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who erect a new religious or social ideal or develop a new concept of God, makes out of their announcement of the judgement of a demanding, practically oriented will of God, a lesson, ^{and} an idea, and from their view of the collision of the world of God with the earthly world, a religious or moral system that reaches the height of the abstraction of ethical monotheism. No wonder that a complete dovetailing of their preaching in this system will not succeed and, for this, inconsistency, either their contradiction or the insertion of a later admirer must be made responsible.

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If Judaism hasn't finally drawn the "logical conclusion" (p.70) from the prophetic tradition: "Religion as free, individual choice without regard for race or nation," so one must question the actual center of the Old Testament, whether the meaning of the

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concept of election, ^{in Judaism} as certainly the New Testament extent-of-view ^{perhaps} has left it out, does not represent the continuation of the prophetic tradition in its adjustment with the priestly, as it ^(particularism) makes an unobstructed religious individuality possible, because it is always aimed at by the prophets for the holy Volck to achieve world-wide effect by the reign of God. In any case, it might be a little too simple to want to ascertain the essence of Judaism with racial, national, and religious particularism, ^{The purpose of this particularism must be sought} which occurs simultaneously in such a noticeable way with the finest witnesses of universalism, ^{in order} to clarify it in connection with the election. Then one will also not intend to explain the special New Testament holy universalism any longer as the logical consequence of Old Testament premises, but will recognize in the divine revelatory