCE OF THE LEADERS AND KINGS

A. Introduction	80
B. During the Pre-exilic History of the Race	82
1. Moses - the Liberator and Legislator	82
2. David - the Shepherd-boy King	88
3. Josiah - the Great Reformer	93

C. During the Period of the Exile	98
1. Jehoiachin - the King of the First Exile	99
2. Zedekiah - the King at the Fall of Jerusalem	103
D. During the Post-exilic History of the Race	107
1. Zerubbabel - as the Messianic King	108
2. Nehemiah - as the High Commissioner	111
E. Summary	119

CHAPTER V

THE RELIGIOUS EXPERIENCE OF THE PROPHETS

A. Introduction	127
B. During the Pre-exilic History of the Race	131
1. Samuel - the First Great Prophet	132
2. Elijah - the Conqueror of Baal	136
3. Isaiah - the Voice Against Foreign Alliances	143
4. Jeremiah - the Prophet of Jerusalem's Doom ..	148
C. During the Period of the Exile	153
1. Ezekiel - the Hope of the Exile	153
2. Obadiah - the Leader of a New Day	159
D. During the Post-exilic History of the Race	160
1. Haggai - the Rebuilder of the Temple	161
2. Joel - the Voice of the 'Day of Jehovah'	164
E. Summary	167

CHAPTER VI

CONCLUSION

A. General Summary of Part One	174
B. General Summary of Part Two	175
C. A Description of Theistic Religious Experience.	177
D. Practical Conclusions of the Study	178

BIBLIOGRAPHY

A. Primary Sources	181
B. Secondary Sources	
1. Psychology	181
2. Religion and God	182
3. History and Old Testament	184

CHAPTER I

Ah yet--I have had some glimmer, at times,
 in my gloomiest woe,
Of a God behind all--after all--the great
 God for aught that I know:
But the God of Love and of Hell together--
 they cannot be thought,
If there be such a God, may the Great God
 curse him and bring him to nought.

"Despair" - - - Tennyson

INTRODUCTION

- A. Statement of the Problem.
- B. Justification of the Problem.
- C. Delimitation of the Problem.
- D. Sources and Method of Treatment.

A STUDY OF THE PSYCHOLOGICAL NATURE
OF THE THEISTIC RELIGIOUS EXPER-
IENCE AS FOUND IN THE OLD
TESTAMENT

CHAPTER I

INTRODUCTION

A. Statement of the Problem

Many volumes have been written about 'religious experience', 'conversion', and 'personal experience' as found in the New Testament and also in Christian history; but in contrast, very little has been edited about the 'theistic religious experience' as found in the Old Testament. Since the development of the religious life of not only the Hebrew Race, but also the Christian peoples is founded in the religious experiences of the Old Testament leaders, it would be profitable for us to inspect these same experiences as portrayed in the Old Testament and clarify them.

It will also be of interest to us, as we are characterizing and clarifying the individual experiences, to study the nature of the religious experience of these leaders in contrast to the modern definitions of conversion. This can only be done by psychologically examining the Old Testament Scriptures as to just what is included in the content, how it is said, and who said it, so that the method of interpretation may be Biblical.

B. Justification of the Problem

Psychology as a science is still in its infancy even though great contributions have been made to forward its development, build up its defences, and vindicate its presence as one of the most interesting of sciences. Most of the work being done in this field is centered around the study of 'conversion', which is approximately only a quarter of a century old and today incites suspicion wherever propogated. Great scholars like William James, Edwin Starbuck, George Albert Coe, James Leuba, James B. Pratt, and Edward S. Ames have contributed much to this field of study, but usually only to the Christian 'religious experience' and omitting the 'theistic experience'. Then too most of their deductions have been made from extra-Biblical materials, and based primarily on behavioristic objectivism. For this reason, because of their omissions, this study will try to clarify the Biblical presentations of this subject: 'theistic religious experience'.

Since our emphasis is on conversion, not only the Christian, but also the Theistic, we must justify the thought that

"The experiences of some of the prophets, when they received their call to the prophetic ministry, seem to be akin to, if not identical with, the experience of conversion".¹

.

1. Underwood, A., Conversion: Christian and Non-Christian, p. 18

Of course it is possible that disagreements might readily arise concerning the 'calls' of the Old Testament leaders; and whether we are reading more into them than the narratives allow. It will be of interest to note that

"A call is not the same thing as a conversion. The one is a summons to a new work, the other to a new ideal; the one is merely a change of activity, the other a change of heart. Doubtless the two often go together, . . . but they are separable both in thought and experience".¹

A general consideration might be added here that, in the case of these prophets, after they had had a period of intense and baffled interest in some great moral, spiritual and personal problem, an illumination came suddenly, a change was wrought, attitudes and desires and volitions were directed into new channels, and more often the prophets themselves were provided with a message which they considered from the Eternal. This discussion forwards the question of relationships before and after the providential provisions came to these prophets, and their effect on the people whom they directed. These shall be justified in the later pages of this study.

"To-day the defence and vindication of Christian thought and practice finds its most vital questions urged upon it from these three directions - first, the challenge on psychological grounds to the validity of religion's interpretation of its own experience;

.

1. Streeter, Canon, Foundations, p. 97

second, the challenge to the validity and absoluteness of Christianity coming from the comparative and historical study of religions; and third, the threat to Christian ideals of life and conduct from the rise of a neo-Pagan standard of ethics."¹

Our study will portray the foundation of these interesting statements only as far as their bearing on religious experience is concerned. And then in using this picture of religious development and its relationships, an effort will be made to show that the source of religious experience and development is found in the religious life of the Old Testament, through the lives of the leaders.

In the light of the above evidence as presented, the writer feels that he is justified in making a study of the psychological nature of the 'theistic religious experience' as found in the Old Testament.

C. The Delimitation of the Problem

The primary concern then of this study will be a study of the nature of conversion as found presented in the Old Testament; also through discussions and findings in the field of psychology the nature of the 'theistic experience' will be made outstanding through characterization and clarification. The study will be made of those natures that had to do with the directing of thought,

.

1. Edward, K., Religious Experience: Its Nature and Truth, p. 6

activity, and helped solve the problems of their day and age as noted in the Old Testament. We admit at the beginning of the study that:

"In studying the nature of religious experience we shall be studying that part of our experience which is concerned with God and our relationship with Him, in studying the validity of its witness we shall search into the grounds we have for believing that experience to be truly transitive to reality, so that in it we enter into relationship with a source of spiritual life and power beyond ourselves."¹

The concern of this study will be to try to fulfill the above stated requirement as to its research on the different conversion experiences, and yet we feel that most of our work will be done from the objective view of scanning the material and drawing inferences and conclusions. For this reason we will decide on several examples of what is meant by 'religious experience':

"The sense of the presence of God as described by the mystics, which also is not very uncommon amongst other people; the feeling of peace after prayer and sacrament; and the less intense, hardly perceptible, emotional undercurrent which accompanies ordinary religious life."²

Therefore the scope of the study will be to include only a study of the nature of the conversion experience of the leaders in Judaism, judged from the examples of their life, and the effect on the religion of the nation.

.

1. Edward, K, Op. Cit. p.18
2. Ibid. pp. 19-20

D. Sources and Method of Treatment

In this study the sources used will correlate with the different sections and chapters of the paper. In the chapter on the background of conversion included in the first part, general psychology references will be used, references on the psychology of conversion, and on the psychology of religion will be included. References on comparative religions and on the philosophy and psychology of religions will be used generally; also a primary reference to the religions of Judah and Israel. In the second part, the reference will be primarily from the Old Testament Scriptures, either the Authorized or Revised Versions being used, with greater reference to the Revised Version. In this section also general sources will be had from philosophies and psychologies of the religious development of the Hebrews; commentaries, histories, dictionaries, and studies in the lives of the prophets will be used to portray the condition and nature of the personality under discussion.

As to the method of treatment; this paper will be divided into two parts: the first, divided into two chapters, one including the general background of a study of the consciousness of God through the lives of primitive man to the acceptance of the idea of God in Judah, based on the first chapter which will be a review of the general psychology of conversion and its effects . The

second part has two chapters, the first dealing with the personal experiences of the leaders and kings throughout the history of the race beginning before the Exile, then in the period of the Exile and also culminating in the general history of the race after the Exile; the second, will deal with the personal experiences of the prophets¹ and will be divided into corresponding sections as the preceding chapter. The last chapter will be the conclusion evaluating the various contributions of the study, with a contrasting picture of the prophet's effect on the people of that day, and also his effect on the people of to-day. There will also be inserted a general description of the nature of 'theistic religious' experience so that comparisons can be made to other 'religious' experiences.

1. The priests usually associated with the prophets have a different type of religious experience and for that reason will not be included here.

PART ONE

A BRIEF SURVEY OF THE PSYCHOLOGY OF RELIGIOUS EXPERIENCE

I say that man was made to grow, not stop;
That help, he needed once, and needs no more,
Having grown but an inch by, is withdrawn:
For he hath new needs, and new helps to these.
This imports solely, man should mount on each
New height in view; the help whereby he mounts,
The ladder-rung his foot has left, may fall,
Since all things suffer change save God the
truth.

Man apprehends him newly at each stage
Whereat earth's ladder drops, its service done;
And nothing shall prove twice what once was
proved.

- - Browning

CHAPTER II

A GENERAL INTRODUCTION TO THE FIELD OF RELIGIOUS EXPERIENCE

Draw if thou canst thy mystic line
Severing rightly His from thine,
Which is human, which Divine.

- - Emerson

A GENERAL INTRODUCTION TO THE FIELD
OF RELIGIOUS EXPERIENCE

- A. The Relation of Psychology to Religious Beliefs
 - 1. Introduction
 - 2. The Place of Emotion and Instinct in the Belief
 - 3. The Place of Religious Sentiment and Other Factors
- B. The General Types of Religious Experience
 - 1. Introduction
 - 2. The Emotional Life and Religious Awakening
 - 3. The Religious Training and Religious Awakening
- C. The Description of Religious Experience
- D. Important Definitions of Religious Experience
- E. Summary

PART ONE

CHAPTER II

A GENERAL INTRODUCTION TO THE FIELD OF RELIGIOUS EXPERIENCE

A. The Relation of Psychology to Religious Beliefs

1. Introduction.

The methods and means of present-day psychologists have changed greatly since the ancient times when psychology was interested primarily in the study of the human soul. With the change in methods, there came also a change in the point of view held by many, but more especially of subject matter. Today the emphasis is on the study of behavior and the relation which that behavior has to consciousness. The modern study of the human being with its emphasis on the study of body and mind, the soma and the psyche, is in direct reversal of form to the method used in the past which emphasized the importance of the soul. This development can be noticed if we glance at the modern psychological discussions on different subjects. Empirical psychology, of introspection, of objective experiment and of measurement, has taken preference over the rational psychology, of interest in the soul, as related to philosophy and theology. And related to religion, the empirical seems to be the more applicable, since it con-

finer itself to the study of religious habits, thoughts, feelings, emotions, and attitudes; and is not at all concerned with the life and problems of the soul.

As related to theology which "is concerned with the soul and spirit of man, while the psychology of religion is concerned with his mental and physical behavior when he says he is experiencing religion, "¹psychology is a field quite distinct from it as far as it has to do with religion. For the psychologist of religion is interested

"...how certain ideas of God arose and what effects they have upon human behavior for example, and he might interpret these in terms of the psychology of thinking, perceiving, feeling, instinct and emotion, but he would not be in the slightest degree guilty of trespassing upon the domain of the theologians."²

The theologian today as in history places his emphasis on the philosophy of the soul of man, while the psychologist is interested only in that behavior which man calls religious.

"It is not for the psychologist to deny the theologian's assertions. The psychologist is not trained in theology. He is an empirical scientist and must work within the field of empirical psychology; he must leave to the philosopher the task of bringing together the data of psychology and theology."³

Coe gives several reasons why the present movement for a psychology of religion has been started:

"First^{place}, psychology itself has just become an independent science, with many men devoting themselves exclu-

.

1. Conklin, E., Psychology of Religious Adjustment, p. 6
2. Ibid, p. 7
3. Ibid, p. 9

sively to it.. Second, ^{place} recent anthropological research, conducted with unprecedented thoroughness, has uncovered a vast quantity of material that bears upon the evolution of religion. Thirdly, there has occurred, chiefly in these years, a general assimilation of the historical-evolutionary principle as applied to the higher elements of culture of the historical study of the Bible, commonly called higher criticism. Fourthly, . . . an ancient obstacle to the scientific study of religion, the assumption of dogmatic authority, is in process of rapid dissolution in Protestant circles."¹

With this development then, the modern psychologist is interested in the theological side of influence only so far as he can examine the behavior of those in the condition called religious experience, or that of religious behavior.

"The term religious behavior well describes that inclusive range of human experience in which are feelings and emotions aroused by worshipful situations, by habits of prayer, by ceremonies elaborate or simple; in which are thoughts of the deity and of proprieties of conduct motivated by religious feelings; . . . and in which are the activities resulting in religious architecture, statuary, painting and music."²

The psychologist studies that behavior as aroused, the stimulation needed, and also the experiences of that being when it is aroused. Consciousness of course is not excluded from the study of the behavior, for in the inclusive sense psychology studies behavior and also the act of behaving.

Moving then from the general development of the psychology of religion, to the importance of it relative to the field of conversion in which it makes its greatest

.

1. Coe, G. A., The Psychology of Religion, pp. 5-6
2. Conklin, E. S., Op. Cit., pp. 11-12

contribution, it

"is something more than an incident of philosophy, theology, and the history of religion. It implies, in particular, critical systematic methods for ascertaining data, for placing them within the general perspective of mental life".¹

Therefore in regards to the psychology of religious experience, it is noticed that there are certain elements that make up this experience that need to be viewed; and these seemingly divided elements which are included in the religious experience have a definite contribution to make to the wider phase of experience. It is then the work of the psychologist of religion to understand these separate elements as they function in the individual. Concerning these reactions at any religious exercise, a sacrifice, dance, or solitary religious contemplation, we must ask, not merely what sort of God or theory of the universe is involved, nor merely what sensations go to make up the experience, but mostly what is the person after if he finally succeeds in reaching what he is groping after, and what is the total good and how is it related to other goods in the total life of the person.² The work of the psychologist is to find out what is there, why the reactions, the causes and the effects and its final reaction in total, or in the whole personality.

.

1. Coe, G., Op. Cit., p. 5
2. Ibid., p. 11

2. The Place of Emotion and Instinct in the Belief.

The first consideration to be offered is that "man's emotional and instinctive nature is found to be the deepest thing in him, and the prime factor in the origination of all his activities and interests".¹ This fact is formed from the theory of evolution that the senses were the governors of action, before the intellect came into activity. And in our own lives, we notice that

"...whole tracts of our life are lived and whole blocks of opinion firmly held without conscious reference to reason at all, and the fact does not make the behaviour necessarily bad nor the opinions essentially false."²

It is because of the force of emotion and instinct, that we are saved from depending too often upon the slower reason.

If instinct and emotion play so great a part in leading our consciousness and behavior in general, it is a logical conclusion that they are of fundamental importance in the study of the human spirit and its relation to religious experience. It is to be found then,

"...that the instinctive-emotional elements are not less but even more in evidence in our study of religious experience than they are in our survey of the general consciousness."³

On the other hand, instinct and emotion are not

.

1. Edward, K., Religious Experience: Its Nature and Truth,
p. 27

2. Ibid., p. 31

3. Ibid., p. 34

in the human being what they are in the animals. Through the force culminating in the change through religious experience man has been able to progress and develop. For

"The emotions have been immeasurably refined in the course of man's expanding and developing experience, and the instincts have suffered a change which makes their discovery and analysis in the consciousness of the more advanced religions a difficult and thorny task".¹

Before entering upon the discussion of the parts that instinct and emotion play in the religious experience, it would be profitable to define just what is meant by each. McDougall defines

". . . an instinct as an inherited or innate psycho-physical disposition which determines its possessor to perceive, and to pay attention to, objects of a certain class, to experience an emotional excitement of a particular quality upon perceiving such an object, and to act in regard to it in a particular manner, or, at least, to experience an impulse to such action".²

"The instincts and primary emotions are found to be so closely connected that they are enumerated together. An emotion is, in fact, the affective aspect of the working of an instinct."³

Now entering upon the field of emotions in the religious experience, it is noticable that the

". . . presence of emotion in the experience does not in itself constitute the differentiating characteristic of religion".⁴

.

1. Edward, K., Op. Cit., p. 34
2. McDougall, W., Social Psychology, p. 30
3. Edward, K., Op. Cit., p. 37
4. Ibid., p. 43

"Another difficulty arises from the observation that the emotional quality of religious experience differs from time to time in any one person, and from religion to religion, if not also from sect to sect. Fear is a prominent quality with some, awe with others, while love and loyalty and submission and reverence are terms which yet others would use to describe the experience. . . . The religious experience cannot then be listed as one of the emotions. . . . The religious experience is thus emotional, but there seems to be no peculiarly religious emotion."¹

After noticing that religion is not an emotion we can examine the force of instinctive reactions. Recalling the previous definition of instinct, that it must be not only universal in its constituents but also applicable to the human experience, we will examine its usage. We recognize that the instincts of man as well as those of animals, primary elements, are shared alike by all creation. That similarity is important, but if we were to try and find an instinct different and call it a religious instinct, we could not sever them. In other words, religion as an instinct would not meet the criteria of instinctive behavior: (1) of appearance prior to any possibility of learning, (2) of universality, (3) of persistence of form, (4) of like manner to that of higher animals, and (5) of the inclusiveness of the nature of it which usually has the possibility of entirely engulfing it. There are different types of instinctive behavior which might for a time overcome the natural awareness, but each cannot be an

.

1. Conklin, E., Op. Cit., pp. 33-34

instinct.¹ For that reason we cannot accept it as an instinct, neither do the psychologists accept it as such, although some give great prominence to it in developing their own theories of interpretation.

Added to this last review, we can enlarge on the character of the instinct by noting that religion does in a way conform to the dynamic or drive concept of instinct. But as was noticed this drive concept is only a controlling factor in support of the instinct. Therefore religious belief cannot be limited to a single drive concept, but must be a coordinate part of the whole; and religion cannot be reduced to an instinct even though instincts are thought of in terms of drives. Religion does partake of the nature of a drive, but it does so because all three of the well known drives: the drive for power and wholeness, the drive for sex knowledge and sex-satisfaction, and the drive for the continuation of comfortable living, have apparently been the motivation of many features of it.²

To summarize, religion is both emotional and instinctive, the first in its affect, and the latter related to the drives, but is neither an emotion nor an instinct.

.

1. Conklin, E. Op. Cit., pp. 15-17

2. Ibid., p. 20

3. The Place of Religious Sentiment and Other Factors.

After recognizing the importance of the emotion and instinct and their place and influence, this discussion of sentiments would closely follow. A sentiment may most simply be defined, if its nature is to be understood,

"...as an organized system of emotional dispositions centered about the idea of some object . . . it is not a fact or datum of consciousness like an emotion or an idea...It may be described as a mental disposition to experience certain emotions when the object of the sentiment is in certain situations. The object or the idea of the object must be present to the mind before the characteristic emotions of the sentiment are called forth".¹

McDougall suggests three typical kinds of sentiments which possess most of the characteristics mentioned above, love, hate, and respect. They are not in themselves emotions, but only tendencies to experience emotional reactions in regard to the objects of their love, hate or respect. The object is then the important sentiment in so far as the emotion is concerned, and including the force of the emotional content the sentiment in itself is the controlling factor in the religious experience. McDougall continues as to its importance:

"In the absence of sentiments our emotional life would be a mere chaos, without order, consistency, or continuity of any kind; and all our social relations and conduct, being based on the emotions and their impulses, would be correspondingly chaotic, unpredictable, and unstable . . . Again our judgments of value and of merit are rooted in our sentiments; and our moral principles

.

1. Edward, K., Op. Cit., p. 99

have the same source, for they are formed by our judgments of moral value."¹

Relating these remarks then to religious experience, it is noticed that there is a definite recognized place of sentiment in it, and also that it has a definite bearing upon not only the conversion experience in religion, but upon the development of religious education in the individual. For "on its mental side, religion is clearly a sentiment, it is a system of emotional dispositions organizing in its system a variety of different emotions".² Sentiment is used in that sense, as meaning the "system of emotional dispositions organized around the objects of religion".²

The first thing that we notice from the study of the sentiment in religious belief is that in the sentiment there is a centering of the emotions about an idea or a group of ideas, which plays an important part in the formation of higher religious beliefs. And through this experience of centering the emotions upon one idea, the sentiment becomes the focal point, the interesting and important factor which connotes meaning and stabilizes feeling in the conception of God. In other words the idea 'becomes alive' because the emotions are centered in a union with the spirit.

.

1. McDougall, W., Social Psychology, pp. 159-160
2. Thoules, R. H., Introduction to the Psychology of Religion, p. 100

Then religion in itself is not an emotion that passes away when it ceases to be felt, but it is a sentiment which endures as a disposition when it is not actually in consciousness. There are certain emotions that come and go with the change of feeling and are not permanent experiences of the religious belief of man. These are:

"awe and reverence, which we found to be highly characteristic of religion, as well as those of love and gratitude, and many others . . . including in the higher religions some highly specialized and complex emotions corresponding to various aspects of the highly articulated conception of the divine, such as sorrow for sin, peace in forgiveness, joy in salvation, and the like, are centred around the main religious object, God, and around the world of religious objects associated with Him."¹

Because of the fluctuation of these emotions, and the very little effect they have in maintaining a strong balance to the religious beliefs, it is easy to make a contrast to the sentiment in which the value of religion is stabilized and is one of the great creative forces in the development of man's higher life.

Not to relate the power of this religious sentiment in not only moulding character but in developing the religious life, it is conclusive to note two principles operating in that force. The first is:

"In the growth of character the sentiments tend with increasing success to control the emotions and impulses; in the decline of character the emotions and impulses tend with increasing power to achieve their freedom . .

.

1. Edwards, K., Op. Cit., p. 108

. the second . . . Every sentiment tends to include in its system all the emotions, thoughts, volitional processes, and qualities of character which are of advantage to it for the attainment of its ends, and to reject all such constituents as are either superfluous or antagonistic".¹

These principles we find operating in the high ethical quality of the Christian experience, and the high conception of God, and the important place which Christ fills as the central and integral ideal; which makes for a high type of moral idealism and centers in the Christian sentiment demanding a high morality, strong religious beliefs, and a will to make it personal. It is because of this tremendous dynamical relation of the religious sentiment to the character

"...that religion is so successful a force in 'sublimating' the natural instincts and impulses, which might otherwise be directed to unethical and unsocial ends, to the higher use and activities of the spirit".²

Therefore through this sentiment, the attitude of God, the idea of religion, the belief in 'the ideal' are found within the entire life, conduct and character of the religious man, due to religious experience. This of course does not mean that the objects of experience must be ever before us, for many times they are only a belief.

Applying this to conversion, if it be natural and real and not an artificial reaction, it represents a deep and fundamental spiritual change, and establishes the religious ideal as the supreme motive in life. For,

.

- The
1. Shands, A.F., Foundations of Character, pp. 62 and 106
2. Edwards, K., Op. Cit., p. 118

"When some religious impression is made upon the mind, some religious idea is implanted, by whatsoever means, and the appropriate emotions are aroused, a sentiment begins to form about the central religious idea or ideas and its tendency towards dominance, towards exclusion of every contradictory thought, habit, and impulse, is very soon discovered".¹

Then the faith of the Christian helps the personality to comprehend and accept the character of the new experience, and through it he fearlessly and confidently invites the world to judge that faith by its outcome. The sentiment affords a link between this same faith and the character which it produces for

"The nature of the sentiment in turn determines the nature of the character which results from its operations. There is no break in the chain which binds together the object of religious faith and the quality of the character which is one of its most characteristic expressions".²

The other factors usually enter in through the growing possibility of personal religion which modifies the earlier forms and introduces new conceptions of God, human relationships, and the manner in which these conceptions are developed. With this modification came the difference between the parts played in religion and the various emotions that are involved in it. "Reverence, which we have found to be a highly-characteristic religious emotion, becomes more prominent as the mere wonder and awe produced

.

1. Edward, K., Op. Cit., p. 122

2. Ibid., p. 125

by the abnormal, fall into their subordinate places."¹ It is because of this conception of the Ideal that demands the emotions to be systematized into what might be called the religious sentiment, in which the feelings are not rivals but as aids to the intellect. It seems that the very emotions and instincts which play an important part in religion, have been through the power of religion made noble and human.

In the beginning this reverential attitude was mostly based on fear, then with the increase in wonder the dread and fear began to wane, and reverence to that Being whom they felt loved them replaced those. Then the right relationships to God has changed man until that which was actually fear gave place to love, trust and confidence. With this course of man's highest attitude toward the Ideal which developed slowly changing during every age, we arrive at its epitome called worship. "It is the attitude of the suppliant, the posture of prayer, the bended knee, the folded hands, the upward look."² With this attitude of submission and yet of reception the worshipper has risen not only above himself, but also closer to God.

"Through worship man has grown, his life has expanded, his vision has pierced the veil, his spirit has learned to know the wonders of the unseen . . . Not to bow before that which is worthy of reverence, to feel no compulsion

.

1. Edward, K., Op. Cit., p. 128
2. Ibid., p. 134

to prostrate ourselves before the mystery and majesty of holiness, to fail to feel our souls commanded by divine goodness, is to be cut off from the source of life's abiding good."¹

That which is one of the greatest of religious essentials, and that which is rooted deep in the fundamental attitude of religion is the honorable forgetfulness of man's smallness in comparison to large standards, and is called humility. It comes only through the act of seeing the greatness and goodness of God compared to the temporal and material interests of man. "To know God is to fall before Him. And to fall before Him is to be lifted above ourselves."²

To conclude, the religious sentiment, that which is the objective of interest, the base of the trained religious emotions, the concept which makes the will and nature of man conform to higher standards, is the deciding force with the aid of awe, reverence, and worship, to make man God-conscious and bring him closer to God.

B. The General Types of Religious Experience.

1. Introduction.

In general terms religious experience includes the process by which the individual makes a definite reaction to, assumes a definite attitude toward, or enters into a personal relationship with his God. It would be easier

.

1. Edward, K., Op. Cit., p. 135

2. Ibid., p. 135

to discuss these experiences if it were possible to group them into fixed categories, but that is impossible for no two experiences are the same; there are as many experiences as there are individuals. But general divisions will be made, even though they overlap and merge into each other, in order to sum-up the general characteristics which are influential in the different experiences. Because of individual differences, there are many different kinds of conversions or experiences.

"It has been pointed out, especially by Starbuck and Coe and James, that there are many people who develop through childhood and adolescence into the same altruistic socialized life with the same sort of religious belief, but without ever having passed through a period which can be recalled as one of conversion."¹

Coe in his later writings emphasized this same idea of religious development, as an ideal mode, which will prevail when religious and moral education are perfected.²

"But in ^{the} earlier book he suggested that the differences between those who easily achieved the conversion experience and those who did not were due to a difference in temperament. Knowledge of temperament types was even more limited then than it is today and the number of cases Coe used was so small as to be inconclusive, still it did seem to indicate that what we should call today the more inhibited personality, or perhaps the more introverted, was ~~more~~ less likely to experience religious conversion."³

DeSanctis made the same distinction calling them the 'fulminating or lighting' type and the 'progressive' type, with

.

1. Conklin, E., Op. Cit., p. 107

2. Coe, G.A., Education in Religion and Morals, p. 209 ff.

3. Conklin, E., Op. Cit., p. 108

the differences being only a matter of the process involved between them, and that the fundamental changes psychologically were the same in each.¹ Much of this confusion of thought might be due to the inclusive sense of the word conversion, which is used differently by most, and many meanings are given for it.² As to a definition for it, universally accepted:

"The English word 'conversion' signifies a turning about, a definite change of front, a passing from one state of being to an altogether different state as a definite and specific act When used in the realm of religious phenomena it would seem more accurate to apply it to the emotional experiences of the more radical sort in which a sudden change from irreligion or nonreligion to religion is involved".³

From this we notice that conversion experiences fall into many different types. Starbuck usually cites only two: conversion and non-conversion.⁴ James⁵ confines himself to the more radical-change type because they were more interesting. This radical change or emotional upheaval is genuine in some and has been experienced by many people, but even though it is considered valuable by many,

"the experience cannot be regarded as exclusively Christian, or even as exclusively religious, in its nature, for numerous instances are on record of conversions among non-Christian peoples, conversions in which there was no religious content whatever, even of 'counter-conversions', or sudden turnings from religion to ir-

.

1. DeSanctis, S., Religious Conversion, Chapter III
2. Coe, G. A., Op. Cit., P. 152
3. Clark, E., The Psychology of Religious Awakening, p. 36
4. Starbuck, E., The Psychology of Religion, p. 21
5. James, W., Varieties of Religious Experiences, pp. 207-8

religion".¹

To summarize, the distinct types recognized by most scholars are: 1. A period of 'storm and stress', or sense of sin, or feeling of inward disharmony, known to theology as 'conviction of sin' and designated by James as 'soul sickness'.² 2. An emotional crisis which marks a turning point. 3. A succeeding relaxation attended by a sense of rest, peace, inner harmony, acceptance with God, and not infrequently by motor and sensory reflexes of various sorts.³ Ames approximates these same divisions, mentioning "first, a sense of perplexity and uneasiness; second, a climax and turning point; third, a relaxation marked by rest and joy".⁴ Coe finds the following distinctions as to the experience:

"(1) The subject's very self seems to be profoundly changed. (2) This change seems not to be wrought by the subject, but upon him..(3) The sphere of the change is the attitudes that constitute one's character or mode of life..(4) The change includes a sense of attaining to a higher life, or to emancipation or enlargement of the self".⁵

2. The Emotional Life and Religious Awakening.

Consequently now, after noting that conversion has to do with an emotional disturbance, and its effect,

.

1. Clark, E., Op. Cit., pp. 37-38
2. James, W., Op. Cit., Chapters VI and VII
3. Clark, E., Op. Cit., p. 38
4. Ames, E., Psychology of Religious Experience, p. 258
5. Coe, G. A., Psychology of Religion, p. 153

it would be helpful in passing to inject here the relation between these seemingly active emotions and their effect on a person's religious experience. Before continuing then, it would be best to add that since emotional reactions are different in different individuals, and even the emotion itself being so complex, and observations being influenced by the emotional life of the observer, no conclusion can be mathematically accurate, but only to show the facts as they are found, and the general tendencies of control.

Woodworth defines emotion as being "a moved or stirred-up state of the mind or a conscious stirred-up state of the organism".¹ Since psychology is more interested in the emotional life itself, it will emphasize the subjective, the problems arising through the consciousness of the individual himself, rather than the objective. But,

"The study of religious emotions is a difficult procedure. At the time of awakening the general ferment of adolescence is usually under way; every element of life is involved and the selection of those factors possessing religious significance is an almost impossible task. As a matter of fact all the factors possess such significance; this fact may not, however, be apparent to the subject himself, whose descriptions are therefore likely to omit very valuable elements".² .After all, people are people and individual differences are legion."³

There are three distinct stages of emotional awakening, usually considered the cataclysmic type:

.

1. Woodworth, R., Psychology, pp. 118-119
2. Clark, I., Op. Cit., p. 120
3. Ibid., p. 121

"There is, first, the preliminary conviction period marked by a sense of guilt, unworthiness, estrangement from God, failure to measure up to an ideal, or general depression which not infrequently entails intense mental anguish and sometimes leads to suicide. In the second stage a crisis is reached and a definite change of attitude effected, sometimes as a result of voluntary effort or positive striving and in other cases by a 'letting go' or a relaxation into a state of passivity, called, in the picturesque language of the earlier revival period, 'casting the burden on the Lord' or 'rolling the sins away'. This is followed by the third stage, in which a reaction or relaxation comes; the subject feels his soul flooded with joy, peace and happiness take the place of depression, and sometimes the individual shouts aloud, leaps, clasps nearby persons, sees visions, or goes into a swoon or trance".¹

Coe has made a great contribution through his various studies in the relation between certain temperaments and types of religious experience.

"He found that striking transformations are frequent among persons in whom sensibility is predominant, but rare among persons of predominant will and intellect. Persons of sanguine (prompt-weak) and melancholic (slow-intense) temperaments are much more likely to experience conversions than those of choleric (prompt-intense) or phlegmatic (slow-weak) temperaments".²

He concludes: "Where expectation (of conversion) is satisfied, there sensibility is distinctly predominant; but where expectation is disappointed, there intellect is just as distinctly predominant".³

The type of religious experience then according to Coe's position is more a matter of temperament

.

1. Clark, E., Op. Cit., p. 122

2. Ibid., p. 123

3. Coe, G. A., The Spiritual Life, p. 120

than emotional cataclysmic states; it seems obnoxious to expect an elimination, complete or entire, of the radical type as to demand this radical type of every person who is seeking to enter the Christian life of service.

Pathologically the sin complex in many seekers is easily noticed under observation, due to exaggeration.

"In many cases of mental disorder the exaggerated influence of this instinct seems to determine the leading symptoms. The patient shrinks from the observation of his fellows, thinks himself a most wretched, useless, sinful creature, and, in many cases, he develops delusions of having performed various unworthy or even criminal actions; many such patients declare they are guilty of the unpardonable sin, although they attach no definite meaning to the phrase--that is to say, the patient's intellect endeavors to justify the persistent emotional state, which has no cause in his relations to his fellow-men."¹

A physician, Dr. Schou, points out that "hysterical persons are especially inclined to sudden and unexpected conversions and abrupt religious awakenings".² Then he adds,

"The Church has generally favored the psychopathic and underestimated what was ordinary and straight-forward. The Church should always bear in mind that certain persons, by virtue of their whole psychic construction are altogether debarred from certain forms of religious experience. It is therefore altogether unfair to demand the same religious experience in all, for the psychic disposition differs greatly in different persons, and their religious experiences must therefore differ accordingly".³

Turning from the higher types of extreme religious emotionalism to the more representative types of ex-

.

1. McDougall, W., Social Psychology, p. 68
2. Clark, E., Op. Cit., p. 126
3. Ibid., p. 127

perience, we notice Starbuck's findings, which included the most elaborate and definite analysis of the range of religious emotions ever made. Judging the motives leading up to the change, or conversion, he found:

"social pressure or urging to be the most prominent, being present in 19% of the cases; the other motives in order of their prominence were as follows: following out a moral ideal, 17%; remorse, conviction for sin, etc. 16%; fear of death or hell, 14%; example, imitation, 14%; response to teaching 10%; other self-regarding motives 6%; altruistic motives, 5%".¹

Although Starbuck's treatment is valuable, it does not seem scientific to draw definite conclusions from his material which was based on personal testimony, for there were too many fine distinctions and the people giving the testimony were mostly untrained.

If we were to judge all the data as Clark portrays it, we would conclude that his records show the classification of emotional control before awakening into several categories, which are as follows:

" . . . 1. The sense of sin class, including all those who felt themselves guilty and underwent the conventional conviction experience . . . 2. The depression class, including the cases undergoing an uneasiness, depression, or nameless suffering in which no element of guilt enters. 3. The moral individual class, including those who without having a definite conviction for sin, felt they were not as good as they should be or that they had in some measure failed to measure up to a moral ideal. 4. The personal responsibility class, including the individual who felt an obligation which rendered the religious acceptance necessary or desirable . . . 5. The weeping class, including the cases of weeping . . .

.

1. Clark, E., Op. Cit., p. 127

6. The sense of fear class, including the fear of death, hell, God, or simply a nameless dread. 7. The final class for a group of cases in which the adolescent ferment produced a nameless emotion of a general character which possessed religious significance to the person experiencing it".¹

To conclude, by making a comparison between the records of the above mentioned and Starbuck's data, we notice in respect to other emotions prevalent in religious experience, that in almost every case high emotionalism is declining. Out of the 1566 cases studied 72 percent of the whole number, experienced no emotional disturbance sufficiently striking to possess significance in the process of religious awakening.² With the change in the theological emphasis on the conviction of sin, the disappearance of the emotional type is noticed almost to the point not only of declining, but also of eliminating the emotional experiences. "It seems safe, however to draw here the same conclusion that has so clearly appeared elsewhere, namely, that the tendency is toward a reduction of emotional experiences, both in the actual number and in the intensity of those still occurring."³

3. Religious Training and Religious Awakening.

After noticing that not all the religious experiences are due to great emotional upheavals, but some

.

1. Clark, E., Op. Cit., pp. 133-137
2. Ibid., pp. 137-138
3. Ibid., p. 145

other factor, we add that this factor is none other than that which influences early life, meaning religious training. Most of the religious training that influenced the life of man and indirectly society was started in the home through the instrumentality of the catechism. But "religious education has however passed from the stage of simple instruction in facts to the position that religion itself may be developed from the capacities of original nature by an educational process".¹ The definition then of the aim of religious education would be,

"To secure a continuous reconstruction of experiences with an increasing sense of spiritual values, a growing consciousness of God and Christ in the life and an expanding disposition and ability to recognize and discharge one's obligations to God and his fellows".²

Because of the effect of religious education on the personality, it becomes important here to notice just what is the relationship of religious education on original nature. In this present day the traditional theological dogma of depravity has been somewhat modified. But

"This does not mean that either theology or religious education has necessarily discarded the doctrine of original sin, for the very fact that all agree that it is necessary to DO SOMETHING to insure the religious character of the individual is evidence that workers in this field recognize the general principle of inherent sin as a psychological and social fact; it implies a recognition of the fact that the individual, if left to his own inclinations, would be more likely to go

.

1. Clark, E., The Psychology of Religious Awakening, p. 90
2. Stout, J. E., Organization and Administration of Religious Education, pp. 66-69

wrong than to undergo an ideal moral and spiritual development".¹

The modern theory of religious education, rather than denying the dogma of total depravity, only holds that original nature contains a moral and religious capacity. It also affirms that the theological idea has a true basis in so far as original sin has its foundation in psychological phenomena. Coe, whose main contributions have been made in the field of religious education, adds:

"Education in religion must start out with the assumption that the child has a positive religious nature. This does not imply any of the following notions: a) That the child is 'all right' as he is. Even a mature Christian is not 'all right'...b) That the child can grow up properly by a merely 'natural' process without divine help. Even a mature Christian needs daily help. c) That the life principle in the child can take care of itself without our help...d) That the child has any definitely conscious religious experience or sense of God".²

It is natural for religious education to build on the findings of modern psychology; if it finds no natural depravity nor religious instinct, it begins to build on the native equipment, reflexes, capacities, and drives, which possess no inherent moral quality, but can be stimulated in any direction and capable of development. It is in this deduction that we can place the possibility of acceptance of the capacity for religion. Again quoting Coe,

"the possession of a positive religious nature implies

.

1. Clark, E., Psychology of Religious Awakening, p. 92
2. Coe., G. A., Op. Cit., p. 61

three things: a) That the child has more than a passive capacity for spiritual things. Just as animals go forth in search of food, so a positive spiritual nature goes forth spontaneously in search for God. b) That nothing short of union with God can really bring a human being to himself...c) That the successive phases in the growth of the child personality may be, and normally are, so many phases of a growing consciousness of the divine meaning of life. Both the idea of God and the religious regulation of life can develop from crude beginnings, just as the song of a lark comes out of a songless egg."¹

Therefore concluding the problem of the effect of religious education on original nature, we add that religious education wants to aid in the operation of "the divine grace in the religious life and forbids the assumption that man can work out his salvation alone and unaided",² considering it be quite true

"...that the sinful or self-centered life - called by theology 'natural', and rightly so, since it finds its basis in original nature - is the path of least resistance; while the higher morality in large measure a social product, requires a constant struggle".³

Then a working definition of religious education would include the facts as found in this attitude of a

"...child, endowed through his original nature as he is with capacities both for evil and good, and seeks to stimulate the good and suppress the bad, using for this purpose religious instruction, nurture, and guidance. . . . and it believes so thoroughly in the supernatural factor of the working of the 'grace of God' . . . that it does not like to see the bond broken between the Father and the little child. . . It seeks to train the child and stimulate and guide his spiritual development that this divine grace shall have constant access to the heart and life, a sustaining, organizing, upbuilding

.

1. Coe, G. A., Op. Cit., p. 62
2. Clark, E., Op. Cit., p. 95
3. Ibid., pp. 94-95

power acting continuously upon the soul, rather than expecting it to reclaim a sin-sick soul which has lost its way".¹

Turning now to the actual relationship existing between those who have been in contact with religious education and those who have the 'religious experience', the "evidence is strong that religious persons come almost exclusively from homes wherein the religious attitude is prevalent".² But "in most cases the training is of a haphazard nature, the main value of which is that some religious ideas are kept in the environment and certain religious observances and moral habits cultivated".³ Because of the lack of home training, which would be a good field for religious education, the persons are prevented from having a gradual development of religious consciousness but have instead the more radical type of awakening.

"Here then is conclusive evidence of the influence of religious education on types of religious awakening. Just as the stern theology tends to induce the radical emotional cataclysm and prevent gradual development, so modern religious education tends in the exactly opposite direction of preventing the cataclysm and encouraging gradual growth. The proof is strongly in support of the thesis previously advanced, namely, that the tendency is definitely in the direction of a smoothing of religious experience and the elimination of a severe crises."⁴

.

1. Betts, G. H., The New Program of Religious Education, pp. 39, 40
2. Clark, E., Op. Cit., pp. 96-97
3. Ibid., pp. 99-100
4. Ibid., p. 103

C. The Description of Religious Experience

Up to this point we have been discussing religious experience as to its effect, now we are able to define its character or give a description of it. Since we have begun with the individual, we must naturally deal with his relation to the time element and also to the world as a realm of complex values. At the beginning then we might inject the thought that "religion is what the individual does with his solitariness, since this point of the origin of rational religion in solitariness is fundamental".¹

This same thought of the individual's religion is

"founded on the concurrence of three allied concepts in one moment of self-consciousness, concepts whose separate relationships to fact and whose mutual relations to each other are only to be settled jointly by some direct intuition into the ultimate character of the universe. These ^{concepts} are: 1. That of the value of an individual for itself. 2. That of the value of the diverse individuals of the world for each other. 3. That of the value of the objective world which is a community derivative from the interrelations of its component individuals, and also necessary for the existence of these individuals".²

Beginning with self-valuation, religious consciousness broadens into the concept of the world as a realm of adjusted values, mutually intensifying or mutually destructive.

"The intuition into the actual world gives a particular definite content to the bare notion of a principle determining the grading of values. It also exhibits emotions, purposes, and physical conditions, as subservient

.

1. Whitehead, A. N., Religion in the Making, p. 58

2. Ibid., p. 59

factors in the emergence of value."¹

The spirit in his solitariness asks just what is the value in the attainment of life? It cannot find this new value until it is merged as an individual claim into that of the universe. The spirit in surrendering to this worldly and universal claim appropriates it for itself.

"So far as it is dominated by religious experience, life is conditioned by this formative principle, equally individual and general, equally actual and beyond completed act, equally compelling recognition and permissive of disregard."²

This condition is caused not by the thought of personal living, but an articulation of being intuitively given to the ideal which in itself decides for the failing or succeeding of immediate occasions. Because of the rightness of this giving and the attainment of completeness with the whole, there is a revelation of character and a harmony with the world that makes for an actual conformity in character with the ideal character. As long as this conformity cannot complete itself, there is still evil in the world. If we cannot complete this conformation by reason, it would follow that it is necessary to call on the emotions. In this way we are brought nearer to the life of the Ideal.

"So far as there is conscious determination of actions, the attainment of this conformity is an ultimate prem-

.

1. Whitehead, A. N., Op. Cit., pp. 59-60
2. Ibid., p. 60

ise by reference to which our choice of immediate ends is criticised and swayed. The rational satisfaction or dissatisfaction in respect to any particular happening depends upon an intuition which is capable of being universalized. This universalization of what is discerned in a particular instance is the appeal to a general character inherent in the nature of things."¹

Therefore through the giving up of oneself and the finding and relating of the same self to the greater conception of the universe, the personal failings and successes are not measured in selfishness, but in the relative value as the world sees and needs it. Naturally most of these conceptions are formed through the intuition as it gives and also receives from the Ideal; sometimes too, if it cannot permeate through the reason, the emotions are relied upon. "These many things, which are thus known, constitute the ultimate religious evidence, beyond which there is no appeal."²

D. Important Definitions of Religious Experience

To conclude this chapter, it would be best to include some definitions of the subject which we have been discussing. Since we cannot have space for all the modern interpreters of the religious experience, we shall use only those which relate in some way to the discussion, or are a forceful contribution for the later study. There are many definitions, but we consider these all-inclusive.

.

1. Whitehead, A. N., Op. Cit., p. 67
2. Ibid., p. 67

1. Starbuck, Edwin:

"Conversion is characterized by more or less sudden changes of character from evil to goodness, from sinfulness to righteousness, and from indifference to spiritual insight and activity. The term conversion is used in a very general way to stand for the whole series of manifestations just preceding, accompanying and immediately following the apparently sudden changes of character involved."¹

He also added:

"There are two essential aspects of conversion, that in which there is self-surrender and forgiveness, accompanied by a sense of harmony with God; and that in which the new life bursts forth spontaneously as the natural recoil from the sense of sin, or as a result of a previous act of the will in striving toward righteousness."²

2. Coe, George Albert:

"Self-realization within a social medium . . . when this religious self-realization is intense, and is attained with some abruptness, the change is called conversion . . . with the following changes . . . 1, the subject's very self seems to be profoundly changed, 2, this change seems not to be wrought by the subject but upon him, 3, the sphere of the change is the attitudes that constitute one's character or mode of life, 4, the change includes a sense of attaining to a higher life, or to emancipation or enlargement of the self."³

3. James, William:

"To be converted, to be regenerated, to receive grace, to experience religion, to gain an assurance, are so many phrases which denote the process, gradual or sudden, by which a self hitherto divided, and consciously wrong, inferior, and unhappy, becomes unified and consciously right superior and happy, in consequence of

.

1. Starbuck, E., The Psychology of Religion, p. 21
2. Ibid., p. 100
3. Coe, G. A., The Psychology of Religion, pp. 152-153

its firmer hold upon religious realities. This is at least what conversion signifies in general terms, whether or not we believe that a direct divine operation is needed to bring such a moral change about.¹

4. Pratt, James B.:

"In one sense indeed, the whole moral and religious process of the adolescent period may well be called conversion."²

5. Ames, Edward, S.:

"Conversion designates the more sudden, intense, and extreme emotional experience. It is the result of immediate, direct control and suggestion on the part of evangelists, parents and teachers. It is a common belief among certain evangelical protestant denominations. It occurs chiefly in those communions which have cultivated an elaborate technique to produce it. Such religious bodies are constituted largely by persons who themselves experienced religion in that way and who therefore naturally value it highly."³

We note from these derivative definitions that the emphasis are upon three major aspects: 1. that there is a pre-conversion experience, then 2. a crisis experience in which the personality is changed sometimes from a stirred-up state and other times from a gradual development of religious consciousness, then 3. a post-conversion experience showing the effect of the experience on the person's attitudes and outlook on the social relationships. We shall consider these three phases in our later study.

.

1. James, W., The Varieties of Religious Experience, p.189
2. Pratt, J., The Religious Consciousness, p. 122
3. Ames, E. S., The Psychology of the Religious Experience, p. 257

E. Summary

The most helpful way to sum up this section would be to enumerate the general contributions made in defining and classifying religious experience. First, religious experience is conditioned by training, environment, physical development, ~~temperament~~, personality, and social influences. Second, ^{the} psychological phenomenon of religious experience is shown to be a perfectly natural consequence, which can be paralleled in other departments of life as well as in other religions. Third, religious experience is generally a process of integration of a distraught self, and involves the sub-conscious factors of the intellectual life as well as the emotional factors. Fourth, religious experience is usually considered an adolescent experience, but it may occur at any age. Fifth, religious experience as explained by the modern psychologists has no force outside of itself; all of its force can only be found in its effect upon some personality.

In the light of the above contributions, we can now proceed to the application of these principles and acknowledgments to the study of the relationship which exists between man and God, and God's power to shape the destinies not only of men, but also of nations through their beliefs of Him.

CHAPTER III

A GENERAL HISTORY OF THE THEISTIC EXPERIENCE

As the marsh-hen secretly builds
on the watery sod
Behold I will build me a nest on
the greatness of God:
I will fly in the greatness of God,
as the marsh-hen flies
In the freedom that fills all the space
'twixt the marsh and the skies:
By so many roots as the marsh-grass
sends in the sod,
I will heartily lay me a-hold on
the greatness of God.

"The Marshes of Glynn" - Sidney Lanier

A GENERAL HISTORY OF THE THEISTIC EXPERIENCE

- A. The Genesis of the Idea of God
 - 1. Introduction
 - 2. The Development of Idea among Primitive Peoples
 - 3. The Development of Idea among Biblical Peoples
 - a. The Idea of God as Found in Babylonia
 - b. The Idea of God as Found in Assyria
 - c. The Idea of God as Found in Egypt
 - d. The Idea of God as Found among Ancient Hebrews
- B. The Importance of the Idea of God in Judah and Israel
 - 1. Introduction
 - 2. Their Conception of Theistic Guidance
 - 3. a. Through the Idea of the Holy Spirit
 - b. Through the Idea of Religious Awakening
 - c. Through the Idea of the Personality of Man
 - d. Through the Idea of Sin and Salvation
- C. The Theistic Interpretation of Religious Experience
- D. Summary.

Chapter III

A GENERAL HISTORY OF THE THEISTIC EXPERIENCE

A. The Genesis of the Idea of God

1. Introduction.

The most remarkable discovery that has been made in this study is that no matter how rude or primitive the tribe they are never destitute of religion in some form. This religion is naturally the sum total of beliefs that are formed by individuals and societies in their seeking after some god or superior being. From the expression of this religious belief through history we notice that it exhibits four factors: ritual, emotion, belief, and rationalization; but the emergence of these factors in the development of religion was in inverse order,¹ which is the natural consequence of man seeking after God. The beginning of the search by man for God is a gradual stage and with man becoming involved in the intricate forms of worship, he rationalizes his position for

"Man by the very constitution of his mind, has three ways of thinking open to him: he can look outwards upon the world around him; he can look inwards upon the self within him; he can look upwards to the God above him. . . . And none of these possibilities can remain unrealized."²

In this age as in the preceding ages the ideas

.

1. Whitehead, A. N., Religion in the Making, pp. 18-20
2. Caird, E., The Evolution of Religion, Vol.I, p. 77

of God vary, many accept One Supreme Being as a personal God, while others care little for the personal attributes. To limit these experiences to any definite formulae would be impossible, but we can accept this modern interpretation

"If we turn to the later statement of the GLAUBENSLEHRE we find the feeling of absolute dependence described alternatively as a feeling of our 'relation with God'. But the idea of God, thus surreptitiously introduced, IS emphatically an idea. It is, psychologically considered, a highly developed and complex idea, the legacy to us of the accumulated experience and thought of ages. It is emphatically not a DATUM of feeling alone, nor an inference from feeling alone".¹

Since the trend of the modern ideas of God are founded in the Primitive Religions, which came about through long and steady application of intelligence, observation, and reason to different beliefs by primitive peoples who changed remarkably by the process; it will be profitable to inspect the development of the Idea of God.

2. The Development of Idea among Primitive Peoples.

Because primitive man was seeking some higher value in life, some supernatural being in which to put his hope and trust in order to be kept from injury and death, he adjusted his relations to nature about him, and to his fellow-men, in accordance with his needs. The most primitive belief of man can be characterized as Spiritism,

.

1. Edward, K., Religious Experience, p. 10

which meant that all objects especially those capable of motion inclosed a spirit, good or evil, which had an effect on the nature and lives of men, so that man would try to make use of all relationships to win the spirit's favor. Fetishism, was the next step. After man felt that all objects could not contain both spirits - good and evil - but only some, he began to pay homage to anything that seemed to have an unseen being attached to it. Under this guise of trying to find which objects had good spirits and which evil, the medicine-man, sorcerers, priests, and seers came into prominence. Ancestor-worship was the next process of belief, associated with the dead; the greatest blessing which could be received came through paying homage to the dead, while the greatest sin they could be guilty of was to allow the graves of their ancestors to go unattended or to have them molested.

After finding that many of these weaker and smaller things could not help them, men turned to Nature-worship, with great emphasis on reverence for the celestial bodies: the moon, sun, stars, and the sky; waters, fire, and wind came to be noticed as having great strength, and they were next in order. Polytheism, being not so different in form but only in degree, because so many of the tribes had their own gods, came into prominence. With it came the erection of costly temples, introduction of ritual, and priests devoted to it, finding out the future.

Monotheism, came about because man saw that most of his deities were unequal and began to prefer one above the others. This view did not appear in any special tribe or nation, but seemed to develop independently.

Also in the development of the idea of God, we must include the worship of saints, idols, and the wearing of amulets and charms.¹ From this we notice that man's view of God develops as he himself progresses, since his experiences are the deciding factor in his relationship to Him. "In other words the more of a man he is himself, the loftier will his conception be of the Maker and Sustainer of all truth and life."² Since man worships his own thought of God, and usually considers Him to be like his own image it is admitted that religion is anthropomorphic; when his religious nature is once aroused, man cannot rest until he has reached the epitome of all his personal expressions.

Barton adds that "Man is a worshipping animal; he is 'incurably religious' and that among primitive peoples the emphasis is on practice not on belief . . ." "Religion is the proper manners to be observed in approaching the gods".³ Primitive man began to reach out for a supernatural being when he discovered his soul; that there was a life after death usually associated with the underworld also started.

.

1. Hoffman, F. S., The Sphere of Religion, pp. 15-24

2. Ibid., p. 35

3. Barton, G. A., The Religions of the World, pp. 3, 4

Then through animism and the emphasis on transmigration, man at last reached the worship of many gods. Passing from this he then entered into a belief in fetishism, then in idols, then in ceremonies, then in taboos, then in totemism, then in sacrifice, then in circumcision - mostly among the Hebrews - then in magic; all helping him to come into communion with God.¹

Jevons, treating the same subject agrees with Barton in the different stages of primitive development, but he begins with the emphasis on the supernatural, then on life and death, taboos, totemism, sacrifice, fetishism, ancestor-worship, polytheism, mythology, priesthood, and ending with emphasis on the next life, the mysteries, and finally monotheism.² All through these primitive stages, man thought that through some incantation, some work, some gift or sacrifice he could coerce the supernatural into his favor.

Summarizing this discussion on the primitive man and his idea of God, I will use the levels of man's development as suggested by Huxley:

"At the base comes the stage in which the main object of religious feeling is mysterious or supernatural power, not usually personified, but conceived of as residing IN particular objects and events. . . . This is the stage of animatism and early animism. The next ^{MA} level is

.

1. Barton, G. A., The Religions of the World, pp. 3-14
2. Jevons, F. B., An Introduction to the History of Religion, Chapters III-XXV

one of which the mysterious power is generally conceived of as not IN but BEHIND objects and events. . . . This is almost always combined with the personification of the different aspects of the power. . . . At the next level, general ideas have begun to make morality reasoned and to link this reasoned morality firmly with religion. . . . This stage is one of conflict and transition. Both reason and the ethical sense . . . reveal a host of intellectual and moral inadequacies in accepted religion. . . . The most familiar result to us is the emergence of monotheism from cruder religious views. . . . Finally, the preoccupation with morality and personal religion leads to greater importance being attached to the ideas of salvation and of a future life. . . . If Nature is a unity, there are not many Gods but one God. If he is really God, he is all-powerful, all-wise, and all-good; . . . if he is fully supreme he is eternal. . . ."¹

3. The Development of Idea Among Biblical Peoples.

In introducing this section let it be stated that Biblical Peoples includes those more important nations in the Old Testament which had any effect on the affairs of the Chosen People of God - the Jews. Because these smaller invaded or invading nations had Baals, the gods of the field, agriculture, and harvest; household gods, as a Teraphim, a venerable household article; astral elements, as the sun, moon, stars, and sky; and the interest in the Sabbath or certain days designated as SABATTU, and feast days; the Israelites incorporated many of these into their own religious beliefs.² The designation of these deities can only be appropriated generally for we cannot indicate definitely just what force they had in each particular

.

1. Huxley, J., Religion Without Revelation, pp. 243-248
2. Budde, K., Religion of Israel to the Exile, pp. 38-76

class.¹ Before we enter into a discussion upon these individual religions which had the greatest effect upon Israel, usually considered Babylonia, Assyria and Egypt, it is to note that the Jewish conception of a God changed from a tribal god to a territorial god, then from a storm-god to a god of battles, then to a personal god and finally to a spiritual God. As to His designation:

"The name of Israel's deity written without vowels, was YHWH, and was probably pronounced Yahwe. But there was 'a disposition to avoid names too sacred for common use' and the word Adonai, or Lord, came to use instead of the sacred name".² "'Yahweh' or Jehovah was possibly the name of the deity of the Kenite tribes of the Sinaitic peninsula. The origin of the name is unknown. Some would tell us that it comes from a word meaning 'to blow'; thus Jehovah would be originally the God of the tempest. The writer of the Exodus narrative thinks of the name as derived from the word 'to be' so that it means to him 'the God who is' or 'the God who will be'. To later Israel, the name came to bear the great meaning, 'the eternally self-existent One', or possibly 'the uncreated Creator', or to use the word of the Revelator, the One 'who is, and who was and who is to come.'"³

a. The Idea of God as found in Babylonia.

Babylonia is the ancient name of Lower Mesopotamia; in it was developed one of the oldest civilizations of the world, made up of the Semites from Arabia and the Sumerians from the mountains of the East, the first mentioned seemed to be the aborigines. In accord with their material development we have their spiritual progress for

.

1. Smith, R., Religion of the Semites, p. 81 ff.

2. Hutchins, W., The Religious Experience of Israel, p. 7

3. Ibid., p. 78

nevertheless
 "They were ~~still~~ savages, the world was to them animistic; they had, apparently, their totems and their lives were controlled by many taboos. ~~Because~~ their social organization was matriarchal, ~~their~~ chief deity was a goddess called Athtar, . . . Ishtar or Ashtar according to various dialects".¹

But with the improvement of conditions, and because of the productive soil of Babylonia, the deities were changed to gods, sometimes even female gods were masculinized.

With the coming of the Sumerians, before the dawn of history, came new gods; if the town were captured the local deities became subservient to the conqueror. "Either from this source or from some other the worship of the sun-god had spread over the country before written history begins."² During this period many local gods were worshipped and many demons were feared. Whether they were actually different or just had different names cannot be stated, but,

"Chief of these was Ningirsu, called in one inscription the PATESI or priest-king, of the gods. Bau, goddess of Uru-azagga, Nina, goddess of the city Nina; Ininni, goddess of Erim, and Lugal-Erim, her masculine counterpart, were especially honored".³

With the increase of deities came the increase in festivals at which large quantities of beer, oil, milk, flour, fish, vegetable wine, and sheep were consumed. Organized worship was carried on in several larger cities and trade centers,

.

1. Barton, G., The Religions of the World, p. 18
2. Ibid., p. 20
3. Ibid., p. 21

all this before 2800 B. C.

In the first Akkadian period extending to 2400 B.C., the chief gods, because of the invasion of Sargon of Agade, were astral phenomena, preferably the sun. Then two new gods appear: Adda or Hadad, the god of wind and storm, and Dagon, the corn-god. With these new gods came the deification of kings, who never pretended to be divine. The god Nannar became prominent when there was a split between North and South Babylon ca. 2400 B.C., caused by the triumph of the Sumerians.

With the beginning of the first dynasty of Babylon ca. 2100 B.C., Babylon became the mistress of the country. The chief god was Marduk, but many other deities were honored in worship also, namely, the triad Anu, Bel, and Ea, signifying the sky, the earth, and the sea. At this time, mention is made of the spirits of the heaven and of the earth, but because more emphasis was placed on the zodiac, the gods of the heavens were still paramount. With the unity of the triad, mentioned above, was reached the highest conception of monotheism at that time, which in itself was only physical.

Babylon had many myths of creation, heaven, and the organization of the empire which developed into a means by which divinations of omens could be made from the stars, and the life of animals and birds. Much of their later temple ritual was based on sex experiences and

taboos, which the installed priests particularly emphasized.¹ Incantations were employed for curing sickness, while prayers and hymns were used in the temple and private devotions. The "Babylonian sense of sin seems to have been simply a consciousness brought on by misfortune, that some god or gods were angry and estranged".² As to their ethics, the Babylonians, since their median was based on the gods, felt that even though the gods did lie to men, they demanded a high ethical conduct from their worshippers. Their morality was also enhanced through the institution of oaths of obligation. Even though they worked out great systems of agriculture, social organization, and astronomy, they produced not a great prophet nor a philosopher. Their religion "remained to the end a religion of grown-up children".³

b. The Idea of God as Found in Assyria.

"Assyria emerges from obscurity about 2100-2000 B.C. The dominant strain in its population was Semitic derived partly from Babylonia and partly from the West. Recent discoveries show that Babylonian immigrants went thither as early as 3000-2800 B.C."⁴

Assyria being the most warlike and ruthless of nations worshipped the same type of gods: Ashur and Ishtar.

.

1. Browne, L., This Believing World, pp. 65-75

2. Barton, G., Op. Cit., p. 31

3. Ibid., p. 33

4. Ibid., P. 25

Throughout the history of Assyria which lasted to 606 B.C., many gods were worshipped, most of them from Babylonia. The Assyrian myths were like those of Babylonia, differing only in the cruelty and fiendishness with which they began. As to their ethics: perhaps in private life they were on^a par with the Babylonians, but in war they were the most cruel of all nations in antiquity. Because they tried to make all men fear them, they lived in fear from the spirits about them: in the floods, in pestilence, and in darkness. All sickness, sorrow, and death were sure signs that they had become estranged from their gods, and so through priests and diviners they tried to reach their gods for help. They lived in constant fear of death, feeling that once they passed from this earth they would be swept into a most cheerless underworld. Their idea of God was centered in a highly complex state of spirit worship mostly polydemonism. Assyria being in northern Mesopotamia, would naturally be influenced by the worship and culture of Babylon, but as is noticed in both these respects Assyria was more backward.

c. The Idea of God as Found in Egypt.

Egypt because of its isolation worked out its own problems of civilization, long before the invasion of other peoples, through the practical application of its principles. It is considered factual that most of the savages found in Egypt were of the Hamito-Semitic race; living by tribes,

each having separate gods, totems and assistant gods. Each tribe also had its own myth of creation and sacredness. Most of these gods in pre-historic days were related to the fertility of the soil; the most popular being Osiris and his sister-wife Isis.

With the uniting of the tribes into two territories, gods were exchanged and some tended to become universal. Images of the gods began to appear, with the bodies of human forms and the heads of animals and birds. With this emphasis on the human, the kings were regarded as gods. Because of this there appeared so many gods that they had to be divided into families.¹

During the period of the Middle Kingdom, ca. 2000 B.C., emphasis was upon the common man, tending to better social and ethical relationships through higher ideals, and developed into an age of reflection.² This then lead to the great revival and reform under Ikhnaton, ca. 1370, with emphasis on monotheism, some deity that alone could be worshipped. He selected the sun-god, but since it was designated Amon by the polytheists, he called it Aton and compelled all men to worship it. This reform failed and monotheism was forgotten.³ The whole system then returned to the repetition of the ancient ceremonies and ideas.

.

1. Browne, L., Op. Cit., pp. 75-89

2. Barton, G., Op. Cit., pp. 36-46

3. Huxley, J., Op. Cit., p. 233; Potter, C., The Story of Religion, pp.14-30; Freehof, S., Stormers of Heaven, V.

The Priesthood drew most of its sustenance from the temple worship, which as Browne suggested was mostly sensual,¹ since most of the peoples were bound to the temples. Sacrifices and magic were similar to those of Babylon attaching themselves to the curing of disease or getting favors. "Interest in life and death was developed among the Egyptians to a higher degree than among any other ancient people,"² for their emphasis lay in the parting of the KA from the body in the hope that it might return some day, and in the Soul which could be seen and it could also leave the body. The first views of death's place were that it was in the sands outside of the city, then later in a lower world where each corpse would keep its age and size. Still later on the idea arose that these spirits went to heaven.

Egypt claims the honors as to its ethical development, but its civilization passed by its conceptions of religious thought. As to its religious and social status:

"Animal-worship, together with a confused mass of gods and myths about the hereafter, perpetuated certain primitive conceptions. The realm of religious theory was in Egypt always occupied by a chaos of contradictory views. . . but it is to Egypt's credit that her sages were able to formulate such lofty theories of conduct".³

d. The Idea of God as Found among Ancient Hebrews.

Traditions carried across the ages seem to show

.

1. Ante, pp. 56-57

2. Barton, G., Op. Cit., p. 53

3. Ibid., pp. 56, 57

that there were four tribes making up the Hebrew nation, about the fourteenth century before Christ. And,

"Analogy makes it probable that the religion of these tribes before they entered Palestine did not differ materially from that of other nomadic tribes about them. Since the primitive Semitic pillars and ASHERAS (or wooden posts), circumcision, the HEREM or ban, and law of blood-revenge were perpetuated by them into much later times, it is probable that in other respects their religion was similar to that of other nomadic Semites".¹

The entrance of the tribes into Palestine caused much fusion of tribal deities, and it is suggested that the Hebrews accepted Yahweh as their God from the Kenites who settled in the tribe of Judah. Later this Yahweh was accepted by all the tribes as their God, and the stories which they had told about their old gods, they now applied to Yahweh.

The contact with other gods made Yahweh the greatest, therefore the shrines set up to Baal were taken over unto Yahweh. Some of the sensual orgies of Baal worship were practiced by the Hebrews, as Hutchins states,

". . . that each shrine had its priests or priest. . . Sacred prostitution was permitted and encouraged. . . Probably the most cherished deities were the local representatives of the goddess Astarte, the deity of fertility and reproduction. . . There were well-known oracles, soothsayers, and wizards, who could lift the veil of mystery which ever hung closely about the life of the Hebrew".²

Even though a place of meeting was planned, Israel was not yet a monotheistic nation; it needed the work of the proph-

.

1. Barton, G., Op. Cit., p. 60

2. Hutchins, W., The Religious Experience of Israel, p.131

ets, who even though they presented no theory of monotheism themselves, were practical monotheists. They felt that Jehovah controlled all peoples, and only demanded righteousness from them. They worshipped Him in Jerusalem, the Holy City, with sacrifices, with prayers, and with adoration.

Jeremiah somewhat altered the situation of worship and adoration of the tribal Jehovah, by proposing four great ideas which later were brought into full play,

"The first was theoretical monotheism; the second, that Yahweh was willing to be the God of all nations as well as of the Jews; third, was the doctrine of the inwardness of religion; and Jeremiah added that of individual responsibility".¹

These ideas had developed from the thought that all suffering was caused by an offence against God, and if these sins committed against God were not repented of, calamities would come to the people. In like manner, the obverse would be true; that if man obeyed God, he would be protected by Him.² And through the guidance of the God,

"Israel's religion became ethical because it was a religion of choice and not of nature, because it rested on a voluntary decision which established an ethical relation between the people and its God for all time."³

The spirit of monotheism was grasped in other countries by only a few, while in Israel, it was made a possession of the people.

.

1. Barton, G., Op. Cit., p. 71

2. Cheyne, T., Jewish Religious Life after the Exile,
p. 163

3. Budde, K., Religion of Israel to the Exile, p. 38

In contrasting this monotheistic force between Greece and Israel, we notice that both of them had the same chance to accept it, and

"...^{the}knew impulse to moralise religion and personalise the divine, both felt the drive to monotheism, both grew more and more conscious of the significance of the individual, and both pursued his story beyond the gates of Hades".¹

The Greeks built most of their beliefs on theory, while the Hebrews practiced them. The Greeks personalized their gods and under the stress of universalism moved to a sort of monotheism, but as their god-concept grew, he lost personality and became a principle. The Hebrews moved more naturally to the earlier stage, and then through this slower process the Personality grew more distinct, bringing God to all, through the medium of experience. In other words, the difference between the Greek and Hebrew ideas of God is that the one is

"...static, the other dynamic; one ideal, the other historical; one metaphysical, the other ethical; one impersonal or super-personal, the other intensely personal; one that of an abstract, the other that of a Living God".²

From this time forward happiness claims its right in the religious experience, and it seems that no idea of God would be complete which lacks the joyful appeal. Therefore God is absolute, personal, unified, and spiritual.

.

1. Glover, T., Progress in Religion to the Christian Era,
p. 104

2. Beckwith, C., The Idea of God, p. 41

B. The Importance of Idea of God in Judah and Israel.

1. Introduction.

The emphasis of the last section was upon the primitive Hebrew conception of God; this section will continue from that as a foundation. Passing from Yahweh as a God of nature, of storm, of battle into a personal conception of the greatest virtue, "we have every reason to assume that Yahweh worship in ancient times was of an extremely simple nature".¹ With the institution of the temple-site at Jerusalem it seemed that the Spirit of Yahweh had taken final possession of Canaan and it was the land of His power. After the division of the country into Judah and Israel, the prophets of each nation sought Yahweh for His will and then constructed their purpose on His convicting omnipotence. This is illustrated in the siege of Jerusalem during the reign of Hezekiah, when Yahweh, after all human efforts had failed, showed that He was greater than the foe. "It was not so much His people that Yahweh had protected as Himself, His city, His house. Jerusalem HAD NOT been taken because it COULD NOT be taken."² In this he even proved Himself greater than the gods of the Assyrians.

"But the spiritual ascendancy of the religion of Israel, as it kept continuously developing in the prophetic

.

1. Budde, K., The Religion of Israel to the Exile, p. 76
2. Ibid., p. 157

circles, reveals itself, throughout this process of borrowing, in the fact that all theogonic, polytheistic, and sensual features are pruned away, and Yahweh alone by his word and through his will calls all things into being."¹

Israel after the strife with foreign nations seeing that all succumbed to the strength of Yahweh, felt that they were the chosen people and relied on Him for the sake of their own righteousness. But when Jerusalem did fall

"Israel now recognized that the enemy had not conquered against Yahweh's will, but had only carried out His purpose. Yahweh was again not the vanquished, but the victor. He had punished His misled and disobedient people, exactly as He had announced beforehand through His prophet Jeremiah. The road to new salvation lay in new obedience."²

This step of Yahweh's was of immeasurable importance, for hereafter we find the religion has been detached from the nation's existence.

During the exile the great emphasis was on obeying the moral precepts that were set forth by Jehovah, for He was not interested in their fasts.³ The people longed to return to Palestine, but they felt that Jehovah must beckon with His mighty hand to the nations. These times were disturbing, for much of the exilic Jewish religion is to a large extent a fusion of prophetic and priestly works.

.

1. Budde, K., Op. Cit., p. 168

2. Ibid., p. 192

3. Cheyne, T., Jewish Religious Life After the Exile, p. 17; Glover, T., Progress in Religion to the Christian Era, pp. 121-127

After the exile, about the fifth century before Christ, Ezra with the Babylonian Jews came to Palestine, feeling that they were true Israelites and wanting to form a national assembly by associating the church with the state; this marked the beginning of the Jewish church. Ezra fashioned a lawbook that "was not to cultivate a lofty type of personal piety, but to guard against a recurrence of the great national calamity of the past. The old religion was inadequate".¹ Next was established an elaborate sacrificial system, not only to produce individual peace of mind, but also to unify the community on a sound religious basis. The conception of God was rising to a higher level for the people were acknowledging the falseness of their old ideals and finding new ones in Ezra's Law, because their ideal

"...was not... material prosperity, but simply to be and to do as a community all that a righteous God approved."² The idea is that a malicious joy at the misfortunes of another is displeasing to God, even if that other be an enemy of the righteous, and that if, knowing God's will but doing it not, the righteous man commits this sin, he will be more deserving of punishment than his adversary."³

As to the belief in a conscious communion of the soul with God between death and the resurrection, there is no evidence; this is much too ~~pearly~~ for the expectation of it through a coming Messiah.

.

1. Cheyne, T., Op. Cit., p. 73
2. Ibid., p. 82
3. Ibid., p. 142

The foreign influences: the Greek, the Persian, the Egyptian, and the Babylonian, helped to change the outlook not only of the people in relationship to each other, but also in relationship to Jehovah. In its beginnings, the idea of God developed out of the most heterogeneous elements forwarded by these foreign influences; and at the close of the period of independent existence, there is a new religion, a new outlook toward Jehovah, and a New Law.¹ But "suffice it to say that the changes which have passed, and which are still passing, over Jewish religious thought are not greater than those which passed over it within the Biblical period".²

2. Their Conception of Theistic Guidance.

a. Through the Idea of the Holy Spirit.

Our emphasis in the preceding was upon God, now we come to a discussion of the Spirit of God, which is the manifestation of that same God to the eyes and hearts of man. It is always accepted as the medium through which God works. As to the history of the word as it is used:

"In the Old Testament the word which has been translated SPIRIT, *nephesh*, had at first a material meaning rather than a spiritual. It was the breath that issued from a man's mouth. It was also applied to the blowing of the wind. It was the least material manifestation of a living soul which men could appreciate with the senses. Then it came to represent the inner life of

.

1. Kastein, J., History and Destiny of the Jews, pp.10-70
2. Cheyne, T., Op. Cit., p. 257; Ibid., p. 83

man, the inner reality; and also, by an evident anthropomorphism, the invisible influence of God . . . Usually applied more to the Spirit of God than the spirit of man".¹

Through this interpretation the whole chosen people had a chance to be guided by the Spirit; for "God is the Spirit of all spirits and thus their judge². . . and men play with God until God reaches in with a powerful hand and reveals Himself".³ The people felt that mingling of the seen with the unseen and through it developed a stage of self-interpretation. The spiritual foundation of their inner life was based on the Spirit's potency, and His nearness as judged from a study of the experiences of the time; for "the Bible is full of experiences which cannot readily be classified, but which stirs our hearts and makes us know that the Holy Spirit is near".⁴ They believed in the promises of God; He would pour out His Spirit upon all, even after experiencing the Babylonian Captivity for "they were aware that God's unseen presence - that is, the Spirit of God - was with them to comfort, guide, and to stay them".⁵ From this view, they came to believe that His Spirit was everywhere and in every living thing.

"The germ-thoughts of the doctrine of the Spirit lie embedded in the Old Testament. A life-giving agent

.

1. Slattery, C., The Light Within, p. 19
2. Barth, K., Come Holy Spirit, p. 19
3. Ibid., p. 4
4. Slattery, C., Op. Cit., p. 21
5. Ibid., p. 24

under the Dispensation of Creation, or the Patriarchal,
 - a renewing and purifying power under the Legal or
 Mosaic dispensation."¹

It is a life-giving source to the external world, the animate and human; then developed into the guiding power of the nation, its very soul and hope; later came to be the consolation and refuge of the individual. It is the Spirit of God at work, and people look for Its working in the inner life and heart, and they become conscious of Its source of help. In other words, it is God with them, in all His greatness and power.²

b. Through the Idea of Religious Awakening.

Men began to look for religious awakening in their own natures as a sign of the entrance of the Spirit of God, for they knew that God was near them, that His Spirit was guiding them, and that they were His children. Since they felt His presence in the lives of their leaders, the more emotional religious people tried to experience this same Spirit, but could do so only through external means. Many realized the supreme joy of His presence by following their leaders, but others only sought Him for greater personal benefits. The majority of people felt that

"all He demanded was a rigid standard of morality between man and man, and therefore between man and Himself, so that man might develop into a clean and spir-

.

1. Walker, J. The Doctrine of the Holy Spirit, p. 22
2. Slattery, C., Op. Cit., p. 32; Ibid., pp. 20-21

itual being".¹

In comparison to the people about them, the Hebrews in their experiences were drawing closer to God, while the other nations never became God-conscious. Of course many of the Hebrews were skeptical as to the spiritual power of their leaders, and their relation to God, but others accepted them through faith in the Spirit's guidance. Usually after great showings of prophetic power and wisdom, or after being saved from their enemies, or even after receiving goodness in place of evil, because of Jehovah's intervention, many became religiously awakened. But on the whole the most important awakenings came to the prophets and leaders and not so often to the common people. Their attempts to adapt themselves to the demands of their leaders, and to their moral teachings, helped to bring many of them into a consciousness of being a people destined to follow Jehovah.

c. Through the Idea of the Personality of Man.

The foregoing has presented the "divine and human natures of Jehovah intimately associated in the first conceptions of Him"²; while in this later development, God through man's own self-interest began to have personality and to be related to man as a Loving, Faithful and Holy

.

1. Kastein, J., Op. Cit., p. 18

2. Samuelson, J., Views of the Deity, p. 21

Father.¹ Through man's interest in making God a personality, he also gave character and personality to himself, since ~~every one~~

Every one
 "is immediately conscious of thinking, feeling and of willing; and this consciousness is individual and distinctive...Man is the only personal being, and as such is but a passing and momentary wave upon the sea of infinite and universal existence".²

It is from his own conscious personality that man rises to his belief in the personality of God. "He rises for one brief instant into distinct and conscious individuality and then sinks absolutely and forever into unconsciousness and bare oneness with the All."³

To conclude, the early view of ^{the} personality of man from the Jewish interpretation was that it resided in the soul, for the soul was considered the seat of sensibilities, appetites and emotions. When they considered death as a separation of the soul from the body, then man came to have a body; in other words, the Hebrews regarded man as a dual being, having a physical and spiritual body. In the later centuries it was also suggested that personality might be called spirit,⁴ for it was usually thought of as a thing apart from the physical, and being related to

.

1. Samuelson, J., Op. Cit., p. 29
2. Thomas, M., The Biblical View of God, pp. 11, 14
3. Ibid., p. 14
4. Fairbairn, A., Religion in History and in the Life of Today, p. 51; Cf. Fletcher, M., The Psychology of the New Testament, pp. 258-262

God and His personality, it must be spiritual.

d. Through the Idea of Sin and Salvation.

The Hebrew from his primitive stage was ever seeking some escape from the consequence of sin, suffering, sorrow, and death, giving his every endeavor whether by sacrifice or penance to frustrate the penalty that was his desert for sinning against man and God. He felt that after he had repented and made restitution, he would again be free from all guilt, never realizing that he had to continue in a moral state in order to be moral.¹ A deep feeling existed between the people's manner of living and their religious beliefs. Possibly this is the reason why they worshipped idols and lived immorally before they had recognized Jehovah as their personal spiritual God. With their drawing closer to God and away from the idols, they related their sins to God and also felt that their salvation was dependent on Him. They began to associate moral living with the requirements of living close to God, and also associated God's protection over them being determined by their relationship to Him. If sins went unrepented, relationships with fellow-men uncivil and evil, salvation was afar off and could not be had except that all relationships were once more made righteous. If the whole nation

.

1. Beckwith, C., The Idea of God, pp. 16-17

were living in sin, then God would visit suffering, pestilence, and famine upon them, and their salvation could only be consummated in coming and reuniting their lives to His. Because all men could not be reached by word of mouth, Law Books were used so that all men might be able to find salvation, and also forgiveness, if they had sinned. They found salvation only through faith in God and in right living.¹

C. The Theistic Interpretation of Religious Experience

In passing from the Hebrew's search for God by various methods and means into a personal relationship with Him, we reach the place of interpreting this experience which he had while going through the various stages.

"One feels that religion is not a thing revealed once for all by a divine interposition, but a thing which grows and develops, not without divine control . . . so theories of evolution in religion are easily to be reconciled with belief in the steady and constant action of divine power, which slowly, though with many twists and turns, leads those who are susceptible to the divine working, towards higher and nobler views of God, and man in relation to God."²

Theistic interpretation of religious experience continues on from the assertion of the relation of individual spirits to God, to asserting the existence and power of God, and to His direction in the lives of those who have faith in Him; He did not fail those who trusted in Him and had

.

1. Kastein, J., History and Destiny of the Jews, pp. 45-47

2. Gardner, P., Interpretation of Religious Experience, p. 73

surrendered their lives to His will. This thought has helped many believers to know that God is not only good and great, but also just and loving.

Then through the action of His love and guidance in the lives of those who trust Him, it is possible to attribute to Him personality; for from associating with Him in various experiences, man gains the convictions that He is real and human. But too often

"We find that his purposes are not our purposes, that he moves us to ends of which at the time we are hardly aware, but which gradually reveal themselves to us. We learn much as to his character, and learn to subordinate our wishes to his".¹

This point may not be stressed too far, for even though we can admit that God has personality, it must be added that it is not altogether like unto man's. It is a personality infinitely higher than the best man could have. For in contrast we learn more of His personality when we begin to appreciate the things He has done: His great love, His great kindness, and His great purpose for us, all lead us closer to the practical and relative point of view which elevates His personality above that of men.

Theistic religious experience is a seeking after the Great Power which invades man's thinking through a patient watching and waiting, and a searching for the Higher Life, found in its epitome in God. It is a natur-

.

1. Gardner, P., Op. Cit., p. 77

al experience for all men, some experience it through the influence, others through literature, others through the Spirit of God, but all of them add to the blessing and the greatness of God.

D. Summary

The view of God among primitive peoples was very simple; beginning with the natural things about him, man started an upward climb, at times reaching a higher type of ethical living, as in Babylonia and Egypt, while keeping an animistic religion, but at last coming out into the splendor of God, after centuries of upward progress, as in Palestine. Two things seem to stand out from this review:

1. The upward trend of religious thought in the experiences of the Chosen People, while among the others, who knew not God, the development arose to a great ethical standard, but continued there at that same level.
2. The development of prophecy, not only among the Hebrews, but also among the other nations, which made for a closer relationship to the God they worshipped. Here also the Chosen People seem to draw closer to God, because their leaders and prophets seem to have what is finally called a theistic experience, which helped them to reconcile their own lives to the purpose of God and, with this reconciliation, drew their followers after them.

With the acceptance of the True God in Palestine,

the Hebrew nation not only came to the front as the Chosen People, but also brought out the other great attributes of the theistic experience: namely, the emphasis on the power of the Holy Spirit in men's lives; the interest in religious awakening, especially among their leaders, which will be discussed in the next chapter; the discovery of the value of the study of the personality of man; the discovery that sin and salvation cannot be reconciled unless the person himself is made to see his relationship to God and to life by faith in His love, and to walk justly in the sight of men.

PART TWO

A STUDY OF THE PSYCHOLOGICAL NATURE OF THE
THEISTIC RELIGIOUS EXPERIENCE AS FOUND
IN THE OLD TESTAMENT

What bard,
At the height of his vision, can deem
Of God, of the world, of the soul,
With a plainness as near,
As flashing as Moses felt
When he lay in the night by his flock
On the starlit Arabian waste?
Can rise and obey
The beck of the Spirit like him?

- - - Matthew Arnold

CHAPTER IV

THE RELIGIOUS EXPERIENCE OF THE LEADERS AND KINGS

I fled Him, down the nights and down the days:
I fled Him, down the arches of the years:
I fled Him, down the labyrinthine ways
Of my own mind: and in the midst of tears
I hid from Him, and under running laughter.
Up vistaed hopes I sped:
And shot, precipitated
Adown Titanic glooms of chasmed fears,
From those strong Feet that followed,
followed after.

"The Hound of Heaven" - Francis Thompson.

THE RELIGIOUS EXPERIENCE OF THE LEADERS AND KINGS

- A. Introduction
- B. During the Pre-exilic History of the Race
 - 1. Moses - the Liberator and Legislator
 - 2. David - the Shepherd-boy King
 - 3. Josiah - the Great Reformer
- C. During the Period of the Exile
 - 1. Jehoiachin - the King of the First Exile
 - 2. Zedekiah - the King at the Fall of Jerusalem
- D. During the Post-exilic History of the Race
 - 1. Zerubbabel - as the Messianic King
 - 2. Nehemiah - as the High Commissioner
- E. Summary

PART TWO

CHAPTER IV

THE RELIGIOUS EXPERIENCE OF THE LEADERS AND KINGS

A. Introduction

This section of the discussion, using the study of the psychological nature of conversion, and man's search for God, as a basis, will take into consideration specified cases of theistic religious experience as they are found in Old Testament Scripture. Each case will be characterized and studied from three main views: 1. The pre-conversion experience, including the indirect influences due to early training, social and religious background, and contact with people and books; then the direct influences leading up to the experience itself. 2. The crisis experience as depicted either in the records written by the convert himself, or indirectly by other interested parties. 3. The post-conversion experience, as the effect of his experience on his personality and life, and on persons about him.

This study will be based on the characterizing and clarifying of the individual experience, and not the experiences of the general or collective social group. We will not consider exegetical nor theological criticism, but accept the statements made in the American Revised

Version of the Holy Scriptures. If a question arises as to the validity of any statement, preference will be given to ^{the} place of that statement in the general context, the personality of the man making it, and its weight in our analysis.

In order to grasp more easily the results of this study I have divided the experiences according to the time they are found in Biblical history, in order to show the development of not only the personal experience, but also its effect on the progress of religious thought throughout the centuries. In choosing the personalities for study, I felt that I should use only those who influenced the religious thought during the progress of their search for God: representative cases of the development of theistic religious experience as they are found throughout the period of Old Testament life.

"The Biblical psychology is really theocentric. Apart from the conception of the Spirit of God as creating, sustaining, and directly influencing man, the various psychological terms lose their true significance and become the mere vestiges of animistic beliefs, of interest it may be to the anthropologist, but valueless to those who desire to gain through Biblical psychology some truth as to God's continued relationship to man and man's possible fellowship with the Divine. To the religious man the psychological language of Scripture is of the highest importance, for it was fashioned by religious experience and expresses, as no naturalistic system of scientific psychology can ever be expected to do, the influence of God upon the mind of man and the reactions of the soul of man in a spiritual environment."¹

.

1. Fletcher, M., The Psychology of the New Testament, p. 12

With this as a foundation, we shall enter upon the discussion of the cases as they are found in the Old Testament.

B. During the Pre-exilic History of the Race

At the beginning of this part of our study, the length of time stipulated by the heading should be decided upon, for there is much controversy as to the time of the Exile. In order to divide the life of the nation, we shall decide with the majority of authors and critics, to accept the Pre-exilic period to mean the time up to the Fall of Jehoiachin in 597 B.C.¹ During this period we have the Creation story, the entrance of the Patriarchal Family, the Egyptian relationships, the Exodus, the Wilderness experiences, the entrance into Canaan, the rise of the Prophets, great apostasy and idolatry, and then the Fall of Jehoiachin, which closes this period.

As previously mentioned, we shall now inspect the individual experiences as designated.²

1. Moses - the Liberator and Legislator.

Moses, who lived in the thirteenth century before Christ, was born at a time of great social changes; to

.

1. William Smith's Bible Dictionary, p. 50; cf. Budde, K, Religion of Israel to the Exile, pp. 182-191; Barnes, W.E., "History of Israel", J. Hastings' Dictionary of the Bible, Vol. II, p. 514; Glover, T., Op. Cit., pp. 131-133; Hutchins, W., The Religious Experience of Israel, p. 307.

2. Ante, p. 80

thwart the imperial command of child assassinations, his mother set him adrift in a tarred-bulrush basket, which the daughter of Pharaoh found. Reared in the royal court, and attending a priest's college, he most likely was initiated into the priesthood, but at about forty years of age he fled from Egypt for the slaying of a task-master. At Midian he defended the daughters of Jethro and became a shepherd. He received a divine call and was led to Egypt, to be the saviour of the nation. Aided by God through Aaron and the ten plagues, he led the people out of Egypt, through the Red Sea, and into the Wilderness, where for forty years he was not only a leader, but also a lawgiver through the receiving of the Ten Commandments and the Law. He never entered the Promised Land, but died on Mount Pisgah.¹

1. His pre-conversion experience: As noticed above, Moses' early life seemed to be guarded by Providence, without Moses' knowledge. Entering upon his education in the Egyptian court, Moses felt that something must be done for his people, who were slaves. His kindness to them, and his humility in service helped him to commit the murder which drove him from the court. Arriving at the well in Midian

.

1. Exodus, Leviticus, Numbers, and Deuteronomy;
cf. Bennett, W. H., "Moses", Hastings' Dictionary of the Bible, Vol. III, pp. 438-446; Foakes-Jackson, F.J., A Brief History of the Old Testament, pp. 31-52; Willett, H., The Moral Leaders of Israel, pp. 24-37; Potter, C., The Story of Religion, pp. 33-76

he saved the daughters of Jethro from other shepherds. Then his education was forwarded in the deserts of Midian, tending sheep, communing with a greater spirit in his solitariness, and brooding, possibly, over the slavery of his people, the revelations made to his fathers, and the predestinated future of his race. All this helped him to meet the coming crisis.

2. His crisis experience: Taken from Scripture reads:

"And the angel of Jehovah appeared unto him in a flame of fire out of the midst of a bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will turn aside now, and see this great sight, why the bush is not burnt. And when Jehovah saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac and the God of Jacob. And Moses hid his face; for he was afraid to look upon God."¹

Moses was peacefully walking along, seeing an odd sight which attracted his attention he became astounded on a closer investigation, nearing the bush he heard a call, a voice speaking and calling to him, then answering he knew he was in the presence of the Supernatural. It must be remembered at this point that Moses was an old man, not a child rushing into interesting places; he saw, then he heard, then he spoke, then he acted, then objected, and finally accepted: the correct sequence of activity in

.

1. Exodus 3:2-6

religious conversion. Even though Potter thinks that Moses was imagining this, that his brooding over the slavery of his people might have been the motivating force for him to 'see' and to 'hear' God,¹ Gilbert feels that,

" . . . Suddenly the natural world is broken in upon by the Supernatural, which for centuries had given no sign.....a blaze as of fire,. . . the Voice so long unheard-speaks to him . . . That token was enough. With shoeless foot, and head wrapped in his mantle, Moses stands before the awful yet unseen Presence".²

Continuing with Moses' story: Jehovah told him that He had heard the cry of His people, and had come to deliver them out of Pharaoh's hand, wanting him to lead them into a land of promise, the home of the Canaanite . . . "And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?"³ Moses felt the overwhelming power of the Voice so strongly that he began to shrink from the greatness of the task, but God assured him through the giving of His own Name, "I AM THAT I AM",⁴ brief, simple, yet profound. This experience showed his relation to his fathers, the present power of God, revealed to him as a Voice, and also had a future significance as to His promise. Jehovah as a Name had a great force, but as a meaning

.

1. Potter, C., The Story of Religion, p. 50

2. Gilbert, J., Nature, the Supernatural and the Religion of Israel, p. 132

3. Exodus 3:11

4. Exodus 3:14

a yet greater one, for He gave Moses in this experience a greater compassion for the enslaved, a purpose for his life, and a power through which he was to rescue them.

Moses then wanted proof of His presence, and God gave him three visual lessons: the burning bush itself; the rod that turned into a serpent, then returned into regular form; his own hand that was made leprous, then once more made natural. But Moses was still afraid, he could not speak; again God quieted his excuses by telling him that He would be with him to help him speak, and that the rod would be a sign of His presence.

3. His post-conversion experience: With that promise in his heart, Moses immediately began to prepare for his journey. Jethro with Providence upon him, gave him leave and blessed him. Aaron came out to meet him through God's plan; then through the miracles of God, Moses not only came to be a leader of the Nation, but proved to himself that God was with him ever since his life was changed. God was with him in the rod, which did miraculous things for him: opened the Red Sea, and made water come out of the rocks. His experience became stronger when he communed with God from time to time, and he, in turn, directed the people. He received the Commandments and the Law, the directions for building the tabernacle, an earthly symbol for the Eternal, through direct communication with God. Meat and bread came to the people through him, people were

slain by the thousands because of their idolatry, his sister was made leprous because she also had spoken against him. The people were punished by fiery serpents because of their outcries; and when the forty years were passed none of the generation that had been in Egypt was still living, so that Moses alone stands as the one who experienced all. He, through his experience with God at the bush, came to the land of Canaan, but could not enter it, but saw it from Mount Pisgah, where he died.

To summarize, we can admit that Moses' experience was just a flash of spiritual insight, if we consider his wishing to liberate his people a logical conclusion of his training and education; but if we consider his change from a shepherd to a leader of his people - according to his own words that he was not equal to the task - we must feel that his experience was a real cataclysmic change, as we notice how he draws closer to the fire, and then stands awed in the presence of God, working miracles through him. Moses' life changed abruptly from that of a desert worker to that of a liberator, a leader, a lawgiver and finally a founder of a new religion. No one, as Moses' later experiences prove, unless he was converted to the will and purpose of God, could ever live his life in such a way as to bring about the establishment of monotheism as a national religion.

After the death of Moses and through the period

of the Judges and national leaders, some were called by God to a new work, while others were converted. They experienced God in visions, tests, and through miraculous strength and power. But with the coming of Saul into his kingdom, prophets were enlisted as a medium to commune with God, and the religious experiences of the future kings changed. They no longer meet and talk with God, they now live unto themselves, and their work. They no longer are converted but receive calls to do God's work, usually coming through the prophets. Such was the case of most of the kings of Judah, while the kings of Israel in the near future lost all consciousness of a spiritual nature and also their relationship to God.

For this study, I have chosen David and Josiah, two who followed the call of God; and Jehoiachin and Zedekiah, two who knew God, but failed to follow Him. They were religiously conscious, but not sincere enough to be inwardly changed.

Since our treatment of the previous case was by three different sections of development - the pre-conversion, the crisis experience, and the post-conversion experience - we shall continue that system for the sake of uniformity, even though some of the personalities do not reach a crisis experience.

2. David - the Shepherd-boy King.

David, who lived in the tenth century amid great

military invasions, is considered by some a great hero, by others, a great rogue. The story is told of his youth, that while sheperding his sheep, he would slay attacking lions and bears single-handed; this experience stood him in good stead when he became king. After being anointed by Samuel at Bethlehem, he came to Saul's palace and slew the giant Goliath. Saul gave him his daughter Michal in marriage, and his son Jonathan received David as a friend. He was driven out of the palace because of Saul's hatred, and took to free-booting. At Saul's death, he appointed himself king over Israel, helping to unite Israel in spirit. The gradual decline of his kingdom followed his great sin against Uriah. After reigning thirty-two years, David was attacked by his own son Absalom, who was slain, much to his father's sorrow. Although Adonijah, another son, rebelled against David in order to prevent him from appointing Solomon as his successor, Solomon became king; and David later died, at the age of seventy years.¹

1. His pre-conversion experience: Foreign influences were strong in David's childhood days, for the Philistines were always attacking Israel. Jesse, the son of Ruth, and the father of David, must have known that one of his sons

.

1. I Samuel 16:12 through II Samuel, to I Kings 2:12
cf. Foakes-Jackson, F. J., Op. Cit., pp. 83-113;
White, H. A., "David", Hastings' Bible Dictionary,
Vol. I, pp. 561-573; for critical view Kastein, J.,
Op. Cit., pp. 29-34

was to be the new king soon after Saul had gone astray of the Divine Will, but, most naturally, he did not know which one. David was sent out into the glory of nature to commune with God by night under the stars, speaking with Him, he found peace and happiness and strength. Samuel, the prophet, came to anoint the next king according to God's command, and Jesse brought all his sons before him, but David; Samuel was to receive the message from God if the chosen one entered. David came in, a youth, as he is pictured, and Samuel received the commission to anoint him.

2. His crisis experience: David hurriedly stepped up,

"And Jehovah 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 Jehovah came mightily upon David from that day forward."¹

That was David's direct call from God; from then on he was God's anointed, even to the extent of never hurting God's chosen leader, but only contenting himself with an appeal to the Divine Will, even in his own defence. Soon after he had reached Saul's camp, he rallied his own resources to the fight, saying, "for who is this uncircumcised Philistine, that he should defy the armies of the living God?"² He had felt God's hand upon him, and had His Spirit in his heart to even defy the greatest warrior, whom everyone feared. He repeated his defiant message to Saul soon after

.

1. I Samuel 16:12b-13a
2. I Samuel 17:26c

and then went out to fight Goliath, saying

"I come to thee in the name of Jehovah of hosts, the God of the armies of Israel, whom thou hast defied. This day will Jehovah deliver thee into my hand; and I will smite thee¹ . . . for the battle is Jehovah's and he will give you into our hand".²

The Spirit of God so filled his own spirit that he dared the whole army, on the strength of his faith in God, Whom a few days ago he had met for the first time. He was a changed man; in the hills he fought raging lions and bears with God's help; after he had been anointed he was ready to fight God's enemies for God.

3. His post-conversion experience: With the slaying of Goliath, David became the enemy of Saul, but the idol of the people. By Saul he was driven into lawlessness, a fugitive for seven years: Gilbert, alluding to this, says:

"The life of an outlaw, of a leader of outlaws, may seem a strange experience for one beloved of God . . . But from the sword, its perils and its triumphs, he drew the noblest lessons, not in glorification of his own valour, but of Him who taught his hands to war and his fingers to fight . . . Him to whom he cried out of the depths of many a deep distress. . . He administered the then rough justice of the world as a servant of the God of Justice, Righteousness and Truth".³

In other words, he carried with him that Spirit of God which had come upon him in his home, and even the rough and hardy life he was living could not shake Him from him. After Saul died, David returned as a king and then tried to

.

1. I Samuel 17:45b-46a

2. I Samuel 17:47b

3. Gilbert, J., Op. Cit., p. 233

show his love for God by kindness to his people. He did not usurp the throne, he did not assassinate anyone to be king, he did not betray anyone to gain his end, but rose only through his generosity, his love for Saul and his fallen sons, his love for the people, and through the salvation and glory of his God. Even though he was close to God, there is no statement found, no record of any direct intercourse with Him; all his answers came through a prophet or medium. But his work as a poet, shows that he was divinely inspired and that God must have communed with him, and he with God, since beauty, artistry, pathos, suffering, then hope and trust fill his Psalms.

Even grievous sins could not keep him from God, for after he had caused Uriah to be killed, he repented and made restitution to God. He sank to great depths in sin, but also rose to great heights as a spiritual leader; his experiences having proved God to be a forgiving Father. Because of his love for God, his charity toward his fellow-man, his obedience to God's purpose in his life, David was the hero of the age, the shepherd-boy King.

To summarize, David's religious experience also changed him from a shepherd to one of the most popular kings in Israel. God called him to a greater task, and being in close relationship to God before, he accepted the call and became the leader of the nation. The experience of the Spirit of God descending upon him made so great an impression, that

it never left him, even though he later went through some most exerceiating trials, both mental and spiritual. His nature was that of an extremist: he could reach great heights, yet fall into great sloughs of despondency. In his later life, he lost some of the deeper communion with God because of his great sin, but that in itself does not detract any force from his first experience with God, when he was chosen by Him. Judging from David's experiences immediately after his change, I would say that his conversion was probably more gradual than cataclysmic and would constitute a call to a new field of action, for very soon after his call he had the courage and strength of his younger days, but his purpose of life was now changed.

3. Josiah - the Great Reformer.

Josiah, the son of Amon and grandson of Manasseh, lived ca. 639 to 608 B.C. He began to reign when he was eight years old and was king for thirty-one years. He began to destroy the 'high places' and to repair the temple, in which the Book of Law was found, which gave him a great spiritual impetus to once more bring all his subjects into the right relationship with Jehovah. His great reformation then began, aided by Jeremiah and Zephaniah, making the nation peaceful and prosperous for about thirteen years. His people followed him, and found strength in his following after God. In 608 B.C. he was killed in the battle of

Megiddo against Pharaoh-Necho of Egypt and was buried with great display.¹

1. His pre-converion experience: A son and grandson of the most unrighteousness kings of Israel, Josiah, even though very young, could not reconcile the coming of the Messiah from a degenerate nation, and so issued orders to cleanse and repair the temple. The prophets most likely helped him to realize the precarious position of Israel between the nations of Assyria and Egypt, either one being in a position to invade at any time. He even invaded Samaria in order to try to enlarge his forces and once again bring back the former greatness of Israel under David. He knew that he must have some superior help in order to realize his dream, and, knowing that the temple was in ruins ever since the days of Joash, two hundred years before, he began to have the temple repaired, regarding the worship of Jehovah as the necessary means. While working in the temple, Hilkiah, a priest, discovered a book which was considered to be Moses' Law. He sent Shaphan, a scribe, with it to Josiah, who asked to have it read.

2. His crisis experience:

"And it came to pass, when the king had heard the words of the book of law, that he rent his clothes, And the

.

1. II Kings 22, 24; II Chronicles 34, 35; Jeremiah 1 to 12; cf. Peake, A. S., "Josiah", Hasting's Dictionary of the Bible, Vol. II, pp. 788-789; Gilbert, J., Op. Cit., pp. 305-310; Hutchins, W., Op. Cit., pp. 265 ff.

king commanded Hilkiyah the priest, and Ahikam the son of Shaphan, and Achbor the son of Micaiah, and Shaphan the scribe, and Isaiah the king's servant, saying, Go ye, inquire of Jehovah for me, and for the people, and for all Judah, concerning the words of this book that is found; for great is the wrath of Jehovah that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us."¹

Immediately after hearing what was written, Josiah, who through fear of the wrath of God, probably through previous experiences, decided that he must know Jehovah's will as to what he should do, asked those who were prepared to commune with Him, to seek His purpose. The experience of the righteousness of God came to him so suddenly that he, in great disturbance of mind, rent his clothes, one of the external signs of recognizing his condition of sin and wanting to return into Jehovah's good grace. He was willing to obey His commands no matter what they were, in order to help bring his nation under God's jurisdiction.

The servants of Josiah went to Huldah, a prophetess, who told them that Jehovah had decided to bring evil unto all the inhabitants, even to the end which was written in the book. To Josiah, Jehovah said:

"As touching the words which thou hast heard, because thy heart was tender, and thou didst humble thyself before Jehovah, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes and wept before me; I also have heard thee, saith Jehovah. Therefore, behold, I will gather

.

1. II Kings 22:11-13

thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil which I will bring upon this place".¹

Josiah, whose religious experience was gradual up to the finding of the Book, was greatly overwhelmed after he had heard the contents read, a great change coming over him, an inward change which he immediately began to direct into outward manifestations proving that his inward change was of great consequence and reality.

3. His post-conversion experience: After the great spiritual awakening as to the desires and wishes of Jehovah had settled upon Josiah, he began to reform his nation, for,

"Josiah's zeal was not sicklied o'er by any doubts or queries. He began first to clean his own doorstep. He brought out of the temple all of the vessels that had been made for Baal, and for all the host of heaven, and these he burned. He put down the idolatrous priests, who fattened on the sins of the people. He drove the sacred prostitutes from the precincts of the temple. He defiled the place of human sacrifice, destroyed the chariots of the sun, and removed the horses dedicated to the sun."²

He even went further: "He brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense."³ He went up to Bethel, "and the high place which Jeroboam the son of Nebat . . . had made, even that altar and the high place he brake down".⁴

.

1. II Kings 22:18b-20b
2. Hutchins, W., Op. Cit., pp. 269-270
3. II Kings 23:8
4. II Kings 23:15

He even carried his crusade to Samaritan cities and destroyed high places and killed "all the priests of the high places that were there".¹ In other words, he tried to make all external forms of worship impossible outside of Jerusalem, so that he had only ONE temple in which to worship only ONE GOD, and that was the God whom he saw and felt and heard when the Book was read to him.

Josiah felt so unusually confident that God was with him and Judah, that later, at the invasion of Egypt into Palestine to fight Assyria, he went out to meet them, thinking that now that Judah had become a nation of the Law and also One God, he could not lose; but this venture cost him his life and the freedom of Judah.

To summarize, Josiah's religious experience was a gradual development, influenced through the prophetic reformers and his yearning to cleanse and repair the temple. The finding and reading of the Book helped him to change abruptly, not so much in his outlook on religion, but in its relationship to the nation. His reformation, begun before the finding of the Book,² was, through the inspiration of the Spirit of God, carried out with more zeal and aggressiveness. The hearing of the Word gave him a greater determination to carry his reformation forward,

.

1. II Kings 23:20

2. Cf. II Chronicles 34, 35 with II Kings 22-23:31

made him see himself as the leader, and changed him from just a king to the King of the Reformation, the last one before the fall of the nation and its going into captivity. His conversion I would list as gradual, with the finding of the Book a deciding factor, almost a cataclysmic force, but not strong enough to be the force in itself, for he had been contemplating a reformation before that. He was changed, everyone will admit, but he was gradually developing toward this stage of wanting to make his appeal national; the Book helped to make this possible, for in this way he had an external sign in which all people were interested. This change made Josiah a great reformer, a true builder.

C. During the Period of the Exile

We shall consider the Exile as the time between the Fall of Jehoiachin, 597 to about 538 B.C., the recognized time of the first return to Jerusalem. This also includes the Fall of Jerusalem of Zedekiah's time, which many scholars consider as the beginning of the real exile, since from then on Jerusalem was no more and the people were distributed among the foreign nations, particularly Babylon. Conflicting stories are told about the condition of the peoples in captivity. Some admit that they were a nation transplanted merely furthering their religious development, bearing no burdens, being no slaves,

but working on their own homes and gardens.¹ Others add that they were virtually slaves to the Chaldeans, at least in the earlier times, attacked by false prophets, and always seeking a chance to go back to their own homes and land.² But the results of this period were a deeper insight into spiritual affairs, a development of the emphasis on individual rights and on the righteousness of the Law, and, most important of all, a growing conception of a coming 'Messiah'. From the first group's going into captivity until the return of most of them, the people were living on the expectation of being delivered.

1. Jehoiachin - the King of the First Exile.

Jehoiachin, the son of Jehoiakim, who reigned during the last part of the sixth century before Christ, has very little history recorded in Scriptures. He began to reign when he was eighteen³ or eight⁴ and he reigned only three months. He was carried to Babylon with his mother and wives, his chief officers and men and thousands of craftsmen, and all the treasures of the temple. Nothing was left; only a feeble remnant remained to till the

.

1. Gilbert, J., Op. Cit., pp. 314-319; Cf. Jeremiah 29:5 ff.; Ezekiel 18:7, 1:1, 8:1, 14:1, 20:1
2. Kastein, J., Op. Cit., pp. 63-70; Hutchins, W., Op. Cit., pp. 307-347; Jeremiah 29:21 ff; Isaiah 14:3 ff. Glover, T., Op. Cit., pp. 240-246.
3. II Kings 24:8
4. II Chronicles 36:9

land. He was kept a prisoner for thirty-six years, until Evil-Merodach liberated him. He was the last of Solomon's line, the succession passing over to Nathan's line.¹

The following cases under discussion are not symbolic of crisis conversion experiences so that it will be necessary to change the division points; they are used to designate a certain type of religious consciousness, and to show the relationship of God to the royal families.

1. His early life: Jehoiachin was the butt of all the divine vengeance that had been forming against the rulers of Israel, which fact the Scriptures bear out. It mentions only that "he did that which was evil in the sight of Jehovah, according to all that his father had done".² Here in II Kings we find only a cataloguing of events, personalities just mentioned, since the nation is rapidly drawing to its fall. But from Josephus we can get a different story; the king of Babylon took him because

"... he was afraid that he (Jehoiachin) would bear him a grudge, because of his killing his father, and thereupon should make the country revolt from him; wherefore he sent an army, and besieged Jehoiachin in Jerusalem; because he was of a gentle and just disposition, he did not desire to see the city endangered on his account, but he took his mother and kindred, and delivered them to the commanders sent by the king of Babylon, and accepted of their oaths, that neither should they

.

1. Smith's Bible Dictionary, p. 146; Hastings' Dictionary of the Bible, Op. Cit., pp. 557-558; Josephus, F., Antiquities of the Jews, Book 10, Chapter 6.

2. II Kings 24:9

suffer any harm, nor the city;".¹

2. His experience with God: Jehoiachin did not have any crisis experience, but, as we read in Josephus, he was gentle and had a just disposition, wanting to surrender rather than to see the city ruined and the temple destroyed. He was willing to be taken captive if only they would spare the temple; he was willing for them to take his mother, wives, and chief officers and men, if only they would leave the city undestroyed. He was not the type to seek God, nor was there need to have him as a leader at this time, for the nation was on the verge of collapse, and the prophets were the guiding spirits. The most important thing that can be admitted about Jehoiachin is that even though he did evil in the sight of God, he remembered enough about man's experiences with Him, to make him respect the temple and the city, symbols of God's presence on the earth. His activity and influence was too limited in his three-month-reign to make any dogmatic statement, but this may be concluded: he knew God only as a symbol and never in a personal way, he did evil and yet was kind and just, he loved his people **enough** and went into captivity for them. His early life and environment influenced him greatly and kept him from ever experiencing God in a more personal way. His life was never changed.

.

1. Josephus, F., Op. Cit., Book 10, Chapter 7.

3. His later life: Jehoiachin was taken captive and put in prison, and when Evil-Merodach came into power thirty-six years later "he lifted up the head of Jehoiachin king of Judah . . . and he spake kindly to him, and set his throne above the throne of the kings that were with him in Babylon".¹ He did not try to start a revolution, nor try to bribe his way out of Babylon, but he felt that he would stay and bear the captivity for the sake of the Jews. He was from the very start, willing to bear the iniquities of his people upon himself, rather than have the whole nation punished.

To summarize, this personality was used, not only to show that most of the men, leaders, and kings, were interested in bringing about a greater nation, but also to show that men who are just mentioned in passing as being evil, were all working together to help develop Israel's religious consciousness. These men were followers of Jehovah, some more than others; some were evil men, some only selfish, but most of them were, just as White says, men upon whom descended "the full force of divine vengeance, incurred by previous generations".² Jehoiachin was of this type, someone who had been placed in that position, and was trying to show, by what little experience he had, that

.

1. Jeremiah 52:31-32

2. White, N., "Jehoiachin", Hastings' Op. Cit., p. 557

God was with him.

2. Zedekiah - the King at the Fall of Jerusalem.

Zedekiah, who reigned from 597 to 586 B.C., was the son of Josiah. He was twenty-one years old when he began to reign, and reigned for eleven years in Jerusalem. He appealed much to Jeremiah, the prophet, for a word from Jehovah, but, in contrast, was more interested in forming alliances with foreign nations for help, instead of waiting upon God. He would not pay tribute to Babylon, hoping that the Egyptians would become his allies against the Chaldeans, who had come and had surrounded the city. The Egyptians came but were repulsed by the Chaldeans, who then besieged the city for eighteen months. There was great famine, pestilence, and cannibalism in the city, yet Zedekiah would not surrender. At last, after appealing to God through Jeremiah, he found that he would be taken captive and the city destroyed unless he surrendered; he, with some of his men, fled, after a breach was made in the wall, but they were captured on the plains of Jericho. He was taken to Riblah with his sons, who were murdered before his eyes, and then his own eyes were put out.¹ Nothing more is known.

1. His early life: Zedekiah, being the son of Josiah,

.....

1. Cf. White, N., "Zedekiah", in Hastings' Dictionary of the Bible, Vol. IV, pp. 971-972; II Kings 24:18-25:7; Jeremiah 39:1-7, 52:1-11; II Chronicles 36:10 ff.; Jeremiah 21, 24, 27, 29, 32, 34, 37, 52.

would, as far as his background was concerned, be reared in a religious atmosphere, for through the reformation of his father, he must have received some religious development as to his relationship and consciousness of God. Zedekiah, in his blind-seeking for success, forgot Jehovah and tried to rest his faith in the other nations, which proved to be his folly. He only trusted in God as far as he could receive knowledge of his future successes. But when the Chaldeans were round about the city, then he felt that he must cast himself on Jehovah and called to Jeremiah to find out what was to be done.

2. His experiences with God: Zedekiah was a weakling in the face of great odds. He was always changing his platform whichever way would be more profitable for him. He, as Josephus states,

"...while he heard the prophet speak, he believed him, and agreed to everything as true, and supposed it was for his advantage; but then his friends perverted him, and dissuaded him from what the prophet advised and obliged him to do what they pleased".¹

He had many experiences with Jehovah, indirectly, through the prophet, but would always try to please his national leaders instead of God. Zedekiah sent some of his prophets to Jeremiah saying:

"Inquire, I pray thee, of Jehovah for us; for Nebuchadrezzar king of Babylon maketh war against us: peradventure Jehovah will deal with us according to all his

.

1. Josephus, F., Antiquities of the Jews, Book 10, Chap. 7.

wondrous works, that he may go up from us".¹

Jeremiah's answer was the type to show that the only way Zedekiah could win was by losing all, his nation and his people, in full surrender. Zedekiah felt the need of God; he wanted His help, he needed His help, yet it seemed that, as in the case of Jehoiachin, he was also the wedge in the falling tree of Hebrew nationalism and was made the pawn of God's gathering wrath against the nations.

The next time, while Jeremiah was still free, servants of Zedekiah came again to seek advice from God, and his answer concerning surrendering to the Chaldeans warranted their putting him in a dungeon. Zedekiah was wanting to know the outcome of the siege at this time rather than to know or draw closer to God.

The third time Zedekiah came to Jeremiah while he was in the dungeon; after he had ordered Jeremiah to be taken from the dungeon, he again asked him concerning the outcome of the siege and again Jeremiah gave him the same answer, that salvation was possible only through surrender. Zedekiah then said, "I am afraid of the Jews that are fallen away to the Chaldeans, lest they deliver me into their hand, and they mock me".²

3. His later life: We can conclude from these three

.

1. Jeremiah 21:2
2. Jeremiah 38:19

experiences of searching after God, that Zedekiah was seriously considering becoming one of the servants of God if it were not for the influence of the false prophets and leaders of his political parties. He in himself was willing, and it was because of his being retarded by the others that he was not able to fully find God; for soon the breach was made in the walls, and then the invaders entered. Zedekiah, cast on his own strength, could think of nothing but escape from the doom that Jeremiah had told to him for almost ten years, and in the dark of night slipped out, but was captured and blinded and taken captive to Babylon.

To summarize, Zedekiah's religious experience could be listed as being of the gradual type, but never culminating in a crisis experience, with certain peaks of religious consciousness while trying to seek God's will. He was willing to seek Jehovah, and came to Him often for news as to the future, but never to accept Him as a power and help in his own life. The prophet Jeremiah was his help, interesting him to seek Jehovah and live, but Zedekiah was too easily persuaded by his leaders. He listened to Jeremiah as long as he was in his presence, but when alone, followed the ways of his evil forbears. It seems that he was God-conscious, for no man could receive the answers from God as he did, and associate with a man like Jeremiah for very long without experiencing a deep relig-

ious element and a drawing nearer to God. But because of social pressure he was not willing to grow in that spirit and service, and accept the purpose of God, so that he cannot be called a 'twice-born' leader of men.

D. During the Post-exilic History of the Race

In passing from the exilic to the post-exilic period, it is hard to designate just when one ended and the other began; for our purpose we shall consider the period from the Edict of Cyrus in 538 B.C. to the last we hear of Nehemiah in 433 B.C. as the post-exilic period. From the broader field of history we find that Cyrus took Babylon and founded the Medo-Persian empire in 538 B.C., then made an edict allowing the Jews to return to Jerusalem to rebuild the Temple. The returning exiles were under the direction of Zerubbabel, and they on reaching Palestine went each to his own city, and later gathered in Jerusalem, building an altar, and soon after the foundations of the Temple. When the rebuilding was stopped, Haggai and Zechariah urged Zerubbabel to build and he issued orders to begin. But the builders were hindered by the adversaries of the Jews. In 516 B.C., the temple was complete, after which there was a period of silence for sixty years; no account has ever been found to enlighten the world. Artaxerxes Longimanus was in the leadership from 465 to 424 B.C., in which time we hear of Ezra and his mission in 458 B.C.

and then of Nehemiah as governor in 445, when the walls were rebuilt and the Law was given.¹

1. Zerubbabel - as the Messianic King.

Zerubbabel, who lived in the sixth century B.C., did most of his work from 538 to 515, in leading the Jews from exile after the edict of Cyrus, and then was an important force in the building of the Temple in Jerusalem. He was the son of Shealtiel, of the house of David, who was, in turn, one of the sons of Jehoiachin, the captive king of Judah taken into exile in 597 B.C. His history after 515 B.C. is not known, nor anything about his sons. But he seemed to "have the praise of famous men",² and also was "asserting the Messianic Hope of Israel . . . in this re-opening of her life".³

1. His pre-conversion experience: Zerubbabel is another one of those leaders of Israel, whose early life is very obscure, nothing being known about him, until he is mentioned as being one of those returning from exile. After that he, by his primary designation, seems to have been a

.

1. Foakes-Jackson, F. J., Op. Cit., pp. 178-186; Hutchins, W., Op. Cit., pp. 348-369; for a contrary view Cheyne, T., Op. Cit., pp. 11-12; Barnes, W., "History of the Jews", Hastings' Dictionary of the Bible, Vol. II, pp. 414-15; Smith's Bible Dictionary, p. 50. Nehemiah, Ezra, Malachi, and Zechariah.
2. Selbie, J., "Zerubbabel", Hastings' Dictionary of the Bible, Vol. IV., p. 979.
3. Smith, G., The Twelve Prophets, Vol. II, p. 252

leader of the repairing crew that rebuilt the altar and the Temple. He seems up to this time to have been closely associated not only with the prophets but also with God, for God singled him out to receive divine messages and to be a leader of the Jews.

2. His crisis experience: Zerubbabel is first noticed as being the leader in the building of the Temple, when the Word of God came through Haggai, saying:

"This people say It is not the time for us to come, the time for Jehovah's house to be built . . . Consider your ways. Go up to the mountains, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith Jehovah".¹

Then Zerubbabel and the people obeyed the voice of Jehovah. And again the message from Jehovah came through Haggai,

"I am with you! . . . And Jehovah stirred up the spirit of Zerubbabel . . . and the spirit of all the remnant of the people; and they came and did work on the house of Jehovah of hosts, their God".²

In the first recorded statement we notice that the change in Zerubbabel took place only as far as his endeavor in the practical building was concerned, while in the second it expressly states that "Jehovah stirred up the spirit of Zerubbabel", which most naturally would mean his change not only in the field of activity, but primarily in his inward life. His life, as well as the lives of those around him, was changed inwardly when, the second time, God

.

1. Haggai 1:1-8

2. Haggai 1:13-14

appeared to him and spoke. The first time might have motivated him to action as far as its appeal to a changed field of activity was concerned, but in this second, his inward life was changed by God; then he came to work for God. After the first admonition he was not much stirred, but when Jehovah stirred his spirit which in the Old Testament signifies the soul or heart, he could not hold out longer and he came to do His task.

3.3. His post-conversion experience: Zerubbabel, filled with the Spirit of the Lord, then continued in the work, receiving words of hope and blessing through Haggai. Yet later on, when the Samaritans came to help build the Temple, Zerubbabel told them that they could not help, feeling that the Jews were called to do this and only they. For he said: "Ye have nothing to do with us in building a house unto our God; but we ourselves together will build unto Jehovah the God of Israel".¹ In other words, their adversaries were not called of God nor converted to the work by His Spirit. Because of this intrusion the work on the Temple ceased until about seventeen years later,² when through the efforts of Haggai and Zechariah, and another appeal to Darius, the work was again started and finished in four years.² Because of his great work and the spirit of the Lord which was upon

.

1. Ezra 4:3b

2. Selbie, J., "Zerubbabel", Hastings' Dictionary of the Bible, Vol. IV, p. 978.

him, Zerubbabel was considered by many a 'Messianic King'.¹
 In his later days, Zerubbabel, because of his 'stirred spirit', received this message from God:

"In that day, saith Jehovah of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith Jehovah, and will make thee as a signet; for I have chosen thee, saith Jehovah of hosts".²

Truly Zerubbabel was converted; for beginning with his 'stirred state', which is a psychological definition of the state of conversion, and following through his varied experiences, to the time when he is recognized by God himself as a 'signet', Zerubbabel is an example of Old Testament conversion.

2. Nehemiah - as the High Commissioner.

After the building of the Temple there was a

"a period of reaction and disillusionment. The enthusiasm which had been kindled by the glowing language of prophecy died down. The mass of returned exiles were unable to withstand the strain of disappointment".³

This mood lasted for over one hundred years, and mingled with the various invasions of Palestine, caused Israel as a nation to reach once more the depth of despair; the Temple and the city walls were again in ruins, and God must raise another leader to restore the land to fruitfulness, and to put hope into the hearts of the people.

.

1. Robinson, G., The Twelve Minor Prophets, p. 145

2. Haggai 2:23

3. Ottley, R., The Religion of Israel, p. 129

Nehemiah was the one chosen by God. "He now took the situation in hand and was appointed governor . . . he was a born administrator, and the appointment gave him the opportunity for the exercise of his greatest gift."¹

As to his life: "His genealogy is not known, although he was perhaps of the tribe of Judah. He was the son of Hachaliah. His brother was Hanani, most probably of royal descent."² He was a cupbearer to King Artaxerxes, from whom he received the opportunity to go to Jerusalem in 445 B.C., and immediately upon arriving, with the aid of the elders of the people, began to build the walls. Many disturbances came through the instigations of Sanballat and Tobiah, but Nehemiah was more than an equal to all internal troubles and soon had the walls builded, and the people again organized. He was in Jerusalem for about twelve years,³ then went once more to Persia. Because of the trouble in Palestine that had arisen soon after he had gone, he asked for leave and returned to Jerusalem after a period of four years.⁴ On his return he began a reformation; instituting Sabbath observance, rebuying many slaves who were enslaved in foreign lands, and also legis-

.

1. Kastein, J., History and Destiny of the Jews, p. 77
2. Smith's Bible Dictionary, p. 217
3. Batten, L., "Nehemiah", Hastings' Dictionary of the Bible, Vol. III, pp. 509-510; for a critical study, Cheyne, T., Op. Cit., p. 50
4. Batten, L., Op. Cit., p. 509

lating against foreign marriages. He felt that "in those days the only way of maintaining the Jewish race and the Jewish faith was by preserving the purity of the Jewish blood".¹ Of his later life, as of his former, nothing is recorded.²

1. His pre-conversion experience: Nehemiah while working in the Persian's palace possibly heard much concerning ^{the} development of the Jewish nation in Palestine. He tells us that he even asked all visitors about conditions, showing that his interest was of more value than just a passing idea. His brother told him, in answer to his questions, that,

"The remnant that are left of the captivity there in the province are in great tribulation and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire".³

These words of distress, of affliction, were Nehemiah's call, which lead up to his conversion.

2. His crisis experience: Nehemiah tells, in his own words:

that

"...when I heard these words, I sat down and wept, and mourned certain days; and I fasted and prayed before the God of heaven, and said, I beseech thee, O Jehovah, the God of Heaven, and great and terrible God, that keepeth covenant and lovingkindness with them that love him and keep his commandments: let thine ear now be at-

.

1. Hutchins, W., The Religious Experience of Israel, p. 366
2. Cf. Foakes-Jackson, F. J., Op. Cit., pp. 182-185;
Gilbert, J., Op. Cit., pp. 347-350; Cheyne, T., Op. Cit.
pp. 36-54; Nehemiah 1-13.
3. Nehemiah 1:3

tentive, and thine eyes open, that thou mayest hearken unto the prayer of thy servant, which I pray before thee at this time, day and night, for the children of Israel thy servants, while I confess the sins of the children of Israel, which we have sinned against thee . . . I beseech thee, let now thine ear be attentive to the prayer of thy servant. . . who delight to fear thy name; and prosper thy servant, . . . and grant him mercy in the sight of this man."¹

Nehemiah, after he had heard the sorrowful news, believed that the reconstruction rested upon him and, being religiously minded, felt that he must pray to find out God's purpose for him. Knowing that man can concentrate more easily on heavenly things when the earthly are inhibited Nehemiah fasted. He was an earnest seeker, not so much for a change of work, but for a change of purpose in his life, since he felt that someone must rebuild the walls of Jerusalem, possibly he. He prayed for the people, he prayed for himself, he prayed for mercy at the hands of the king; he realized his own sin, also the sin of the people, and even the sins through the ages; he himself confessed all these sins and asked to be forgiven. It is a picture of a contrite heart seeking after a new life, a non-cooperative-self seeking unity at the hands of God, an empty spirit wanting to be filled. He was seeking God, and God had a purpose for him; he had known God for many years, but now he wanted to be His own. His haggard look, glassy eyes, and sad countenance interested the king, who asked him

.

1. Nehemiah 1:4-11; 4-6b and 11 printed.

what caused his condition. Nehemiah answered, "why should not my countenance be sad, when the city, the place of my father's sepulchres, lieth waste, and the gates thereof are consumed with fire?"¹ Then the king granted his petition of journeying to Jerusalem and gave him an armed escort. Nehemiah's decision to see the king was not a spontaneous desire, but he had fasted and prayed for forty days in order really to experience the Spirit of God, and to see if he were to be chosen.²

3. His post-conversion experience: Nehemiah started on his journey immediately as soon as he received the king's consent. After being in Jerusalem three days, he began to investigate the walls but "neither told I any man what God put into my heart to do for Jerusalem";³ signifying that God had changed his spirit and had given him a new purpose and task, after he had been changed spiritually. Then, later on, he "told them of the hand of my God which was good upon me, as also of the king's words that he had spoken unto me."⁴ After the rebellion of Sanballat and Tobiah, Nehemiah told them that "the God of heaven, he will prosper us".⁵ Nehemiah, judged from the preceding, did experience a decided change in his inner life during

.

1. Nehemiah 2:3

2. Ibid., compare 1:1 to 2:1

3. Ibid., 2:12b

4. Ibid., 2:18

5. Ibid., 2:20

the forty days of prayer and fasting, for now, while in Jerusalem, he spoke of God as putting something new in his own heart, in other words, a change, probably only gradual, but nevertheless a change; and he now speaks as if he ^{were} ~~was~~ personally acquainted with God, and could trust Him to the uttermost: tending to conversion, rather than a call.

From his later experiences, more force is added to the possibility of his being converted, for whenever the burdens surmounted his own strength he called on God, trusting entirely in Him: "Hear, O our God; for we are despised"¹, when he was attacked by his enemies, and again, "but we made our prayer unto our God, and set a watch against them day and night, because of them".² "Be not afraid of them: remember the Lord, who is great and terrible, and fight for your brethren,"³ appealing once more to his confidence in Him, and His being paramount. His utter trust and faith in God since his call is brought out in, "and God had brought their counsel to nought";⁴ he acknowledged that man was nothing and God everything, and that since he was His servant, all things were wrought through Him.

His experience was deepened also by his trying

.

1. Nehemiah 4:4a
2. Ibid., 4:9
3. Ibid., 4:14b
4. Ibid., 4:15

to get all the people to see Jehovah as he did. But they were not able, for they had not experienced Him as he had. His prayers throughout the Book, give one the impression that he was very close to God, and yet that sometimes he put ritual¹ over personal experience. He prayed for strength,² for guidance,³ for help and forgiveness,⁴ for the people, for joy;⁵ his summarizing prayer of "Remember me, O my God, concerning this,⁶ . . . for good,⁷ . . . and spare me,⁸ . . . and not to trespass⁹," shows his real and inner spirit. After his change in heart Nehemiah wished to follow God, was willing to cast aside all other feelings except those which fitted into God's purpose, and was so changed in heart that it was possible for him to help influence a great nation, not only for that time, but for the centuries to come. For the walls stood through the years, his reforms were the foundation of a new religious development, and his view on foreign marriages was also included in the constitution, which was the basis and standard of life.

To summarize, Zerubbabel and Nehemiah were types

.

1. Nehemiah 8:6
2. Ibid., 6:9
3. Ibid., 7:5
4. Ibid., 9:32-36
5. Ibid., 12:43
6. Ibid., 13:14
7. Ibid., 13:30
8. Ibid., 13:22
9. Ibid., 13:27.

of a gradual change due to religious influences, and contact with God; their work was an important factor in their conversion, but did not decide it, as their inner life was changed when they were willing to let God's purpose come first in their motives and desires. When they were willing for God to work in their inner lives, God called them to a greater work; their work was changed because of their inner life, not their inner life, because of their change in work. They met God and He met them. Their spirits were stirred, their motives redirected, their work inhibited and other work given, their influences felt after their conversion; their efforts were of much more value, not only to their nation in their age, but also all through the ages. Because God called them into a greater work, after their inner life met the requirements of His purpose, their work has lived through history, and could not have happened without the change.

My judgment of their coming into the experience of conversion would be that it was gradual, ending in a crisis experience when they felt and heard God, probably not a redirection of all impulses and emotions, but a change in their own immediate relationship to God. For after they experienced the change, they were on a higher plane which could not have been caused primarily by a change in work; nothing else but the Spirit of God in their lives, as they themselves tell it, as others tell,

and as history relates in the formation of new religious ideas, new constitutions of living, and observances of holidays, would be able to make this deep impression on their own hearts. These men were converted, changed not only to a new task, but also to a new life.

E. Summary

After characterizing the personal experiences as found in the last chapter, it was noticed that there was a distinct correlation between the development of the religious experience and self-revelation of God, and the preceding chapter, concerning the progress of man's idea of God. During the Mosaic times man's idea of God was rather imperfectly revealed, sometimes in outward symbols, sometimes in voices, sometimes through angels as representatives of His will. But later on, as after the Exile, God not only revealed Himself as a more perfect Being, but also appeared in the inner life of man. At the beginning man was living more in the externals, in the symbols; later he made his religious beliefs something personal, something that he could alone experience with God. In the early stage "God gave to men the revelation of Himself as they were able to bear it, and in so far as they responded to it",¹ but it was a gradual process of revelation and perception, developed until man found that his inner life

.

1. Aytoun, R., God in the Old Testament, p. 157

needed a change, rather than living by ritual.

After Moses had given God's law, the emphasis on the individual man began, and with it a greater consideration for his personal salvation through revelation of God, was insisted upon. With the progress of thought about God, developed a higher idea of the personality of man. Through all this, then, God was revealed to man only in personal experience; in the form of angels, voices, symbols, special calls, all received permanently only after there was a decided inward change which showed itself in a changed conduct, a greater motivating force, and a greater influence upon not only his locality, but also upon the history of the nation.¹

The religious experience of the leaders and kings during the Pre-exilic times was primarily determined, as in Moses' case, by a direct call from God, inhibiting all other ambitions and personal desires through an abrupt change in life and giving power to carry out God's will and to influence the Jewish nation into a new religious consciousness of their being a Chosen People. Moses was from an orthodox family, well educated, tested and tried by God to see if he was fitted, and then called or con-

.

1. Cf. Fairbairn, A., Religion in History and in the Life of Today, pp. 53-60; Aytoun, R., Op. Cit., Chapters 4, 5, 6, 8; Kastein, J., Op. Cit., pp. 82-83; Ottley, R., The Religion of Israel, pp. 115-126; Budde, K., Op. Cit., pp. 77-100; Thomas, M., Biblical Idea of God, p. 65.

verted to the higher purpose of life: finding his great influence only through a personal revelation of God. In David's case the same might be suggested. He also, through a personal revelation of God as told in various places in the Old Testament by himself and others, found God's purpose through His call, and because of His Spirit was able to influence the nation. In Josiah's case: He was, like David, also quite a young man when he had a change in spirit from doing something about God's work, to doing God's work. He, being of royal lineage, most likely was educated, and knew from his predecessors what befell those who went contrary to God's will. The full force of God's revelation came to him through outside influences: first through Jeremiah the prophet, then through the finding of the Book of Law. He had a gradual development of religious consciousness, but was abruptly changed both in his heart and motives when the force of God's will came into his life. His influence upon the national kingdom, in its thought and activity, also shows that he had undergone a drastic change in his life: a conversion experience.

The religious experience of the personalities during the Exile, as chosen in this study, shows a complementary attitude toward God's leading. In Jehoiachin's life, his consciousness of God and his relationship to Him was based on his being kind and just. His experience was not due to an abrupt change, but only to the influence

of education and national opinion. His life was effective only in saving the city and Temple from being destroyed, due to his preliminary education of reverence for the Temple of God. People came to think of him as one of the new leaders of the day, for even while in exile, they hoped he would once more be their king. In Zedekiah's case: He also was a king, and, persuaded by his national leaders, was easily lead from the doing of God's will, although his experience with God through the prophets would have made him a changed man. His education was most likely orthodox and God-fearing, but, due to the atheistic force of the political party of the day, he was easily diverted from his true course. His religious experience was gradual, with no crisis experience as its climax. As long as he was in contact with the prophet, he did not feel the need of the Spirit of God. He himself admitted that he would follow Jeremiah's words, if it were not for his being ostracized in the nation. God called him, but he was not any more interested than the average type of man today. His influence in later years was lacking because he had not obeyed the prophet's injunctions to seek God.

The religious experience after the Exile is characterized in the lives of the leaders of the nation of Israel in bringing back to the people the spiritual idea of God with a universal outlook, based not only on the ritual, but on moral and ethical living. In the case of Zerubbabel:

He was brought to the realization of God in his own life, not when he changed his work, but after he had been governor, when Jehovah 'stirred up his spirit'. This quotation shows that he was inwardly changed, and that he had a crisis experience, which was plainly noticeable in his influence on the building of the Temple and his relationship to his people. He had found God, his spirit awakened, and his life changed. He began then to work for God, forgetting all else, but only to fulfil God's trust in his life. His later influence shows this to be true, for, as in the cases previously mentioned, if those men had not been filled with the Spirit of God, they could not have accomplished what they did at the time. If his life had not been changed, he would have continued in his small way and never made an imprint on history, but since his inner life was changed, when his motives, impulses, desires, and emotions were re-directed, then his external life was also changed. He was not called to any work, but converted to a particular work. In the case of Nehemiah: He could also be classed with Zerubbabel as to his experience, differing only in the way in which he found God. He prayed and fasted; then with his eyes and heart fixed on God, since God was calling to him and speaking to him, he answered the call, and was converted to a greater task. His previous life was put aside for a certain time, his spiritual life was redirected, and he was in the spirit of God. His great influence also bears

out the fact of a crisis experience which strengthened him. Through his own personal effort, through sacrifice and concentration, through the need and sin of his people, through the greatness of the vision of his own soul, and through the intervention of God, he found God. He was 'stirred-up' as was Zerubbabel, and from then on did great work. He undertook great tasks, completing them; he met obstinate elders, uniting them in the right spirit; he brushed against great economic changes, rising to meet the issue personally. All this was accomplished, not because he had a certain job to do in his own strength and power, but because he had 'the' task of purposing God's will in the life of the nation, through the revelation of God to him during his forty days of fasting and prayer. His work lives as a monument to his memory, his institutions of Sabbath observance and marriage live as cornerstones of a great experience, and his emphasis on the inner change in the life of man permeates even the highest ethical and moral education/^{al}system of today. Did he accomplish all this through a change of work or was it through a change of heart? The answer is obvious; no man could accomplish all this through himself. He needed the will of God in his heart and the Personality of God in his life. Thus come the experiences of God which are real, making man a mighty force when his inner life is changed.

CHAPTER V

THE RELIGIOUS EXPERIENCE OF THE PROPHETS

Before the monstrous wrong he sets him down--
One man against a stone-walled city of sin,
For centuries those walls have been a-building;
Smooth porphyry, they slope and coldly glass
The flying storm and wheeling sun. No chink
No crevice lets the thinnest arrow in.
He fights alone, and from the cloudy ramparts
A thousand evil faces jibe and jeer at him.
Let him lie down and die: what is the right,
And where is justice in a world like this?
But by and by, earth shakes herself, impatient;
And down in one great roar of ruin, crash
Watch-tower and citadel and battlements.
When the red dust has cleared, the lonely soldier
Stands with strange thoughts beneath the friendly
stars.

"The Reformer" - - - Edward R. Sill

THE RELIGIOUS EXPERIENCE OF THE HEBREW PROPHETS

- A. Introduction
- B. During the Pre-exilic History of the Race
 - 1. Samuel - the First Great Prophet
 - 2. Elijah - the Conqueror of Baal
 - 3. Isaiah - the Voice against Foreign Alliances
 - 4. Jeremiah - the Prophet of Jerusalem's Doom
- C. During the Period of the Exile
 - 1. Ezekiel - the Hope of the Exile
 - 2. Obadiah - the Leader of the New Day
- D. During the Post-exilic History of the Race
 - 1. Haggai - the Rebuilder of the Temple
 - 2. Joel - the Voice of the 'Day of Jehovah'
- E. Summary

CHAPTER V

THE RELIGIOUS EXPERIENCE OF THE HEBREW PROPHETS

A. Introduction

At the beginning of this study it would be best to give some characterizations of what constitutes a prophet, and also a priest. Many different definitions have been given, many analogies have been made, and many volumes have been written about priests and prophets. In a broader sense, a prophet "signifies an inspired person, an announcer of the words of another, not from his own influence and will; to foretell the future and secret events, and who revealed the will of God".¹ But while prediction was a part of the work of the prophet, it was necessarily not the whole of his teaching; sometimes it comprised but a small part. "The prophet, . . . was not so much a FORE-teller as a FORTH-teller. He was a teacher in whom, as the author of Hebrews says, God spake unto the fathers."² This becomes more forceful if we interpret his predictions in the times in which he lived, which is of great importance in this study of the psychological nature of his religious experiences. For these prophets

"...were special agents of Jehovah, raised up and sent, as occasion required, to incite to duty, to convict of sin,

.

1. Smith's Bible Dictionary, p. 252

2. Thomas, M., The Biblical Idea of God, p. 97

to call to repentance and reformation, to instruct kings and denounce against nations the judgments of God . . . They received their messages from God in visions, trances, and dreams".¹

But the

"The characteristic of the true prophet,' writes Robertson Smith, 'is that he retains his consciousness and self-control under revelation' . . . The prophets are always emphasising knowledge and reflection . . . They eliminate the irrational from all that concerns religion, from intercourse with God".²

The prophets were a separate group of leaders, unhampered by any social restrictions or religious limitations. They did not enjoy privileges of high rank or birth. They came from obscurity and again went into obscurity. They emphasized the importance of their office, not themselves, and their messages were received with the same regard. Everyone

"is clear-sighted and capable of divination; he has the receptive power to absorb mystical experiences and is able, through the consequent violent religious emotion, to communicate them and give evidence of them to his fellow-men.³ All the prophets based their activities on the same fundamental principle - the ideality of the relationship between this world and the beyond, between actual existence and its meaning, between existence and the significance of existence. . . They aroused their people to a consciousness of this difference.⁴ The aim of the prophet was to make religion consist not of magic but of sacrament.⁵ . . Not one of them 'wished' to be a prophet. One and all had prophecy thrust upon them".⁶

During the great distressing years of the king-

.

1. Smith's Bible Dictionary, p. 252
2. Glover, T., Op. Cit., pp. 136-137
3. Kastein, J., History of the Jews, p. 49
4. Ibid., p. 50
5. Ibid., p. 51
6. Ibid., p. 53

dom the prophets were the mainstays, forwarding the universality of God, the detrimental power of sin and separation from God, and the results of this separation, not only on themselves but also on their nation. For this reason:

"The possession of a single true thought about Jehovah, not derived from current religious teaching, but springing up in the soul as a word from Jehovah Himself, is enough to constitute a prophet, and lay on him the duty of speaking to Israel what he has learned of Israel's God. The past, the present, and the future took a new aspect to the prophet in the light of his great spiritual discovery".¹

"The true prophetic gift was always the result of an individual call. Notwithstanding schools of the prophets, no man could be taught to prophesy; the Divine call came to one or another of the traditional body, or to one or another outside it altogether. A prophet of God was always sent of God and carried unique authority."²

The prophets, even though coming out of periods of great distress, and carried on by the great religious and national enthusiasm, were never separated from their primary purpose of satisfying the yearning of the people for communication with deity and of being a mouthpiece of Jehovah.³

The priests, who were bound to forms of worship, ritual, and ceremony, would naturally come in conflict with the prophets because of the teachings of the latter. The

.

1. Smith, W. R., *The Prophets of Israel*, p. 182
2. Gilbert, J., *Op. Cit.*, p. 310
3. Cf. Kastein, J., *Op. Cit.*, pp. 48-54; Budde, K., *Op. Cit.*, pp. 101-102; Gilbert, J., *Ibid.*, pp. 288-312; Hutchins, W., *Op. Cit.*, pp. 171-305; Wells, H., *Outline of History*, p. 270; Ottley, R., *Op. Cit.*, pp. 69-90; Farrar, F., *The Minor Prophets*, pp. 1-15; Smith, G., *The Twelve Prophets*, Vol. I, pp. 3-58

priest was not able to inquire into individual spiritual conditions, while the prophet made his appeal through the inner life.¹ But even though much in disagreement, the prophets and the priests added much to the general communal consciousness of God, helping to bring about the transformation of religious ideas and ideals.

Another class working against the prophets were those listed as false prophets, who were not related to false gods.

"They were almost certainly members in good and regular standing of the prophetic guilds; but they were nationalistic prophets, who identified the interests of Jehovah with the interests of the nation and the interests of the nation with those of Jehovah. To them it seemed incredible that ruin should befall the nation, for that would mean the ruin of Jehovah himself. . . . They had the sure conviction that the triumph of their deity was inseparable from the triumph of their dynasty."²

To summarize, the prophets were personalities who were touched by Jehovah to carry a true message to a people who, they felt, were separating themselves from God; they did not wish to be prophets, but were called to the task, through a vision, a voice, or a quickening spirit. They themselves spoke of their experiences with Jehovah as being real facts and from then on continue to 'forth-tell'. They lost themselves in their work, putting God first at all times, since their call from Him lay heavily upon their

.

1. Kastein, J., Op. Cit., p. 51; Cf. Hutchins, W., Op. Cit., p. 202; Cheyne, T., Op. Cit., p. 81
2. Hutchins, W., Op. Cit., p. 172

will and heart.

B. During the Pre-exilic History of the Race

In passing from the general introduction to the specific instances, it would be helpful to outline generally the type of prophecy in this period. As to the time span of this section, it shall be as suggested under the same heading in Chapter IV of this paper.¹

Since from the first the people felt that Jehovah was beyond their own feelings and knowledge and that they had to seek Him through external things and signs, the prophet came into being with the primary distinction of being a seer, because he, through falling into some trance or dream, could not only see God, but also the future.² This was his general task up to the time of Samuel. Because of the different personalities and the emphasis on their own purposeful-call, the prophets contended through this period for different points of which the following are most important: that the day of Jehovah was impending; that His righteousness would prevail, even though He had to overthrow His own people with the help of foreign nations; that after the captivity there would be a regathering of the tribes, and the remnant would be purified by

.

1. Ante, p. 82

2. Cf. Hutchins, W., Op. Cit., p. 176; Smith, G., Op. Cit., Vol. I, pp. 15-20; Budde, K., Op. Cit., p. 95; Davidson, A., "Prophecy and Prophets", Hastings' Bible Dictionary, Vol. IV, pp. 113-114

God's blessings upon them; that the kingdom of God would be universal, open to those who were obedient and willing to follow His teachings.¹ All of their prophecies tended to pronounce the end of idolatry, polytheism, and tribal worship, with a continuous emphasis on a monotheistic religion. The first of the leaders who is authoritatively known as a prophet is Samuel.

1. Samuel - the First Great Prophet.

Samuel lived during the eleventh century before Christ. He was the son of Elkanah of Rammah, and, through the influence of the Spirit of God upon his mother Hannah, who promised God that if He gave her a son she would dedicate him to the church, he was given to the priest Eli when very young. He was called of God to be the next leader of Israel and to anoint Saul, the first king, and then David. Samuel's last act is the killing of king Agag, whom Saul, going contrary to the will of God, preferred not to kill. After this Samuel retires to Ramah and secludes himself until his death.²

1. His pre-conversion experience: Before he was born, Samuel was dedicated to God by a consecrated mother, who because of her pledge sent Samuel into the Temple to serve under the priest Eli, at an early age. As the years passed

.

1. Andrews, S., The Revelation of God to Men, pp. 96-97

2. Stenning, J., "Samuel", Hastings' Bible Dictionary, Vol. IV, p. 382; Kastein, J., Op. Cit., pp. 23-26; I Sam. 1-24

he grew in favor with God and men; ministering to Him, keeping His word, and being obedient to his teacher. During the hours preceding the closing of the day Samuel had lain down to sleep, in the Temple where the Ark was, when he heard the voice of Jehovah. Up to this time he "did not yet know Jehovah, neither was the word of Jehovah yet revealed unto him",¹ illustrating that this was a strange happening, for "there was no frequent vision".²

2. His crisis experience: It is related that

"Jehovah called Samuel: and he said, Here am I. And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down. And Jehovah called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou calledst me: And he answered, I called not, my son; lie down again . . . And Jehovah called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou calledst me. And Eli perceived that Jehovah had called the child. Therefore Eli said unto Samuel, Go, lie down: and it shall be; if he call thee, that thou shalt say, Speak, Jehovah; for thy servant heareth. So Samuel went and lay down in his place."³

The hearing of God's call was so seldom experienced that even the priest did not recognize it the first time; when it came again it was with a greater force than before. Samuel, not knowing about Jehovah's calls, did not understand it either, but through the steadfastness of the old priest and the consistent calling of God, he heard. If it

.

1. I Samuel 3:7
2. Ibid., 3:1c
3. Ibid., 3:4-9

had been once, we might say that it was a dream, twice, that it might have been a trance, but when it happened three times, the priest became disturbed by it also and plainly recognized the fact of a call from God, suggesting that Samuel lie down once more to rest and listen for it again and then answer it. When he did return to his bed, God not only called but also stood near him,¹ telling him what He was going to do to the sons of Eli, who had sinned against Him. All through the night Samuel thought about this vision, and in the morning Eli asked him, taking it for granted that Jehovah had called again, what He had spoken to him, fearing that it was not good news, and threatening Samuel with a curse if he would not tell it all. When Samuel told all, Eli proved the vision by saying, "It is Jehovah: let him do what seemeth him good."²

3. His post-conversion experience: Samuel, after this primary call, was met and spoken to by Jehovah over many years, all the visitations fulfilling the prophecy received in the vision. He appeared to Samuel at Shiloh³; then again after he had offered a sacrifice at Mizpah, Jehovah appeared among the invading Philistines, helped Israel subdue them, and His hand was against them all the days that Samuel was a prophet of Israel. Then Samuel

.

1. I Samuel 3:10

2. Ibid., 3:18b

3. Ibid., 3:21

prayed and communed with Jehovah concerning a new king for the people. God even told Samuel one day before that he would see a man sent by Him, and when he did see Saul, Jehovah spoke again, confirming his selection. Samuel seemed troubled by the people's wanting a king. After he selected him, he knew that now surely the people would drift away from Jehovah. He told the people what would happen if they strayed from Jehovah and through his contact with God called down thunder and rain upon them.¹ "And all the people greatly feared Jehovah and Samuel."²

Later, when Samuel saw that Saul was disobeying God's commands, he gave the impression that soon Saul's rule would be over. Because Saul had rejected the word of Jehovah, Samuel told him that Jehovah had rejected him, which fact was later proved true. After Saul had proved untrue, Samuel was told by God to anoint another king, the choice to be David; he visited the home of Jesse and, through the voice of God, anointed him king. Samuel died in seclusion; all Israel, because of his great prophecies and his closeness to God, lamented him.

To summarize, Samuel according to his own version of his conversion, on which we base our emphasis, was changed inwardly at an early age through three distinct

.

1. I Samuel 12:18

2. Ibid., 13:24

vocal stimuli, which made such a great impression upon him, that they continued with him through his long life. After the suggestion by Eli that he knew it must be from God, even though visions of God had not been experienced by people for a long time, Samuel waited for the Voice again and then not only heard God but saw Him standing there. Also the words spoken by Jehovah were too real and were later proved too essentially true to the family and to Eli himself, to be taken as just a vision. Because Samuel did not know Jehovah before this, not even knowing the Voice as it called, shows that this was an inward change or conversion; a change from a life of continuing in temple service to one of great national renown. He was changed or converted from a life filled with inspirational insight to one 'bubbling over' with a spiritual consciousness and outlook. He did not know God before this experience, as he himself tells, and after the Voice was heard and he was changed inwardly, he tried to be an instrument in the service of Jehovah to bring other men to His purpose for them. His later life continued along this line. He no longer doubted Jehovah, nor did he wait when he was called, but followed Him, communed with Him, and was directed by Him. Since God had entered his life, he could not find it possible to do other than serve the Voice that had changed it.

2. Elijah - the Conqueror of Baal.

Elijah, in whose message the emphasis was that

Jehovah alone is God, and who is called the great prophet reformer, came from Gilead, the country across the Jordan, and is described as "an hairy man and girt with a girdle of leather about his loins"¹ depicting a man from the woods or mountains. That is all that is stated concerning his early life. He came and announced that there would be a great drought; then through God's guidance he was led to a brook, where he was fed by ravens. After the brook dried, he was led by the Spirit to Phoenicia, to a village near Sidon, where he resided with a widow. He performed two miracles, giving her plenty of oil and meal all through the famine, and raising her son from the dead.

After three years he returned and called together the priests of Baal, whom through the Spirit of God he conquered. But to escape the vengeance of Jezebel, he fled to a cave, where again God called him into service. Later he pronounced judgment against Ahab and Jezebel for stealing Naboth's vineyard. When Ahab confessed and repented of his sin, his curse was stayed, but Jezebel's curse fell on her. Elijah then transferred his prophetic powers to Elisha and was taken up to heaven in a chariot.²

1. His pre-conversion experience: Since there is

.

1. II Kings 1:8

2. Hodges, G., Old Testament History, pp. 117-123; Cf. Bryan, W., Famous Figures of the Old Testament, pp. 99-105; Hutchins, W., Op. Cit., pp. 176-181; I Kings 17 to II Kings 2

very little known about his early life, Elijah appears to be the prophet of mystery; he came out of his desert and mountain retreats to announce some great catastrophe, then returns. He was a son of nature and through it dwelt on the aspects of religion and morality. "He had the austere, ascetic, monotheistic spirit of the desert. He learned the fear of Jehovah which knew no other fear"¹. His life seems to have been guided entirely by the Spirit² and his greatest contribution to the nation is that of eradicating heathenism from it. His messages were based on the old principles, and he became the conscience of the nation.

2. His crisis experience: Elijah, because of his mysterious character, entered into the story of the nation as a 'flash of fire from heaven'; no one knew anything of him except that he had come from across the Jordan. His experience with God is not mentioned previous to this time, but we feel that, because of his great fervor and power of address, God's Spirit rested mightily upon him. He was no longer a wanderer of the desert, but a prophet of God, a leader of the moral influences, and a destroyer of the heathenish practices.

"Straight as from the throne of the Eternal appeared this man, enwrapt and guarded by signs of the Divine presence, by whirlwind and flaming fire. Confronting

.

1. Strachan, J., "Elijah", Hastings' Dictionary of the Bible, Vol. I, p. 687
2. I Kings 18:12; II Kings 2:16

infernal hate and lust in the person of a throned queen stood this man of the wilderness, clothed with Divine wrath . . . The prophet in the name of Him before whom he stands, wields the powers of Nature against the abusers of Nature."¹

Since we notice no mention of a crisis experience, it seems that his later experiences tend to strengthen the fact that he must have had a deep religious experience early in his career as a prophet, for he was so utterly dependent upon God.

3. His post-conversion experience: Elijah, after announcing the drought, was commanded to go to the brook Cherith, to be fed; when the brook dried, Jehovah commanded him to go and live with the widow and her son. She designated him to be a man of God after he had replenished her oil and meal, and, to climax this, through the power of the Spirit he was able to resuscitate her son, who had died. At this act she cried, "Now I know that thou art a man of God, and that the word of Jehovah in thy mouth is truth".²

When three years had gone by and the drought was great over all the land, Elijah was again commanded to go to Ahab. Meeting Obadiah he commanded him to tell Ahab that he was there. His conversation with Ahab was pertinent. "Art thou he that troubleth Israel? . . . I have not troubled Israel, but thou, and thy father's house, in that

.

1. Gilbert, J., Op. Cit., p. 257
2. I Kings 17:24

ye have forsaken the commandments of the Lord, and have followed Baalim".¹ Here was to be a clash between Jehovah and the king of Israel. During the test of deities, Elijah gave the priests of Baal every advantage, but to no avail, their god would not hear their pleadings. Then he built an altar again, made the sacrifice, and poured on water, three times; "it came to pass at the time of the offering of the evening oblation"² that Elijah came near and prayed to Jehovah to show all that He was God. Elijah's prayer was immediately answered; God sent fire from heaven to consume all of the altar. The people then said, "Jehovah, he is God; Jehovah, he is God".³ The prophets of Baal were then slain. Elijah stayed and prayed again, this time for rain, which soon descended; in both cases the immediacy of God's answer shows the prophets close relationship to Him.

His victory was short lived. Jezebel, hearing of the slaughter of her priests, threatened Elijah, who fled. Having no word from Jehovah to slay her as he had the priests, Elijah waited for His bidding. Pauses in the Divine commands are as evident and striking as continuous activity. While going again to his mountain retreat to meet God, God spoke to him. When he fearfully answered that he alone was left, God said that "all the knees have

.

1. I Kings 18:17-18

2. Ibid., 18:36

3. Ibid., 18:39

not yet bowed to Baal".¹ Even then asking to be relieved from his prophetic duties, he received, through a Voice, a new commission: to anoint Elisha.

"Throughout the story of Elijah he is scarcely seen but when he comes with a divine message. In the sublime formula that he uses, 'The Lord God before whom I stand,' we seem to see him standing amongst the ranks of God's messengers, waiting for his message, departing only when he has received it. Other prophets of God serve for intermediate events."²

His next appearance was after Jezebel and Ahab had taken Naboth's vineyard through murder. He pronounced Jezebel's future death and the stopping of Ahab's line, saying "dogs shall lick thy blood, even thine"³ in the same place where thy^e licked Naboth's. Ahab died in the battle with the Samaritans, Ahaziah becoming king, in whose day Elijah's pronouncement came true, since Ahab had humbled himself before Jehovah. Ahaziah, after falling sick and wishing knowledge about his condition, sent for aid. His men met Elijah, who told them that Ahaziah would never rise. The king sent three companies of men to take him, but two of them were consumed by fire sent from Jehovah, the last returning with Elijah to the king, through Jehovah's command. The king did die, and Jehoram reigned in his stead.

The prophet, as well as other prophets of the

.

1. I Kings 19:18

2. Gilbert, J., Op. Cit., pp. 262-263

3. I Kings 21:19

time, came into the understanding that he would be taken up into heaven. Although Elijah wanted to be alone and tried to send Elisha on three different errands¹ Elisha stayed with him. They finally came to the Jordan, where they went over on dry ground, when Elijah smote the waters with his garment, dividing them. Elijah, knowing that he was going, said:

"Ask what I shall do for thee, before I am taken from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so . . . as they still talked, behold there appeared a chariot of fire, and horses of fire, which parted them both asunder; and Elijah went up by a whirlwind into heaven".²

To summarize, this ending of Elijah's earthly career holds enough evidence showing that Elijah had experienced God in his early days and had stayed true to Him through all his contacts with men and sin. He was entirely human, yet super-human. He was closely connected with the power of the Unseen, carried hither and yon by Its Spirit, commanded, pleaded with, and filled. He always did his work in the Name of Jehovah, and his whole life was consistent with its first introduction into the work, with steadfastness in His service, and with a fiery ending to a most gloriously-lived life. He was in the center of a great Conscious-being; having experienced it in his early

.

1. II Kings 2:1-6

2. Ibid., 2:9-11

days, he grew in knowledge thereof, deepening his religious consciousness until he was permitted by God to prophesy in His Name. His whole life, humanly expressed in different ways bears out the fact that his inner life was changed in order to keep him so steadfast and sure in the love and will of God, and to make God live above all other gods and heathenish ritual.

"The Supernatural is inseparable from Elijah. The awe that he inspired, the obedience he received, the character of the man, the nature of his deeds, the coherence of the story, are only explicable, if we take the narrative as we find it."¹

3. Isaiah - the Voice against Foreign Alliances.

Isaiah, who prophesied during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, from about 740 to 701 B.C. or later, was probably born about 760 B.C. He came of a noble family, associated closely with the city of Jerusalem and the social and economic system of the day. He appeared and encouraged Ahaz against Pekah and Rezin, giving Ahaz the sign of Immanuel. He as a counselor of Ahaz, formulated a national policy of material and religious privileges of the community. He was antagonistic to all foreign alliances with Egypt or Babylon, feeling that security lay in Divine protection. He was the

"...greatest of the Hebrew prophets--by the strength of

.

1. Gilbert J., Op. Cit., pp. 265-266

his personality, the wisdom of his statesmanship, the length and unbroken assurance of his ministry, the almost unaided service which he rendered to Judah at the greatest crisis of her history, the purity and grandeur of his style, and the influence he exerted on subsequent prophecy".¹

Tradition states that he was put to death by being sawed in half inside a hollow log, during the reign of Manasseh.²

1. His pre-conversion experience: Isaiah was but a youth during the years that Amos and Hosea began to prophesy in northern Israel. He was the son of Amoz, was married and had two sons. A citizen or native of Jerusalem, he had constant access to the royal chambers and the court of the king.³ It might be inferred that it was on one of these trips to the palace of the king that he came into the Temple in which he was converted.

2. His crisis experience: Isaiah in his own words relates that,

"In the year that king Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple. Above him stood the seraphim: . . . And one cried unto another, and said, Holy, Holy, Holy, is Jehovah of hosts: the whole world is full of his glory. And the foundations . . . shook at the voice . . . and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, Jehovah of hosts.

Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he touched my mouth with

.

1. Smith, G., "Isaiah", Hastings' Op. Cit., Vol. II, p. 485
2. Smith's Bible Dictionary, p. 454
3. Smith, G., Op. Cit., pp. 486-497; Isaiah 1-36.

it, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin forgiven. And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then I said, Here am I; send me. And he said Go, and tell this people. . .".¹

We notice from this narrative that the place and the time are designated specifically; that everything that took place is set down in minute detail; that in the vision itself he 'saw', he 'heard', he 'felt', and he 'answered'; and that he reacted to the touch of the fire on his lips, and immediately volunteered for service. Two things stand out: visions are of very rare occurrence,² but when they are actually seen they are of great importance; in this vision, as in others experienced by various prophets, the prophet never loses consciousness, but is attentive to all the things about, reacting to them as if he were just passing through a normal experience. Then too, "in true prophecy self-consciousness and self-command are never lost--the spirits of the prophets are subject to the prophets".³ Thus we can pronounce this vision as something supernatural and not just a trance. "Temple and seraphim are nothing more than just the necessary pictorial clothing of the supreme truth that in this vision his soul met the Infinite and Eternal face to face."⁴ Many writers admit there was a change in the attitude of Isaiah

.

1. Isaiah 6:1-9b

2. Smith, W., The Prophets of Israel, p. 221

3. Ibid., p. 219

4. Ibid., p. 218

after this meeting with Jehovah, for here he found his purpose and it all culminated in his work in the nation to change conditions.¹

Isaiah's call and conversion seem to be one, and came to him through an ecstatic feeling of the presence of God. We feel that this narrative contains his conversion experience for in it we read:

"His conviction of sin, his repentance, and his sense of divine forgiveness^a, all marks of a true conversion, a spiritual change . . . There came also a sense of his vocation. It was the supreme moment of his life, and he records no other such experience in the course of a lifetime of prophetic work . . . The prophet's conversion has all the appearance of being sudden, but it need not necessarily have been so."²

"The real point at issue is whether there is sufficient evidence to warrant the conclusion that in the above-mentioned cases the call to the prophetic vocation was the accompaniment of a definite spiritual change, and not merely a sudden flash of religious insight. That we must accept the first of these alternatives in the case of Isaiah seems hardly open to doubt. In Isaiah VI. we have the record of a 'spiritual process which the prophet actually passed through before the opening of his ministry.'³

3. His post-conversion experience: Isaiah, after this wonderful meeting with the Divine Will, touched by the 'live coal', began his ministry to the nation from Jerusalem by pouring accusations and complaints, warnings and sorrowful indignations upon Jerusalem, in order that it

.

1. Cf. Hutchins, W., Op. Cit., pp. 227-247; Gilbert, J., Op. Cit., p. 292
2. Underwood, A., Conversion: Christian and non-Christian, p. 18
3. Ibid., p. 20

might save itself from impending woes. Isaiah's view grew wider as he progressed, his vision soon including all nations in the final 'day of Jehovah', beginning with Egypt, to Assyria, and ending with the universal appeal to the Messianic King, which was only possible through one who had seen the King in all His glory.

To summarize, Isaiah's conversion was the beginning of his ministerial office as prophet of Israel. He was changed, inwardly, spiritually, since before that he could not speak, was sinful, and had no vocation; and after he could speak, his sinful nature was taken away, and his purpose in life became to pronounce doom on all nations that did not seek the salvation of the Lord. He reproved and condemned, he invited all to repent and reform, he comforted all those who were truly pious, in the hope of the Coming Messiah. His was the great task of changing the viewpoint of the masses from a national Messiah to a universal One. Perhaps his inner change was colored by his later effect on the nation, but even if that was so, his influence from that one vision was great enough to affect kings, empires, people, literature, and organized government. He, above everything else, advocated separateness of this Chosen People from outside influences, because God wanted them for His own at the time of great national crisis.

4. Jeremiah - the Prophet of Jerusalem's Doom.

Jeremiah, who was probably born 645 B.C., started to prophesy in the thirteenth year of Josiah's reign, about 626 B.C., and continued until the Fall of Jerusalem in 586 B.C., or a little later. The Son of Hilkiah, a priest, he lived in Anathoth for many years, then went to Jerusalem. During the reign of Josiah, in which the great reform took place, Jeremiah became a leader of the reform.¹ During the reign of Jehoikim his ministry was halted and restrained, and he then began to write his prophecies and have Baruch read them in the Temple. During the reign of Jehoiachin, he continued his warnings. During the reign of Zedekiah, he was the leader commissioned by God to declare that the Chaldeans would return; the only way to escape this fate of annihilation was to surrender and be taken captive; he was put in prison, then into a dungeon, and later rescued. The Chaldeans took the city, leaving Gedaliah on the throne. The remnant started for Egypt taking Jeremiah along with them, and as tradition points out, he was put to death in Egypt.²

1. His pre-conversion experience: Jeremiah was, it seemed, predestined to be a priest, since he came from a

.

1. Budde, K., *The Religion of Israel to the Exile*, p. 187
2. Cf. *Smith's Bible Dictionary*, p. 445; Hutchins, W., *Op. Cit.*, pp. 285-303; Potter, C., *The Story of Religion*, pp. 103-155; Kastein, J., *Op. Cit.*, pp. 57-63; *Jeremiah* 1-52.

line of priests and began to prophesy very early in life.

2. His crisis experience: Jeremiah relates,

"Now the word of Jehovah came unto me saying, Before I formed thee in the belly I knew thee, and before thou camest forth out of the womb I sanctified thee; I have appointed thee a prophet unto the nations. Then said I, Ah, Lord Jehovah! behold, I know not how to speak, for I am a child. But Jehovah said unto me, Say not, I am a child; for to whomsoever I shall send thee thou shalt speak . . . Then Jehovah put forth his hand, and touched my mouth; and Jehovah said unto me, Behold, I have put my words in thy mouth . . ."1

Jeremiah found out through the word of God that he was predestined to be a prophet, but being so well acquainted with the works of the prophets that he knew just what would be desired of him, he felt that he could not do it. After he heard that he was to be a prophet, he hesitated, knowing his undeveloped faculties of speech. He might have given the excuse of being a child, and uneducated, because he did not wish to be unpopular by preaching against the nations. Yet if he were actually young and still a child, that would put greater force on the possibility of this being a conversion experience. But Jehovah did away with his excuse of not being able to speak by giving him words after touching his lips, which anointing was followed by the promise that he was "set over the nations and over the kingdoms, to pluck up and to break down and to destroy and to overthrow, to build and to plant. . ."2 After he had

.

1. Jeremiah 1:4-9

2. Ibid., 1:10

heard the Voice, as he specified at this time, and had felt the hand of Jehovah upon his mouth, he was to see different visions.

"Moreover the word of Jehovah came unto me, saying, Jeremiah what seest thou? And I said, I see a rod of an almond-tree. Then said Jehovah unto me. Thou hast well seen: for I watch over my word to perform it . . . And the word of Jehovah came unto me the second time, saying, What seest thou? And I said, I see a boiling caldron; . . . Then Jehovah said . . . therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at them lest I dismay thee before them. For, behold I have made thee this day a fortified city, and an iron pillar, and brazen walls, against the whole land, against the kings of Judah, against the princes thereof, and against the people of the land. . . for I am with thee, saith Jehovah, to deliver thee."¹

In passing from the appeal to the senses caused by outward manifestations to those which made a great inward impression on him, we must consider that Jeremiah pointed out this experience with historical precision, telling just when and where it took place, knowing what happened and what the results were. This experience brought him into a new relationship with the Divine Will, and into a real harmony with His purpose in his life. After this conscious over-mastering of his nature by the force of the vision, Jeremiah based all his later actions on the power of speech received in the vision at this designated time. Associated with this inward change came a call to a new endeavor, from which Jeremiah also tried to excuse himself, but which

.

1. Jeremiah 1:11-19

Jehovah again persuaded him to accept. Because of this inward change, Jeremiah followed Jehovah the remainder of his days, carrying burdens, standing up and being ridiculed, being thrown into prisons, starving in the miry clay of dungeons, and then being compelled to go along with the deserting people to a strange land.

3. His post-conversion experience: Jeremiah, after accepting the call to be a prophet, knew that it would make him unpopular and probably cause his death, as in the case of his predecessors, but he braced himself and relied upon God. Everything that happened during his times he used as the judgment of Jehovah upon these adulterous and idolatrous people. When the Chaldeans were outside the walls, he asked the people to surrender, but they called him a traitor, put him in the stocks, then in prison, and finally in a dungeon. He even admitted that the Temple, as well as the city would not withstand the invaders and would be ruined. His philosophy of life after he had received the glorious vision was that the law of the future would be written on the heart and not on tables of stone. He had done what Jehovah had commanded him, 'to tear down and root up', but now he was ready 'to plant and to build'.

In all his disadvantageous circumstances, Jeremiah, even though he uttered complaints against Jehovah, usually returned to a more earnest, sincere attitude toward Him, because he then could see His mighty mercy and

love. His life was plotted against, he was socially ostracized, he even cursed the day in which he was born, yet after all these he pronounced the Word of Jehovah as he received it from God, never forsaking his pledge which was given at the beginning of his ministry. When he could not preach in public anymore, Jeremiah enlisted the aid of Baruch in writing that which Jehovah commanded. Above all the pronouncements of doom against all the nations, including Israel, he insisted that the day would come when Israel would be delivered, and that the Branch of Righteousness should come out of Judah.

To summarize, Jeremiah was converted at an early age. He gives all the incidents connected with his change: the time, the place, the visions, the things spoken about, the power that came over him, and the consciousness of being in the midst of a Great Presence. His life changed directly, and with this change he was given a task to do. How far did Jeremiah fulfil his task? He became a pillar, he was made a brazen wall, he received the thrusts of his people, but Jehovah delivered him at all times. He helped the nation to see that the enemy had not conquered against Jehovah's will, but had only carried out His purpose. Jehovah had been the victor again, He had punished the people, just as had been announced to Jeremiah at his conversion. Jeremiah's life was changed, then he was given a work to do, and then he realized what power lay in his conversion.

C. During the Period of the Exile

The time span of this period shall be considered the same as that mentioned under this same heading in Chapter IV.¹

This period of oppression was filled with great visions, dreams, and prophets, but the only ones that remain a mighty force are those connected with the returning remnant; the appearing of the Messiah, and the establishment of the Messianic Kingdom; and the conversion of the nations.² Because these people knew that their future held open a new chance of returning once more to Jerusalem, they saw visions and had dreams and heard voices proclaiming the guidance of the Supernatural into a brighter day. With this idea of returning, there developed also the trend of thought emphasizing the righteousness of God and the supremacy of moral law, which was included in the restoration.³ The prophets were mouthpieces of Jehovah, once more calling the people to worship and to praise the God of their fathers, the God of promise. Ezekiel was that type.

1. Ezekiel - the Hope of the Exile.

Ezekiel, who prophesied not more than twenty-two years in Babylon, from about 592-570 B. C.,⁴ was about

.

1. Ante, p. 98

2. Andrews, S., God's Revelation of Himself to Men, p. 123

3. Thomas, M., The Biblical Idea of God, p. 121

4. Cf. Hutchins, W., Op. Cit., p. 314

twenty-five years of age when carried away with Jehoiachin in 597 B.C.¹ He, like Jeremiah, was of a priestly family, the son of Buzi. The early part of his work was to prophesy against the idea of returning to Jerusalem, for in vision after vision he was shown that Jerusalem would be destroyed.²

1. His pre-conversion experience: Nothing is actually known about Ezekiel's early life except that he was the son of a priest and possibly that "he was carefully educated".³

2. His crisis experience: He states that he was by the river Chebar, on the fifth day, the fourth month, and the thirtieth year.

"And I looked, and behold a stormy wind came out of the north, a great cloud, with a fire infolding itself, and a brightness round about it. . . and out of the midst thereof came the likeness of four living creatures. . . and over the head of the living creatures there was the likeness of a firmament . . . And there was a voice above the firmament that was over their heads. . . And above the firmament that was over their heads was the likeness of a throne . . . and upon the likeness of the throne was a likeness as the appearance of a man upon it above. . . as the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of Jehovah."⁴

As in the case of Isaiah, the place and time are vividly remembered and every detail is told in accurate simplicity.

The foundation of his conversion is too definitely recalled

.

1. Cf. Smith's Bible Dictionary, p. 101

2. Ezekiel 4:1-4; 5:1-4; 10:11

3. Smith's Bible Dictionary, p. 101

4. Ezekiel 1:1-28

to even think of anything else but that it must have been the result of a great emotional and intellectual activity. For after all this inward disturbance he fell on his face and heard a voice telling him to rise for It wanted to speak to him. "And the Spirit entered into me when he spake unto me, and set me upon my feet; and I heard him that spake unto me."¹ He then received his commission to the nations. But before he was able to accept or decline he was told,

"Open thy mouth, and eat that which I give thee. And when I looked, behold, a hand was put forth unto me; and, lo, a roll of a book was therein; . . . and he said to me, Son of man, eat that which thou findest; eat this roll and go, speak unto the house of Israel. So I opened my mouth, and he caused me to eat the roll . . . Then did I eat it; and it was in my mouth as honey for sweetness."²

His commission was repeated with added spirit to strengthen his personal weakness and to take away his fear.

"Then the Spirit lifted me up, and I heard behind me the voice of a great rushing, saying, Blessed be the glory of Jehovah from his place. . . . So the Spirit lifted me up, and took me away; and I went in bitterness, in the heat of my spirit; . . . to the captivity at Tel-abib, and . . . I sat there overwhelmed among them seven days."³

After a period of seven days the word of Jehovah came to him again, giving him another commission, this time to be a watchman unto the house of Israel. He was asked to go to the plain and receive new thoughts to give to the

.

1. Ezekiel 2:2
2. Ibid., 2:8b-3:3
3. Ibid., 3:12-15

people.

"Then I arose, and went forth to the plain: and, behold, the glory of Jehovah stood there, as the glory which I saw by the river Chebar: and I fell on my face. Then the Spirit entered into me, and set me upon my feet; and he spake with me, . . ."¹

saying that he would meet much ^opposition and even be bound, but if he spoke according to the Spirit, then he would be guided and protected.

From these remarks about his own experience of conversion, Ezekiel pictured one of the most elaborate and magnificent presentations of the visit of the Spirit. It not only stirred him emotionally, but presented visions that kept him in a realm of glory. His own spirit rose to meet these great particular appearances and each time became more enmeshed by their power over it. Also after each definite experience, because his own inner life was over-active, he received new commissions until his whole system responded to the great task presented to him. The experience left him in a weakened condition; he felt as if he had been through a great crisis and had to separate himself from society for seven days in order to think over the force of the experience.²

3. His post-conversion experience: Ezekiel carried out the commission given by the Spirit at his conversion;

.

1. Ezekiel 3:23-24a

2. Underwood, A., Op. Cit., p. 19

he went through great trials, tribulations, and sorrows, but always with his hope set upon the Spirit, whom he saw above all else in his vision. Nothing could interfere with his prophetic service, not even the death of his wife.¹ Through all these testings he meditatively remarked that 'The hand of Jehovah was there upon me', 'The Spirit lifted me up', or 'The word of Jehovah came unto me again'.

He began to prophesy about the Fall of Jerusalem, and when it was actually destroyed, his reputation was established. He then began to prepare a program for reconstruction of the City according to the divine ideal. His visions of Jerusalem² strengthened the veracity of his first vision, for with the visual stimulus there appeared also the reactions which most naturally would be written deep in his memory; and then in his vision of the valley of dead bones³ he made his prophecy a part of the vision. The prophet was very careful to mark each particular so that the reader could understand the reality of the things which he saw, in order to show that they were not inventions of his, but came through the Spirit.

Climaxing all his visions with his minute description of the Holy Temple, which in its spiritual interpretation depicts a sanctuary of surpassing holiness possible

.

1. Ezekiel 24:15-18
2. Ibid., VIII-XII
3. Ibid., 37:1-10

only through the manifestations of the supernatural found in God, Ezekiel reveals the greatness of God, His universality, and also His glory which were about to be witnessed again during the restoration of His people.¹

To summarize, Ezekiel, through four of the greatest visions ever recorded in minute detail, presented himself as an objective study of religious experience revolving about the study of conversion. He mentioned that he was called, that he saw great sights, magnificent in their appeal, that he heard the voice and noises caused by the movements of the mechanical apparatus included, that he was stirred because the Spirit entered into him, that he was carried about by the Spirit from the vision into his field of activity, and that he was given a roll to eat and he ate it. All of this shows that he went through a period of intense emotional and intellectual activity, conscious of his surroundings all the while, which changed his whole life and lasted throughout its entirety. This Spirit went with him through his trials and troubles, keeping him centered in prophesying. Through this Spirit his life was changed, his vocation was given him, and his ideal of service thrust upon him, all during a short time.

.

1. Kastein, J., The History of the Jews, pp. 70-71

2. Obadiah - the Leader of the New Day.

Obadiah, about whom nothing is known other than he was a prophet during the Exile, which fact is even much disputed,¹ was a prophet of the doom of Edom and the exaltation of Israel. His record of events and prophecies is the shortest, yet fiercest, of all the books in the Old Testament. He breathes the atmosphere of the period of the exile, with a great emphasis on the hope of a new day before Jehovah.

Since he has no pre-conversion nor crisis experience mentioned, we will consider his prophecy as a foundation denoting his consciousness of religious values. We suggest that he must have been called of God to prophesy, for he has a potent message, and a spirit to foretell the coming events. He designates his message as being a 'vision'.

Concerning Obadiah's relationship to Divine aid, we notice first, that he says: 'the Lord Jehovah saith', in connection with his prophecy; next, because Edom was unbrotherly toward Judah at a time when Judah was sacked by foreigners, she would reap the revenge stored up in sure destruction. Then too, there is a dark picture as though Jehovah had deserted them, for the Temple and city had fallen. And yet a great ray of hope breaks through it all.

.

1. Smith, G., The Twelve Prophets, pp. 163-172

To summarize, Obadiah was called to prophecy, and being in a period of great trials and tribulations, he felt the necessity of telling all that his words came from Jehovah, and 'that He hath spoken it'. Also due to the dismal days just passed, if we consider Obadiah of the Exile, the Spirit of God was seldom felt, and all the nations were still seeking revenge upon one another. Hence this revengeful attitude toward Edom. But with the coming day of Jehovah, all nations were to reap exactly as they sowed. Jehovah is just and righteous and must carry His reward to all. Still further along Jehovah is pictured again as the refuge and hope of the nation, and all hearts were filled with exaltation and rejoicing. And finally we even catch a glimpse of the truly Messianic kingdom for which all the prophets longed, and which was an inspiration of the self-consciousness of Israel.¹

D. During the Post-exilic History of the Race

The time span of this period shall be considered the same as that mentioned in Chapter IV of this paper.²

The prophetic element during this period was primarily based on the knowledge that the

...mere return from Babylon to the land, and the rebuild-

.

1. Cf. Smith, G., Op. Cit., pp. 163-176; Robinson, G., The Twelve Minor Prophets, pp. 61-69; Hutchins, W., Op. Cit., pp. 334-335; Obadiah.

2. Ante, p. 107

ing of the temple, did not restore the theocratic relationship existing before the exile . . . Jehovah is no longer a King; . . . His return to dwell among them is still future".¹

The 'Day of Jehovah' is closely connected with the return of Jehovah to Jerusalem, when He was to deliver and sanctify all His people. The "return of Jehovah to His people and the setting up of the Messianic Kingdom, are contemporaneous events".²

"Notwithstanding the increasing emphasis upon ritual, law, we have noted a continuous emphasis upon character, justice, Jehovah's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear."³

With this change in emphasis from the importance of the present to that of the future, there developed a universal comradeship between men, especially toward the Gentiles. All were now living in a Great Hope which was soon to come. Haggai started this new thought of Hope.

1. Haggai - the Rebuilder of the Temple.

Haggai was the first prophet of the newly established Jewish colony in Jerusalem, which came from Babylon in about 536 B.C.⁴ Through his words of prophecy the building of the Temple was pushed, even though there was much criticism among the older men,⁵ who were

.

1. Andrews, S., The Revelation of God to Men, p. 142
2. Ibid., p. 143
3. Hutchins, W., The Religious Experience of Israel, p. 403
4. Robinson, G., Op. Cit., p. 137
5. Cheyne, T., Religious Life after the Exile, pp. 8-14.

filled with hope and courage by his words.

Since very little is known about Haggai's early life and his conversion or call, it is best to omit his pre-conversion and crisis experiences and emphasize the development of his religious consciousness, as found in his own book.

Legends have been forwarded as to the early life of Haggai, such as that he was of a priestly line, that he had been in Jerusalem and had seen the old Temple, and that he was carried to Babylon, to return as an old man to Jerusalem.¹ But others state that he was still young when he returned to Jerusalem.² His prophecies are dated 520 B.C., leaving a long time of silence between his coming into Jerusalem and his prophesying,³ pointing that he was not called until the need was great.

"The words of Haggai were, for the most part, of a practical character, reproving the people for their remissness in not building the temple, exhorting them to diligence and to firmness of faith, and encouraging them by promises of Divine assistance. . . . Their covenant with Jehovah was still in force: 'I am with you', 'My Spirit remaineth among you'; therefore they are not to fear."⁴

Both these Divine promises are absolute in that they declared the unchangeable purpose of God, and conditional in

.

1. Smith, G., The Twelve Prophets, Vol. II, p. 232
2. Robertson, G., Op. Cit., p. 137
3. Farrar, F., The Minor Prophets, p. 187; Cf. Smith's
4. Dictionary of the Bible, p. 465
4. Andrews, S., Op. Cit., p. 143

that they could be fulfilled only when the people were prepared spiritually. "No prophet ever preached more directly or earnestly to his own contemporaries, and no prophet was ever more successful."¹

That he was called into this work we feel sure, because of his oft repeated phrases, "Then came the word of Jehovah by Haggai the prophet",² or "thus saith Jehovah of hosts",³ or "then spake Haggai Jehovah's messenger in Jehovah's message unto the people".⁴ His definite references to the time of his prophecies also are forceful in depicting these calls as actual appearances. After the suspension of fourteen years, "God excited Haggai to exhort Zerubbabel . . . to resume the work of the Temple"⁵ showing a definite time when he was called to prophesy.

As to the change his words wrought in his hearers, he states:

"Jehovah stirred up the spirit of Zerubbabel. . . and the spirit of Joshua . . . and the spirit of all the remnant of the people; and they came and did work on the house of Jehovah of hosts, their God".⁶

This was a challenge to their lives resulting in a change of spirit and conscience. He next brought courage and strength to Zerubbabel through the Spirit of Jehovah,⁷ and

.

1. Robinson, G., Op. Cit., p. 138
2. Haggai 1:1, 1:3, 1:12, 2:1, 2:10, 2:20
3. Haggai 1:2, 1:7, 1:9, 2:4, 2:6, 2:9(2), 2:11, 2:23(2)
4. Haggai 1:13
5. Smith's Bible Dictionary, p. 462
6. Haggai 1:14
7. Haggai 2:1-9

helped the multitude keep away from unclean things,¹ and to have faith and find in God's promise to Zerubbabel the hope of the salvation of Israel.²

To summarize, in his opening words he portrays the primary principles of being a prophet, to be speaking of the situation of the moment, and then the endeavoring to get the people to take up their duties as they are presented. From the recall to the building of the Temple he made an analogy to a great ethical movement. Then he transfixed his hope to the Messianic traditions of his religious consciousness, which, if not realized in his own age, he succeeded in passing to future generations. He was a prophet called by God at a great emergence of ritualism into a religion of hope, and, with courage from God, helped to form or to rebuild the first symbol of the glorious return of Jehovah as the dawn of a new day.

2. Joel - the Voice of the 'Day of Jehovah'.

Joel also is one of the prophets who can find no permanent place in the scheme of prophecy, but most of the scholars consider him to be after the establishment of the Law by Ezra and Nehemiah during the fifth century B.C.³ There are many others who believe that he should be listed

.

1. Haggai 2:10-19
2. Haggai 2:20-23
3. Smith, G., Op. Cit., pp. 379-383

before the Exile,¹ but for our purpose of analyzing his religious consciousness, because no religious conversion is mentioned or suggested, the date of the book neither adds nor detracts anything from his experience.

Nothing is directly known concerning his early life or experience, although some suggest that he "was a native of Judah, probably a citizen of Jerusalem",² or even a priest, since he was greatly interested in the Temple.³ But from his prophecies we do know that he was not only a poet, but also a man of prayer, a seer, and a prophet in a stricter sense. He preached repentance with Divine aid, and also the coming of the great 'Day of Jehovah'.

Even though there are various ideas concerning whether to take Joel literally or allegorically, we shall be interested only in what the prophet had to say about his religious outlook and his philosophy of his relationship to God. We know that whatever the prophet said had been stamped by his own personality and individuality.

Because of his prophetic call and the people's need of his advice and valuable considerations, the prophet stressed two main ideas: the coming of the 'Day of Jehovah' in the form of a plague of locusts,⁴ and, climaxing

.

1. Farrar, F., The Minor Prophets, pp. 104-105

2. Robinson, G., Op. Cit., p. 31

3. Joel 1:9, 13, 14; 2:17

4. Joel 1:2:17

all this in emphatic contrast to the former, the outpouring of the Spirit upon all nations.¹ He continually spoke of the 'Day of Jehovah'² and its effect on all those who were unrighteous, basing his deductions on the elements of hope and fear which naturally lie at the foundations of moral and religious teachings. His lessons on certain rewards of moral living compared to evil living also picture the God of Israel as one Who is Just and Righteous and Holy. He showed God at the helm of all history, even amid its devastation and its destruction. He emphasized repentance, if people want to escape the awful day of judgment. When they responded to his call, then the plague was removed and spiritual blessings followed; as an example before them, he tried to lead the people into repentance, so that the Spirit might rest upon them.

To summarize, Haggai emphasized rebuilding, Joel emphasized the doom to come; both were in direct communication with God and both had important messages for the moment. Joel plead for repentance, for fasting and prayer, for an inner change in their natures, and for an outpouring of the Spirit upon all people. He tried to lead all the people closer to God, and into a better relationship with their fellow men. He was called by God in a great emergency and, like a true prophet, answered the call.

.

1. Joel 2:18-3:21

2. Joel 1:15; 2:1, 11, 31; 3:14

E. Summary

Before entering upon a final summing-up of the various religious experiences of the priests and prophets, it would be best to draw together first what the prophets accomplished as to the view of God. Each of their experiences was conditioned by the character of the god whom they were seeking. The prophets of Jehovah kept the personality of God, kept it superb, and abolished all other claimants to the God-head. God they thought of as being personal and a unity; He was righteous, kind, and just. They tried to keep their ideas of Him free from shrine or cult, priesthood or law, tradition and ritual. Because of their worship of God, they struck a telling blow against idolatry and taboo, making righteousness an attitude of conduct and spirit. They believed in certain requirements which would please God, yet emphasized what He would do for man, how He felt toward him, and what He would do with him.

In particular cases: During David's time the character of God was imperfectly revealed. He was cruel and revengeful. His wrath made man shudder and man, in turn, could do things to appease it. Elijah taught that Jehovah was with the oppressed, that Jehovah alone was God, and that there should be no other. Isaiah's God was a Sovereign of nature, of nations, and of men. He was unchangeable, the first and the last, and was never weary.

His plans for men covered all ages, from the beginning to the ages of ages. Jeremiah's God had no interest in ritual or sacrifices. He was the epitome of spirituality and inner consciousness. He should be the Ideal. Ezekiel's God was one who would walk with the people; He would bring destruction, and then He would once more rebuild the nation of His choice. Obadiah, Haggai, and Joel picture God as a judge, righteous and yet severe; as a Creator and One Who had to be worshipped in faith and hope; as a Universal Spirit which, after bringing destruction, would rebuild in a 'New Day'. He was just, yet loving; a destroyer, yet a creator; One Who hates sin, yet loves his sinning people; One God, yet readily accessible to all men. He was Holy, Spiritual, and Righteous.

Second, as to the prophets themselves: They were a distinct class who had gone to the roots of religious life to find God, in contrast to the priests and other leaders. They were deeply religious, their experiences transcending all others. They were even not of prophetic lineage, consider themselves the immediate mouthpieces of God, denoting a type of possession. They were religious leaders, conceiving God as predominantly ethical Will, regarding ethical conduct as the required service to Him, and needing their own ethical fervor as a part of Divine inspiration. The true prophet spoke the ethical truth without compromise. Because of this ethical truth

and Divine guidance, he became the leader of a new type of religious consciousness. Samuel instituted a new reigning family; Elijah kept Jehovah above all nations; Isaiah tried to keep the nation as a unit away from outside influences; Jeremiah showed God's moral nature developing from a change in the inner life of a repentant man; Ezekiel's hope of a return built on a new ethical relationship to God; Obadiah saw that only through an inner concept of moral obligations in each individual would the 'New Day' appear; Haggai and Joel stressed the moral need of man, both in working for Him, and through faith and hope, receiving His Spirit.

Now as to a general review of their religious experiences: Through their experiences most of the prophets were aroused emotionally to some ecstatic state, due to the quality of the emotion aroused and also to accompanying ideas. These states were possibly due to much meditation upon the moral and ethical conditions of the people; then, added to what they considered Divine intervention, the result would be an emotionally stirred-up state. These stirred-up states were powerful enough to change their own lives and also to have a great influence upon the people of their age. Their state after their conversion or call was often disagreeable to them and disagreeable to the people, and only through entire consecration to what they considered God's purpose in their lives

were they at all satisfied. Jehovah was the only One Who could keep them at their task, for they felt that they were doing His work, and that since He called them, He therefore would abide in their lives. They proved this by their calling on Him and often communing with Him. They were the leaders of the people only through the insight which they received from Jehovah. Samuel, Elijah, Isaiah, Jeremiah, and Ezekiel were the type to experience a great emotional change, a change from their sinful life, to a direct charge of administering Jehovah's word to His people. They met God, their sins were forgiven, their lives were changed, their duties were shown to them, and they never returned to their previous condition. They were actually converted for they recalled in detail the time, place and accompanying results. Obadiah, Haggai, and Joel, were called to a certain task, a task which needed immediate attention, the words were given to them by God, and their purpose was also foretold. They had no change of inner emotional, or at least not a crisis experience, or intellectual life, but changed their occupation when God called them to His work.

In conclusion: These prophets were not passive individuals, for their personality was too noble a thing to be outraged, even if the Divine Will were the force. But the Voice penetrated the soul that was chosen as Its interpreter, taking full possession of the personality, of his gifts, of his will, of his acquirements, and of his

genius. It was able to hold his affections, reason, and motivations. Therefore that which came from the prophet, his words and actions, were all related to these previously mentioned characteristics of personality and were colored by them; even though the Spirit did influence and change the personal feelings and desires, the personality was kept intact, for he was considered a servant of the Lord, who was in Himself a complete and intact personality. He retained his personality and all its capacities in relationship to the laws of his own existence, but through the Spirit his effects and influences were redirected. There was a distinct initiative, accompanied by external signs, which gave to the prophets an assurance that this call was from the Divine, and which, in many cases, tended to convert the recipient thereof into using all the natural attributes of God, and of nature, of animals and of man to render a message which was suitable for all peoples, for all ages, and for all times.

Having seen the great need about them, they felt the call to service, and gave themselves to the immediate situation. Upon their finding God they were given a life's task.

CHAPTER VI

We have felt the heart of the Silence
Throb with a soundless word;
And by the inward ear alone
The Spirit's voice we heard.
And the spoken word is written
On air, and wave and sod;
And the bending walls of sapphire
Blaze with the thought of God.

"God" - John G. Whittier

CONCLUSION

- A. General Summary of Part One
- B. General Summary of Part Two
- C. A Description of Theistic Religious
Experience
- D. Practical Conclusions of the Study

CHAPTER VI

CONCLUSION

A. General Summary of Part One

To summarize the first chapter, religious experience is that experience which man goes through in order to realize a closer affinity with the Supernatural. It can be conditioned by training, environment, physical development, personal disposition, and social influences. It is a perfectly natural experience and can be paralleled in other phases of life as well as in other religions. It is usually dependent upon an emotional and intellectual unification of a distraught self. It might occur at any age, but is usually considered an adolescent phenomenon.

To summarize the second chapter, theistic religious experience is a seeking after the Great Power which invades man's thinking. It is a natural experience for all men, for all men are religious. Some are seeking Him in a primitive stage of development while others are applying modern methods in trying to persuade Him to be more lenient, or forgiving, or helpful. As man progresses in his search for God, and God becomes more personal, then man's own personality becomes a greater value. Man's first impression of Him was as something apart, but with the experiences of the years, man has come to realize that he is a part of a great order and a unity, and that brings him to God.

B. General Summary of Part Two

This study was centered on characterizing the personal experiences of the leaders, kings, priests, and prophets; and investigating the descriptions given in the Scriptures as to their importance in the development of a national religious consciousness. It was not our position to classify the experiences, nor to criticize them, but to clarify and possibly arrive at some description of them. The emphasis on these experiences was found to be on a growing sense of sin, a seeking after a higher nature, an answering to a call from God, and a growing and developing consciousness of the purpose of God.

The following summaries given here are purposely limited in content since the conclusions after each chapter were made very inclusive.

To summarize the first chapter, the religious experiences of the leaders and kings may be, for this particular section, listed under three heads: Those who actually experienced a conversion type of change of inner life, like Moses and Zerubbabel, and possibly Nehemiah; these were changed because of outward influences and the intervention of the Supernatural. Those who were called into a different type of work through the Spirit of God, like David and Josiah; these felt God's presence and were changed only as far as their work was concerned. Those who were called by God, but because of personal and nation-

al conflicts were unable to go beyond being God-conscious, like Jehoiachin and Zedekiah. Both knew about God, but neither wanted to experience Him in a personal manner. In this section there are less crisesⁱ experiences definitely mentioned; possibly because the relationship to God was never considered of much value to a king, or one of the reigning family, for they had the help of the prophets who were more often converted.

To summarize the second chapter, most of the prophets and priests considered had a deep religious experience. For the sake of uniformity we could class Moses, Samuel, Isaiah, Jeremiah, and Ezekiel as having crises experiences. In their writings they gave all the details, the time when the experience took place, the visions connected with it, and the influence it had upon them in their later life. Those whose exact notation was not given, but whose experiences were vital would be Elijah and Haggai. Joel and Obadiah seemed to be prophets called into the service because of an immediate need, they fulfilled the need and then disappeared. All the prophets were called at times of great need; some were converted, their inner lives changed, while others were called, their work being changed; all fulfilled the purpose to which they were called. None of them wanted to be a prophet, yet all were; some were educated, others were not, yet all of them became great powers for God.

C. A Description of Theistic Religious Experience

There are three distinct sections into which the theistic religious experience can be divided. They are: First, the pre-conversion experience including the affecting influences, the social, economic, national, and spiritual interests; the yearning for something better; the desire to aid some one in coming into the right relation to God; and then the patriotic urge that presented itself because the national moral and religious feeling were at a low level. Second, the crisis experience including the definite change, emotionally and intellectually, brought about by the intervention of the Supernatural; usually through visions, voices, signs, or direct calls. During the experience, the prophet feels a sense of sin, a sense of unworthiness, and a sense of highly-emotionalized humility. Third, the post-conversion experience including the influence of the experience just gone through upon the life of the prophet himself, and on the society in which he lived. These later influences proved or emphasized the type of conversion which was experienced. After the prophets had experienced God, they in no way could go contrary to their call, for they were conscious not only of God, but also^{of} their relationship to Him. During the experience itself, they never lost consciousness; the later years of work in God's service showed that these experiences were

too real to be anything else but inward changes, and a direct revelation from God.

As far as the 'calls' are concerned, they were somewhat similar to conversions, but instead of there being a deep inward, emotional, and spiritual change, there was only a change in vocation, or a change in inspirational insight. Most of the experiences of the personalities in the Old Testament, if they are at all able to be classified, which is not our task in this study of characterizing them, might be put under the general heading of 'calls'. Even so, there are a few outstanding conversion-experiences found in the lives of Moses, Samuel, Isaiah, Jeremiah, and Ezekiel.

D. Practical Conclusions of the Study

Some of the deductions that would be helpful and interesting and can bear repeating are:

That the study of the psychology of conversion is still a young science, and for that reason no dogmatic conclusions can be drawn from any analysis, but only a description.

That the Old Testament description of conversion, as found in the specified examples of this paper, agrees in most particulars with the definitions given by modern psychologists, with these exceptions:

In the Old Testament, there is a direct call

from God, then the person realizes his sinful nature and his unworthiness; while our modern interpretation of the experience holds that the sinful nature is realized, then the need of God felt. Also the age of conversion seems to be any time from childhood to middle age as seen in the cases of Samuel and Moses, while in the modern sense the emphasis is on the adolescent period.

That all men are religious and are seeking after something or someone to worship; creating a belief that may be called religion, which is not an emotion nor an instinct, but is both emotional and instinctive.

That the personality of God was realized only through man's own search for the answer to the question about his own personality; as he grew in knowledge about himself, he came to know and understand God.

That the prophets were the ones to carry the burdens of the growing consciousness of God through the ages; they were called, experienced God in some form or vision, changed their work, helped to develop a monotheistic religion, and then centered the hope of the nation in a coming Messiah.

That the Spirit of God was the controlling power and motivating force in bringing all these personalities into a religious experience.

BIBLIOGRAPHY

A. Primary Sources

The Holy Bible: Edited by the American Revision Committee,
Thomas Nelson & Sons, New York, 1901

The Works of Flavius Josephus: Translated by Wm. Whiston,
Published by William Milner, Cheapside,
1850

B. Secondary Sources

1. Psychology

- Ames, Edward S. : The Psychology of Religious Experience,
Boston, Houghton Mifflin Co., 1910
- Clark, Elmer T. : The Psychology of Religious Awakening,
The MacMillan Co., New York, 1929
- Coe, George A. : The Psychology of Religion, The Univer-
sity of Chicago Press, Chicago, 1916
- Conklin, Edmund : The Psychology of Religious Adjustment,
The MacMillan Co., New York, 1929
- Edward, Kenneth : Religious Experience: Its Nature and
Truth, T. & T. Clark, Edinburgh, 1926
- Fletcher, M. Scott: The Psychology of the New Testament,
Hodder and Stoughton, New York
- Gardner, Percy : The Interpretation of Religious Exper-
ience, Cokesbury Press, Nashville, 1930
- Hickman, Frank : Introduction to the Psychology of Relig-
ion, The Abingdon Press, New York, 1926
- Hutchins, W. J., : The Religious Experience of Israel,
Association Press, New York, 1920
- James, William : The Varieties of Religious Experience,
Longmans, Green & Co., New York, 1903
- Leuba, James, H. : The Psychology of Religious Mysticism,
Harcourt, Brace & Co., Inc., New York,
1926
- Pratt, James, B. : The Psychology of Religious Belief,
The MacMillan Co., New York, 1907

- Pratt, James B. : The Religious Consciousness, The MacMillan Co., New York, 1921
- Sanctis, Sante, De: Religious Conversion, Harcourt, Brace & Co., Inc., New York, 1927
- Snowden, James H. : The Psychology of Religion, Fleming H. Revell Co., New York, 1916
- Trout, David M. : Religious Behavior, The MacMillan Co., New York, 1931
- Underwood, A. C. : Conversion: Christian and Non-Christian, The MacMillan Co., New York, 1925
- Warner, Horace, : The Psychology of the Christian Life, Fleming H. Revell Co., 1910

2. Religion and God

- Ascham, John B. : The Religion of Israel, The Abingdon Press, New York, 1918
- Andrews, Samuel J.: God's Revelations of Himself to Men, Charles Scribner's Sons, New York, 1886
- Baillie, John : The Roots of Religion in the Human Soul, George H. Doran Co., New York, 1926
- Barton, George A. : The Religions of the World, The University of Chicago Press, Chicago, 1917
- Beckwith, C. A. : The Idea of God, The MacMillan Co., New York, 1924
- Browne, Lewis : This Believing World, The MacMillan Co., New York, 1927
- Budde, Karl : Religion of Israel to the Exile, G. P. Putnam's Sons, New York, 1899
- Cheyne, T. K. : Jewish Religious Life After the Exile, G. P. Putnam's Sons, New York, 1898
- Coe, George A. : Education in Religion and Morals, Fleming H. Revell Co., New York, 1904

- Fairbairn, A. M. : Religion in History and in the Life of To-day, Hodder and Stoughton, London, 1885
- Gilbert, Josiah : Nature, the Supernatural and the Religion of Israel, Hodder and Stoughton, London, 1893
- Glover, T. R. : Progress in Religion to the Christian Era, George H. Doran Co., New York, 1922
- Hoffman, Frank S. : The Sphere of Religion, G. P. Putnam's Sons, New York, 1908
- Hopkins, E. W. : The History of Religions, The MacMillan Co., New York, 1923
- Horton, W. M. : Theism and the Modern Mood, Harper & Brothers, New York, 1930
- Huxley, J. S. : Religion Without Revelation, Harper & Brothers, New York, 1927
- Jevons, Frank B. : An Introduction to the History of Religion, MacMillan Co., New York, 1896
- Kellogg, S. H. : The Genesis and Growth of Religion, MacMillan & Co., New York, 1892
- McGiffert, A. C. : The Rise of Modern Religious Ideas, The MacMillan Co., New York, 1915
- Martineau, James : A Study of Religion, Vol. I, The Clarendon Press, Oxford, 1900
- Ottley, Robert L. : The Religion of Israel, The University Press, Cambridge, 1922
- Potter, Charles F. : The Story of Religion, Garden City Publishing Co., Inc., Garden City, New York, 1929
- Samuelson, James : Views of the Deity, Williams and Norgate, Edinburgh, 1871
- Soper, Edmund D. : Religions of Mankind, The Abingdon Press, New York, 1921

- Thomas, M. Bross : The Biblical Idea of God, Charles Scribner's Sons, New York, 1924
- Whitehead, A. N. : Religion in the Making, The MacMillan Co., New York, 1926

3. History and Old Testament

- Aytoun, Robert A. : God in the Old Testament, George H. Doran Co., New York, 1923
- Bade', Wm. F. : The Old Testament in the Light of Today, Houghton Mifflin Co., New York, 1915
- Baldwin, E. C. : The Prophets, Thomas Nelson & Sons, New York, 1927
- Barth, Karl : Come Holy Spirit, Round Table Press, Inc., New York, 1933
- Bizzell, Wm. B. : The Social Teachings of the Jewish Prophets, Sherman, French & Co., Boston, 1916
- Bryan, Wm. J. : Famous Figures of the Old Testament, Fleming H. Revell Co., New York, 1923
- Dummelow, J. R. : A Commentary on the Holy Bible, by Various Writers, The MacMillan Co., New York, 1920
- Farrar, F. W. : The Minor Prophets, Anson D. F. Randolph & Co., New York, 1899
- Foakes-Jackson, F. : A Brief Biblical History - Old Testament, George H. Doran Co., New York, 1924
- Hastings, James : A Dictionary of the Bible, Charles Scribner's Sons, New York, 1923, in Four Volumes
- Hodges, George : Classbook of Old Testament History, The MacMillan Co., New York, 1913
- Kastein, Josef : History and Destiny of the Jews, The Viking Press, New York, 1933

- Knott, Laura A. : Student's History of the Hebrews,
The Abingdon Press, New York, 1922
- Leuba, James H. : God or Man? Henry Holt & Co.,
New York, 1933
- Otto, Rudolf : The Idea of the Holy, The University
Press, Oxford, 1925
- Smith, George A. : The Book of the Twelve Prophets, in
The Expositor's Bible, edited by W.
Robertson Nicoll; Two Volumes: Vol. I
Hodder & Stoughton, Vol. II Eaton &
Mains, New York, 1901
- Smith, J. Powis : The Moral Life of the Hebrews, Univer-
sity of Chicago Press, Chicago, 1923
- Smith, William : A Bible Dictionary, A. J. Holman & Co.
Philadelphia, 1892, One Volume
- Slattery, Charles : The Light Within, Longmans, Green &
Co., New York, 1915
- Walker, James B. : The Doctrine of the Holy Spirit,
Henry A. Sumner, Chicago, 1870
- Willett, H. L. : The Moral Leaders of Israel, Disciples
Publication Co., Chicago, 1916, Vol.I
- Mitchell, Hinckley: The Ethics of the Old Testament,
University of Chicago Press, Chicago,
1912
- Porter, F. C. : The Mystery of the Hebrew Prophets,
in "At One With the Invisible" by
E. Hershey Smith, The MacMillan Co.,
New York, 1921
- Robinson, George : The Twelve Minor Prophets, Richard
R. Smith, New York, 1930
- Rogers, Robert W. : Great Characters of the Old Testament,
Methodist Book Concern, New York,
1920