#### Reading Early Prophetic Claims of Biblical Monotheism in the Context of Africa: an Essay in Honor of Rev. Prof. Justin S. Ukpong

Rev. Dr. Michael Ufok Udoekpo

#### Abstract:

Religion today is an exciting phenomenon for Africans, just as it was for the ancient Israelites. This is especially true for those Africans who recognize the Bible as the word of God. They, like the ancient Israelites, see Yhwh, their supreme God, as the origin, sustenance, and sovereign of creation, who encompasses different attributes and has various functions in human affairs. The biblical conception of God has a lengthy history of gradual differentiation, with the final conception of Israel's God emerging during the time of Second Isaiah (Isa 44–55). Prior to this period, Baal, El, Asharah, and other deities were monolatrously recognized side by side with Israel's God.

Many scholars, both African and non-African in origin, have studied the history of the gradual emergence of biblical monotheism. This essay builds on these past studies. It historically and contextually examines the theological claims of the early/pre-exilic prophets (Elijah, Elisha, Amos, and Hosea), viewing these prophets' writings as the cradle of biblical monotheism. It argues comparatively that the ironies the Israelite prophets addressed in their writings have repeated themselves in the African shrines and worship centers (Christianity, Islam, and ATR) of today, where the true notion of God—one characterized by kindness, mercy, oneness, universalism, fertility, justice, life, and compassion—has been replaced by tension, division,

# **The Early Prophetic S 1**

**Thomas Kelly Cheyne** 

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and resistance A Turkish and English Lexicon Sir James William Redhouse,1921 The International Critical Commentary on the Holy Scriptures of the Old and New Testaments Samuel Rolles Driver, Charles Augustus

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