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THE ANALYZED BIBLE

BY

G. CAMPBELL MORGAN, D.D.

INTRODUCTION

JOB TO MALACHI

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JOB

JOB—THE PROBLEM OF PAIN

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JOB

IN magnificence of argument and beauty of style this book is one of the grandest in the Divine Library. It is enshrouded in mystery, as to authorship, as to the characters presented, as to the geographical location of the scenes, and as to date. There are differences of opinion as to whether this story is historically true. Some look upon it as a dramatic poem intended to teach certain truths, but having no actual historic basis. I hold, upon the testimony of other parts of Scripture (Ezek. xiv. 14, 20; James v. 11), that the man Job actually lived, and that the story of his experiences as here set forth is a true one. This view does not for a moment interfere with the fact that the book is a dramatic poem, and therefore it is not necessary to suppose that either Job or his friends uttered their speeches in the exact form in which they are here presented to us; but the views they held, and the arguments they advanced, are accurately set forth.

There is every internal evidence that this is an ancient story, probably patriarchal. Its

great problem is that of pain. Its relations are three-fold: first, of the relation of man to the spirit world—evil and good; second, of the inadequacy of human philosophies to account for human problems; third, of the purpose of God as gracious.

The analysis is an attempt to show the form and content of the book.

The Prologue

The book opens with a picture full of sunshine and beauty. Job is seen in a three-fold greatness. The first fact of that greatness is that of his wealth; the second is that of his family relationships; and the third is that of his relation to God. As to material wealth, he was "the greatest of all the children of the East." As to his family, he is seen rejoicing in the joy of his children, while caring for them in fatherly intercession. As to his God, he is declared to be "perfect and upright, and one that feared God, and eschewed evil."

A. The Controversy between Heaven and Hell

This is a somewhat brief section, and yet absolutely necessary to a study of all that follows. In it, the veil is drawn aside, and we are given a view of councils in the spiritual

world concerning man. The messengers of God are seen presenting themselves before Him. Among them comes one who is called Satan, or the adversary. He expresses his opinion concerning Job in the words, "Doth Job fear God for nought?" The question suggests that Job's confidence in God, his faith and loyalty, are due to the fact that God has cared for him. In other words, he declares that man's faith is based on selfishness, affirming that if the things he possesses be taken from him, his fear of God will cease. In answer to this challenge he is given permission to test Job within the limits of his own suggestion, "All that he hath is in thy power; only upon himself put not forth thine hand." Immediately we have the story of the calamities which overtake Job. The life which was seen in the prologue in calm and sunshine is merged in storm and strain, in agony and pain. Its strength, however, is proved in the fact that when stripped of everything Job is able to say, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." Thus the enemy is defeated and his slander disproved.

Again the council in the spiritual world assembles. Satan, compelled to admit his defeat so far, suggests new methods of attack,

and again he is permitted to go forth to do all that he has suggested. He is strictly limited, however, by the fiat of God. Job is now seen plunged into yet deeper darkness, and more terrible circumstances of trial, and the first section ends with the picture of a man despoiled of earthly possessions, bereaved of children, and tempted to the uttermost by the suggestion of his wife that he should "curse God and die." He is still able to resist, and does not sin with his lips.

B. Controversy between Job and His Friends

In order to a true appreciation of all that is to follow, it is necessary that the condition of Job be clearly apprehended. With no knowledge of what has passed in the councils of the spiritual world, he sits in the midst of desolation and darkness, filled with physical, mental, and spiritual pain. His greatest anguish is that he cannot understand why these things have come to him. His life has been one of faith in God, and he has no consciousness of having committed sin. Why, then, has he been plunged into the midst of such circumstances?

While in the midst of this desolation, and on the very verge of despair, his three friends

come to him. Their coming is prompted by love of him, and sympathy for him. In the later movements of the book, Job, in keen disappointment, inquires what has become of all the people he had helped in the day of his prosperity, and the question is a pertinent one. The day of darkness had sifted the crowds of his professed friends. For the three who come we can have nothing but admiration. So terribly was Job changed by his experiences that these men are overwhelmed with astonishment as they behold him, and for seven days and seven nights they sit in silence in the presence of his grief.

Their silent sympathy appeals to him so that he pours out his great lamentation in their listening ears. It was a terrible cry pulsating with pain. He first curses the day of his birth, and the night of his conception. He then laments his preservation, and thinks of the quietness which would have been his if he could but have ceased to be. Finally he mourns his continued being, seeing that he is in circumstances of such unceasing and irremediable sorrow. So overwhelmed is he that he has lost his sense of the greatness of personality which he had affirmed at the close of the first attack of the adversary. He has, moreover, lost his clear sense of relation to God in his perplexity

concerning the trial through which he has passed. The lamentation is a great cry for escape.

In answer to this lamentation the friends speak, and the controversy commences. It moves forward in three cycles, in the whole of which they speak from the standpoint of their own philosophy of life, and he answers out of the midst of his consciousness of the actual experiences through which he is passing.

In the first cycle the three friends speak to him in turn, he replying to each one in order. Their statement of the case may be briefly summarized thus. God is righteous: He punishes the wicked; He blesses the good. It is perfectly obvious that the deduction which they expect he will make is that they hold him guilty of some sin, of which sin all his sufferings constitute the Divine punishment. There is an evident method in their statement of the case, Eliphaz, in his speech, declares the principle in general terms. Bildad, in his turn, illustrates the principle, while Zophar applies it more directly to the case of Job. To each of these Job replies, with varying emphases, according to their differing methods, that he is not wicked but just, and yet he is afflicted, his main contention being that he is innocent, and yet God has afflicted him, and his prin-

cipal desire being some explanation of this mystery.

In the second cycle again the three friends address Job in the same order, and he replies to each in turn. Their view-point is not changed, but throughout these addresses they state it within narrower limits. The whole argument in this case may thus be expressed: It is the wicked who are afflicted. Job answers by declaring that the righteous also are afflicted, and that the wicked are not always afflicted. On the part of the friends there is now evidence of some anger growing out of personal resentment. In his first reply Job has treated them with scorn and sarcasm, and their consideration for him is not as great as it was in the beginning. While they are profoundly convinced that such suffering can only be accounted for by the fact of definite sin having been committed, they look upon his attitude toward God as being impious, and therefore their words are less considerate and their method of attack more direct. Job, on the other hand, while treating them with scorn, seems throughout the movement to be more than ever determined to make his appeal directly to God, and thus is seen forcing his way to the point of direct dealing with Him.

In the third cycle we have a change. Eliphaz and Bildad are the only speakers. Their philosophy is still unchanged, only now they state it with more absolute directness of application to the case of Job. They charge him definitely with having sinned, and declare that this is the reason of his suffering. He replies to Eliphaz and Bildad, denying their affirmations concerning himself; and then, after a pause, in which he seems to have waited for Zophar, who does not speak, he makes a lengthy and solemn protestation of innocence. This takes a legal form, such as a man would adopt in some high court of justice, where upon oath he avows his innocence of the charges made against him.

The last voice of the earthly controversy is now heard. It is a new voice, and opportunity never comes to Job to answer it. Elihu introduces himself, with apologies to the ancient men, and yet expresses his disappointment that they have been unable to deal with Job.

The argument of Elihu moves forward in three sections. He first of all, at great length, declares that through suffering God is dealing with man to some higher issue. According to this argument suffering is educational. He closes this first movement by challenging Job

to hear him while he speaks, and to answer him if he has anything to say.

Job gives no answer, and Elihu proceeds. He then makes two quotations from things which Job had said in the course of the previous controversy. The first may be summarized as a contention that he has been afflicted by God, notwithstanding his integrity. The second is one which suggests that nothing is gained by loyalty to God. In answer to the first, Elihu declares that God cannot do wickedness. In the case of the second, he affirms that when Job questions the advantage of serving God, he sets up his righteousness as being "more than God's."

After a pause, Elihu commences his last address, which is intended to be a defence of God against Job, and proceeds to illustrate it by reference to a storm. The dramatic setting of the story makes it probable that he described a storm which was actually gathering at the time, out of the midst of which presently the voice of God was heard.

c. Controversy between Jehovah and Job

Out of the midst of the whirlwind speaks the Divine voice, for which Job has long been waiting. This speech of Jehovah is first of all a setting forth in language of inimitable

splendour of the truth concerning the creation and sustenance of the material universe, at the close of which He challenges Job to answer. The answer is full of suggestiveness. The man who in mighty speech and strong defiance had been of unbroken spirit in the presence of the arguments of his friends now cries out, "Behold, I am of small account." He has yet to be taught that he is of much account to God.

Again Jehovah proceeds, and this time sets forth, in language equally sublime, the facts of His government of the material universe, ending with another challenge to Job. Job's answer is full of the stateliness of a great submission. This utterance of surrender is God's victory of vindication.

The great victory being won in the soul of Job, Jehovah deals with his friends. His wrath is kindled against them, yet it is mingled with mercy. Their intention was right, but their words were wrong. Jehovah's vindication of Job is marked by the fact that He speaks of him as "My servant," and also by His appointment of Job as intercessor on behalf of his friends. They had attempted to restore Job to God by philosophy. He is to be the means of restoring them by prayer. As at the beginning there were things to be said in

their favour, so at the close. Their sincerity is manifest in the fact that they submit. The rest is told in brief sentences. The latter days of Job on earth were characterized by greater prosperity than the earlier ones.

PSALMS

PSALMS—THE BOOK OF WORSHIP

BOOK	PSALMS	DOXOLOGY	DOMINANT NOTES OF WORSHIP	DIVINE TITLES			
				JEHOVAH	ELOHIM	ADONAHY	JAH
I.	i. to xli.	xli. 13	**Jehovah—The Becoming One. The Helper** Adoring Worship.	275	68	14	—
II.	xlii. to lxxii.	lxxii. 18-19	**Elohim—The Wonder-working God** Wondering Worship.	32	214	19	1
III.	lxxiii. to lxxxix.	lxxxix. 52	**Elohim-Jehovah. The Mighty Helper** Ceaseless Worship.	44	80	15	
IV.	xc. to cvi.	cvi. 48	**Jehovah—The Governing King** Submissive Worship.	103	72	2	7
V.	cvii. to cl.	cl.	**Jehovah—The Redeemer** Perfected Worship.	236	40	12	32

PSALMS

THE word "Psalms" is the Anglicized form of a Greek word, which really means a poem set to music. The Hebrew title of the book was simply Praises, or Book of Praises. It is pre-eminently the worship book of the Hebrew people, and consists of a collection of songs which express the attitude of the soul in the presence of God, when contemplating past history, existing conditions, or prophetic hopes. The whole collection consists, in the Hebrew Bible, of five books. In the English and American Revisions this subdivision is shown.

We have no definite proof who the editor was. His method becomes evident by an examination of the grouping of the psalms. It is perfectly clear that neither authorship nor chronology was in his view. Eusebius declares that "the psalms are disposed according to a law of inward affinity," and Dr. Anderson says: "It must be remembered that every attempt to classify and arrange the psalms apart from the division of the whole Psalter into the five books as found in our Hebrew Bible, in the Septuagint, Syriac, and Vulgate

Versions—every such attempt is confessedly imperfect, and more or less arbitrary."

The key to the method of the editor is to be found in the doxologies with which the books close. Each of the five has such a doxology, and an examination of these will reveal a certain conception of God, and an attitude of the soul in worship resulting from such conception. They may be grouped thus:

Book I. Psalm xli. 13.—Worship of Jehovah as the Becoming One, Who is the Helper.

Book II. Psalm lxxii. 18, 19.—Worship of Jehovah as the wonder-working God.

Book III. Psalm lxxxix. 52.—Worship of Jehovah ceaseless.

Book IV. Psalm cvi. 48.—Worship of Jehovah rendered.

Book V. Psalm cl. 1-6.—Worship of Jehovah consummated.

The individual psalms are natural expressions by many authors, at various times, under differing circumstances, of the consciousness of God. The editing gathers these individual songs around the notes of truth dominant in each.

These notes are indicated in each book by the particular title of Jehovah which preponderates. The subject of the Divine titles is too

great a one to be discussed at length now, but as an introduction to the study of the Psalter, recognition of difference is necessary. The proportion in which the four titles are used in the book of Psalms, as indicated in the diagram, is a somewhat rough one. That is to say, under *Elohim* are included *El* and *Eloah,* because while there is a minor difference of suggestion between the singular and the plural, the underlying thought is the same. So also with reference to *Adonahy* and *Adon.*

JEHOVAH. In the ancient Hebrew Scriptures this particular title was always written in the form of a tetragrammaton—YHVH—and there are differences of opinion as to what the actual form of the word should be. Without entering into any discussion of the varied interpretations, I adopt that of Mr. Joseph Bryant Rotherham in the "Emphasized Bible," both as to spelling and significance. He claims that the word thus abbreviated is Yahweh, and interprets it as meaning "the Becoming One." In his Bible he says, "Yahweh is almost always regarded as the third person singular, masculine, imperfect tense, from the root Hawah, an old form of the root Hayah. The one meaning of Hawah is 'become.' So that the force of Yahweh, thus derived as a verb, would be, 'He will become,' or, as ex-

pressive of use and wont as a noun, it is, 'He who becometh,' 'The Becoming One.'" In a letter written to me in the course of correspondence on the subject, referring to this meaning, Mr. Rotherham says, "'He becometh'; that is, 'He who becometh,' 'The Becoming One': becoming to His people whatever in His rich favour He pleases, in order to meet their need, and at last becoming Man." The truth therefore suggested by the use of this word is always that, first of the essential Being of God which enables Him to become; and by deduction, that God in infinite grace does become whatever man needs.

ELOHIM. This is a plural noun, but it is plural in a sense peculiar to the Hebrew language. Canon Girdlestone says: "It is well known that the Hebrews often expressed a word in the plural, so as to give it a special or technical meaning, as in the case of the words blood, water, wisdom, salvation, righteousness, life. . . . It is implied that the word in the singular number is not large enough to set forth all that is intended; and so, in the case of the Divine Name, the plural form expresses the truth that the finite word conveys an inadequate idea of the Being Whom it represents. Other names of God will be found to be plural also, and it is worthy of notice

that in the well-known passage in Ecclesiastes (xii. 1) the Hebrew runs thus, 'Remember now thy Creators in the days of thy youth.'" The root idea of the word is that of strength or might; and the thought of God suggested by it is that of His strength as revealed in creation, and in all the operations of His power.

ADONAHY. This is again plural in form. Its simple signification is "Master" or "Lord"; and the thought it suggests is that of sovereign supremacy.

JAH. This is the shorter form of the name Jehovah, and is only found in Scripture; twice in Exodus, a few times in Isaiah, and in thirty-five passages in the book of Psalms.

These names reveal the doctrine of God, which creates the worship of man. Recognizing that Jehovah and Jah have the same essential significance, there are three lines of thought suggested. First, the essential Being of God, and the fact that He becomes in grace what man needs. Second, the essential Might of God, and the fact that it operates in power. Third, the essential Lordship of God, and His consequent sovereignty over man.

The analyses are intended to help in the study of the collection, as to the conceptions impelling to worship.

BOOK I. PSALMS I.—XLI.

DOXOLOGY

"Blessed be the Lord, the God of Israel,
From everlasting and to everlasting. Amen, and Amen." Psa. xli. 13.

A THE TITLE	B THE RELATION	C THE QUANTITY	D THE QUALITY
"Jehovah" The mysterious name, suggestive of essential Being, becoming whatever is needed by men, and therefore uniformly used as indicating God's relation to His people as Helper.	**"The God of Israel"** "God." Elohim. The idea of supremacy. "Of Israel." The chosen People.	**"From everlasting to everlasting"** "The word 'everlasting' means the concealed or vanishing point; and suggests the mysterious past, and the unknown future. In its use here it reminds the heart of the eternity of God."	**"Blessed"** The root idea is that of prostration in the attitude of adoration. **"Amen, and Amen"** The consent of all to such adoration.

THE DIVINE NAME.

The Prevailing Name in this book is Jehovah. It occurs in every psalm at least twice, and in one (xxix) as many as 18 times.

"God" is found 18 times in the singular, 50 times in the plural; in all 68 times. From 13 psalms it is absent altogether.

The general title "Lord" (Adonahy) only occurs 14 times in all, and these occasions are all in 8 psalms.

THE DOMINANT THOUGHT.

The dominant thought in this book is that of God as Jehovah, the Helper of His people. The psalms are songs of varying emotion and differing condition, but all express themselves in harmony with this note.

TITLES

1. Jehovah's Law. A contrast. Obedience and disobedience.
2. Jehovah's King. Folly of rebellion. Wisdom of submission.
3. Jehovah's salvation. Confidence in peril.
4. Jehovah's countenance the cause of confidence.
5. Jehovah's leading in time of persecution.
6. Jehovah's deliverance in time of chastisement.
7. Jehovah's deliverance confidently hoped in.
8. Jehovah's excellence manifest in Nature and man.
9. Jehovah's righteous rule rejoiced in.
10. Jehovah's judgment besought.
11. Jehovah's throne the foundation.
12. Jehovah's rule in the midst of ungodliness.
13. Jehovah's succour sought by the afflicted.
14. Jehovah's knowledge of the godless.
15. Jehovah's friend described.
16. Jehovah the Portion of the trusting.
17. Jehovah appealed to, to exercise judgment.
18. Jehovah worshipped.
19. Jehovah revealed in Nature and Law.
20. Jehovah appealed to for help on behalf of the king.
21. Jehovah praised as the Strength of the king.
22. Jehovah the Succourer of the afflicted one.
23. Jehovah the Shepherd of His own.
24. Jehovah conquering through His King.
25. Jehovah besought for deliverance.
26. Jehovah worshipped. Conditions.
27. Jehovah worshipped. Experience.
28. Jehovah appealed to and worshipped.
29. Jehovah in the majesty of the storm.
30. Jehovah delivering from affliction.
31. Jehovah the Refuge of the afflicted.
32. Jehovah and the backsliding soul.
33. Jehovah the mighty Deliverer.
34. Jehovah the constant Succourer.
35. Jehovah besought for help against enemies.
36. Jehovah forgotten and recognised. A contrast.
37. Jehovah the Confidence of His people.
38. Jehovah appealed to in penitence.
39. Jehovah the Hope of the afflicted.
40. Jehovah worshipped in praise and prayer.
41. Jehovah recognised as rewarding compassion.

ANALYSIS

A AUTHORITY ESTABLISHED *i.–viii.*	B AUTHORITY DEFENDED *ix.–xv.*	C AUTHORITY ADMINISTERED *xvi.–xli.*
I. The Foundations **i.–ii.** i. Obedience and disobedience. i. ii. The enthroned King. ii.	**I. The Need** **ix.–x.** i. The Throne and the enemy. ix. ii. Appeal for action. x.	**I. The Person** **xvi.–xxiv.** (See Titles.)
II. The Experiences **iii.–vii.** (See Titles.)	**II. The Activity** **xi.–xv.** (See Titles.)	**II. The Process** **xxv.–xxxix.** i. Songs of Assurance. (See Titles.) xxv.–xxix. ii. Songs of Appropriation. (See Titles.) xxx.–xxxiv. iii. Songs of Aspiration. (See Titles.) xxxv.–xxxix.
III. The ultimate Purpose **viii.**		**III. The Person** **xl.–xli.**

BOOK II. PSALMS XLII.—LXXII.

DOXOLOGY

"Blessed be the Lord God, the God of Israel,
Who only doeth wondrous things:
And blessed be His glorious name for ever;
And let the whole earth be filled with His glory. Amen, and Amen."
Psa. lxxii. 18-19.

A THE TITLE	B THE RELATION	C THE QUALITY	D THE QUANTITY	E THE EXTENT
"Jehovah Elohim" The essential Helper Supreme.	**"The God of Israel"** "Who only doeth wondrous things"	**"Blessed"** The Person. His Name. "Amen, and Amen."	**"For Ever"**	**"The whole earth filled with His Glory"**

THE DIVINE NAME.

The dominant name in this book is "God." It occurs in every psalm at least twice, and in one as many as 26 times. It is written in the singular (El) 16 times, and in the plural (Elohim) 198.

"Jehovah" is found 32 times. From 15 psalms it is absent altogether.

The general title "Lord" (Adonahy) occurs 19 times scattered through 12 of the psalms.

In addition, the title "Jah" is used once.

THE DOMINANT THOUGHT.

In the second book the dominant thought is that of the might of God realized by His people, and manifest through them.

The worship is that of Jehovah as the wonder-working God.

TITLES

42. God remembered in exile.
43. God leading the exiled home.
44. God the Author of good and evil.
45. God gladdening the king and his bride.
46 God the Refuge of His people.
47. God reigning over the nations.
48. God reigning over His own.
49. God the Source of immortality.
50. God manifesting Himself through His people.
51. God the Saviour of the sinful.
52. God the Destroyer of the sinful.
53. God disappointed in man.
54. God the Helper of the oppressed.
55. God the Deliverer of the betrayed.
56. God the tender Friend of the oppressed.
57. God the Refuge in calamity.
58. God the God of vengeance.
59. God the High Tower of the oppressed.
60. God the Hope of His people.
61. God the Hope of man.
62. God the only Hope of man.
63. God the perfect Hope of man.
64. God the Defence of the persecuted.
65. God the God of harvest.
66. God the Object of worship.
67. God the perfect Governor of the nations.
68. God the Strength of His people.
69. God the Succourer of the sorrowful.
70. God the Hope of the despairing.
71. God the Confidence of old age.
72. God the King of the king.

ANALYSIS

A
MIGHTY DELIVERANCE
xlii.—li.

I. Exile xlii.—xliv.
- i. The Desire. xlii.
- ii. The Prayer. xliii.
- iii. The Despair. xliv.

II. Hope xlv.—xlix.
- i. The King. xlv.
- ii. The Refuge. xlvi.
- iii. The Victor. xlvii.
- iv. The Defender. xlviii.
- v. The Life-Giver. xlix.

III. Restoration l.—li.
- i. The Act of God. l.
- ii. The Attitude of Man. li.

B
MIGHTY DEFENCE
lii.—lx.

I. The Enemy lii.—lv.
- i. The Godless One. lii.-liii.
- ii. The Cry of Distress. liv.—lv.

II. The Defender lvi—lx.
- i. Hope. lvi.—lvii.
- ii. Prayer. lviii.—lx.

C
MIGHTY DOMINION
lxi.—lxxii.

I. The Need lxi.—lxiv.
- i. Assurance. lxi.
- ii. Patience. lxii.
- iii. Confidence. lxiii.
- iv. Certainty. lxiv.

II. The Answer lxv.—lxviii.
- i. Praise for Might. lxv.
- ii. Praise for Deliverance. lxvi.
- iii. Universal Praise. lxvii.
- iv. The Arising of God. xviii.

III. The Process lxix.—lxxii.
- i. The Suffering Witness. lxix.
- ii. The Cry for Help. lxx.
- iii. The Cry of Confidence. lxxi.
- iv. The King and the Kingdom. lxxii.

BOOK III. PSALMS LXXIII—LXXXIX.

DOXOLOGY

"Blessed be the Lord for evermore. Amen, and Amen." Psa. lxxxix. 52.

A THE TITLE	B THE QUALITY	C THE QUANTITY
"Jehovah" The Essential Helper. (See first Doxology.)	**"Blessed"** "Amen, and Amen."	**"For evermore"**

THE DIVINE NAME.

The dominant name in this book is still "God." It occurs once at least in every psalm, and in one as many as 15 times. It is written in the singular (El) 20 times, and in the plural (Elohim) 60 times.

"Jehovah" is found in the book 44 times. It is only absent from two psalms, and occurs in one 10 times.

The general title "Lord" (Adonahy) occurs 15 times scattered through six psalms. The title "Jah" is used twice.

THE DOMINANT THOUGHT.

In the third book the dominant thought is that of the worship of God under all circumstances. Both names are used throughout, although that of God predominates. While this is so, the final doxology speaks of Jehovah, showing that the thought is that of worship rendered to God because He is the essential Helper.

TITLES

73. God the Good of His people.
74. God as silent and inactive.
75. God as speaking and active.
76. God the God of victory.
77. God the Healer of sorrow.
78. God the God of patience.
79. God the Hope of the distressed.
80. God the Restorer of His people.
81. God the Strength of the loyal.
82. God the Judge of the judges.
83. God vindicated as most High.
84. God the Strength of the pilgrim.
85. Jehovah the Restorer of the wanderer.
86. The Lord the mighty Helper of the needy.
87. Jehovah, His city and His peoples.
88. Jehovah the only Hope of the sorrowing.
89. Jehovah the God of Discipline.

ANALYSIS

A MIGHTY HELP—THE FACT *lxxiii.—lxxvii.*	B MIGHTY HELP—THE EXPERIENCE *lxxviii.—lxxxiii.*	C MIGHTY HELP—THE HOPE *lxxxiv.—lxxxix.*
I. The View Point lxxiii. The Sanctuary. The Problem of the Prosperity of the Wicked. The Solution.	**I. History lxxviii.** Egypt to David. i. The Institution for children. ii. The Patience of God.	**I. Confidence lxxxiv.—lxxxv.** i. The pilgrimage contemplated. lxxxiv. ii. Salvation sought. lxxxv.
II. The Revelation lxxiv.—lxxvi. i. The Hope. lxxiv. ii. The Certainty. lxxv. iii. The Activity. lxxvi.	**II. Special Manifestation lxxix.—lxxxi.** i. The Devastation. lxxxix. ii. The Appeal. lxxx. iii. The Deliverance. lxxxi.	**II. The Attitude lxxxvi.—lxxxvii.** i. Personal Submission. lxxxvi. ii. Relative Government. lxxxvii.
III. The Vision lxxvii. The Years of the Right Hand.	**III. Administration lxxxii.—lxxxiii.** i. Home. lxxxii. ii. Foreign. lxxxiii.	**III. The Summary lxxxviii.—lxxxix.** i. Human Need. lxxxviii. ii. Divine Resource. lxxxix.

BOOK IV. PSALMS XC.—CVI.

DOXOLOGY

"Blessed be the Lord, the God of Israel,
From everlasting even to everlasting,
And let all the people say, Amen,
Praise ye the Lord." Psa. cvi. 48.

A THE TITLE	B THE RELATION	C THE QUALITY	D THE QUANTITY	E THE EXTENT
"Jehovah" The essential Helper. (See first Doxology.)	**"The God of Israel"**	**"Blessed"** "Hallelujah."	**"From everlasting to everlasting"**	**"And let all the people say, Amen"**

THE DIVINE NAME.

The dominant name in this book is again "Jehovah." It occurs more than once in every psalm, and in two as many as 11 times.

The name "God" is absent altogether from five, and occurs only 27 times, 9 of them being singular (El), and 18 plural (Elohim).

The general title "Lord" (Adonahy) only occurs twice.

"Jah" is found 7 times.

THE DOMINANT THOUGHT.

In this book the worship of Jehovah is rendered by all people. They are songs of His government and administration, for which the heart is lifted in adoration.

TITLES

90. Jehovah the Eternal Dwelling-place of man.
91. Jehovah the Sanctuary of the perfect One.
92. Jehovah praised for His righteous dealing.
93. Jehovah the King—the Fact.
94. Jehovah the King—Faith's affirmation.
95. Jehovah the King—A warning.
96. Jehovah the King—Worship.
97. Jehovah the King—His Judgments.
98. Jehovah the King—Worship.
99. Jehovah the King—His Reign.
100. Jehovah the King—Worship.
101. Jehovah recognized in public and private life.
102. Jehovah the eternal God.
103. Jehovah the loving Father.
104. Jehovah the Creator and Sustainer.
105. Jehovah the true and mighty One.
106. Jehovah the faithful and patient One.

ANALYSIS

A THE PRINCIPLES *xc.—xcii.*	B THE PRACTICE *xciii.—c.*	C THE PRAISE *ci.—cvi.*
I. The Age-abiding Fact **xc.** Man's Failure.	**I. The Enthroned King** **xciii.—xcvi.** i. The Fact. xciii. ii. The Courage of Faith. xciv. iii. The Caution of Faith. xcv. iv. Worship. xcvi.	**I. The Attitude of Praise** **ci.** Submission.
II. The Unshaken One **xci.** Man's Hope.	**II. The Activity of the King** **xcvii.—c.** i. His Judgments. xcvii. ii. Worship. xcviii. iii. His Reign. xcix. iv. Worship. c.	**II. The Benefits** **cii.—cvi.** i. The Age-abiding God. cii. ii. The Loving Father. ciii. iii. The Creator and Sustainer. civ. iv. The True and Mighty One cv. v. The Faithful and Patient One. cvi.
III. The New Reallzation **xcii.** Man's Restoration.		

BOOK V. PSALMS CVII—CL.

DOXOLOGY

"Praise ye the Lord. Praise God in His sanctury. Praise Him in the firmament of His power
Praise Him for His mighty acts: Praise Him according to His excellent greatness.
Praise Him with the sound of the trumpet: Praise Him with the psaltery and harp.
Praise Him with the timbrel and dance: Praise Him with stringed instruments and the pipe.
Praise Him upon the loud cymbals: Praise Him upon the high sounding cymbals.
Let everything that hath breath praise the Lord. Praise ye the Lord." Psa. cl.

A THE TITLE	B THE QUALITY	C THE PLACE	D THE REASON	E THE MEASURE	F THE MEANS	G THE CONDITION
In this Doxology which occupies the whole psalm the name of God only appears:— 1. As "Jah" in the perfect note of praise, "Hallelujah" twice repeated, "Jah" being in such case a contraction of "Jehovah. 2. As God in the singular form "El," which is always significant of His might.	**"Praise Him"**	**"In"** "Sanctuary." Centre. "Firmament." Circumference	**"For"** "His Mighty Acts."	**"According to"** "His excellent greatness."	**"With"** "Instruments of music."	**"Everything that hath breath"**

THE DIVINE NAME.

Again in the final book, "Jehovah" is the predominant name. It occurs in every psalm but two, in some of them many times—236 in all.

The name "God" is absent from 22 of these psalms. It occurs 40 times, 10 in the singular and 30 in the plural.

The general title "Lord" (Adonahy) is found 12 times. "Jah" 32 times.

THE DOMINANT THOUGHT.

In this book, as an examination of the doxology will show, the worship of Jehovah is consumated. It rises in volume and beauty until in the closing words of the doxology ultimate purpose is declared. "Let everything that hath breath praise the Lord. Hallelujah."

Still the songs are those arising out of various experiences. A large section is devoted to Songs of Ascent which are those of the pilgrims as they gathered by many ways and along different paths to the place of the Divine glory.

107. Jehovah the Redeemer.
108. Jehovah the Anchorage of Hope.
109. Jehovah the Vindicator of the persecuted.
110. Jehovah and His Messiah.
111. Jehovah the Great and Gracious.
112. Jehovah the Blessedness of the trusting.
113. Jehovah the High and Lowly.
114. God the mighty Presence leading His people's exodus.
115. Jehovah and the glory of His name.
116. Jehovah the Deliverer from death.
117. Jehovah the Centre of earth's worship.
118. Jehovah and His enduring mercy.
119. Jehovah and the Perfections of His revealed will.
120. Jehovah the Hope of the pilgrim.
121. Jehovah the Help of the pilgrim.
122. Jehovah the Glory of the pilgrim.
123. Jehovah the Support of the pilgrim.
124. Jehovah the Deliverer of the pilgrim.
125. Jehovah the Protector of the pilgrim.
126. Jehovah the Restorer of the pilgrim.
127. Jehovah the Home-maker of the pilgrim.
128. Jehovah the Home-keeper of the pilgrim.
129. Jehovah the Confidence of the pilgrim.

Songs of Ascent.

130. Jehovah the Redeemer of the pilgrim.
131. Jehovah the Satisfaction of the pilgrim.
132. Jehovah the Assurance of the pilgrim.
133. Jehovah the Gatherer of the pilgrim.
134. Jehovah the Rest of the pilgrim.

Songs of Ascent.

135. Jehovah the Object of His people's praise.
136. Jehovah the God of mercy.
137. Jehovah the God of judgment.
138. Jehovah the Perfecter.
139. Jehovah the Omniscient and Omnipresent.
140. Jehovah the Defender of the defenceless.
141. Jehovah the Keeper of the trembling.
142. Jehovah the Refuge of the overwhelmed.
143. Jehovah the Confidence of the desolate.
144. Jehovah the Rock of strength.
145. Jehovah the Object of perfect praise.
146. Jehovah praised as the Helper of His people.
147. Jehovah praised as the Governor of the world.
148. Jehovah praised by the whole creation.
149. Jehovah praised by His saints.
150. Jehovah praised in perfection.

ANALYSIS

A SONGS OF THE HOPE *cvii.—cxii.*	B SONGS OF THE PROCESS *cxiii.—cxviii.*	C SONGS OF THE WILL *cxix.*	D SONGS OF THE PILGRIMAGE *cxx.—cxxxiv.*	E SONGS OF THE EXPERIENCE *cxxxv.-cxliv*	F SONGS OF THE PERFECTED PRAISE *cxlv.—cl.*
I. The Hope cvii.—cix. i. Assurance of faith. cvii. ii. Fixity of faith. cviii. iii. Triumph of faith. cix.	**I. Jehovah's Activity cxiii.—cxiv.** i. His humility. cxiii ii. His accomplishment. cxiv.	**The Perfection of the Revealed Will** Aleph. 1-8 The Perfect Law. Beth. 9-16 The Way of Cleansing. Gimel. 17-24 The Fountain of Joy. Daleth. 25-32 The Strength of Trial. He. 33-40 The Medium of Guidance. Vau. 41-48 The Inspiration of Testimony. Zain. 49-56 The Comfort of Sorrow. Cheth. 57-64 The Medium of Fellowship. Teth. 65-72 The Key of Affliction. Jod. 73-80 The Depths of Desire. Caph. 81-88 The Confidence of Darkness. Lamed. 89-96 The Foundation of Faith. Mem. 97-104 The Delight of Life. Nun. 105-112 The Light of Pilgrimage. Samech. 113-120 The Line of Rectitude. Ain. 121-128 The Hope of Distress. Pe. 129-136 The Light of Life. Tzade. 137-144 The Knowledge of God. Koph. 145-152 The Inspiration of Devotion. Resh. 153-160 The Principle of Life. Shin. 161-168 The true Wealth. Tau. 169-176 The perfect Law.	**I. The Far Country cxx.-cxxi.** i. Desire. cxx. ii. Assurance. cxxi. **II. The Start cxxii.-cxxiii.** i. Anticipation. cxxii. ii. Confidence. cxxiii. **III. The Journey cxxiv.-cxxxi.** i. Escape. cxxiv. ii. First glimpse of City. cxxv. iii. Approach. cxxvi.-cxxxi. *a.* Laughter and penitence. cxxvi. *b.* The Family Strength. cxxvii. *c.* The Family Responsibility. cxxviii. *d.* A backward look. cxxix. *e.* Penitence and Confidence. cxxx. *f.* Rest in the Will of God. cxxxi. **IV. The Entrance cxxxii.** **V. The City and Worship cxxxiii.-cxxxiv.** i. By Day. cxxxiii. ii. By Night. cxxxiv.	**I. Sufficiency of Jehovah cxxxv.—cxxxix.** **II. Helplessness of Man cxl.—cxliii.** **III. Sufficiency. answering Helplessness cxliv.**	**I. Introductory cxlv.** **II. Jehovah cxlvi.—cxlvii.** i. Grace. cxlvi. ii. Government. cxlvii. **III. The Worship cxlviii.—cxlix.** i. Creation. cxlviii. ii. The Saints. cxlix. **IV. The Doxology cl.**

PROVERBS

PROVERBS—PRACTICAL WISDOM

INTRODUCTION *i. 1-7*	A INSTRUCTIONS ON WISDOM *i. 8—ix.*	B PROVERBS 1ST COLLECTION *x.—xxiv.*	C PROVERBS 2ND COLLECTION *xxv.—xxix.*	APPENDIX *xxx—xxxi.*
The Title. 1				
I. The Purpose 2-5	**I. Parental Counsel i. 8-19** i. Wisdom—True Friends 8-9 ii. Folly—False Friends. 10-19	**I. Proverbs x.-xxii. 16** A collection of Proverbs which cannot be analysed.	**I. Title xxv. 1**	**I. The Words of Agur xxx.** Unknown. i. Title. ii. Human Incompleteness in Wisdom. 1-6 iii. Prayer. 7-9 iv. Conduct 10-33
II. The Method 6-7	**II. Wisdom's Call i. 20-33** i. The Announcement. 20-21 ii. The Call. 22-33	**II. A Series of Proverbial Discourses xxii. 17—xxiv.** A Social Admonition. xxii. 17-xxiii. 14 ii. Parental Counsels. xxiii. 15-xxiv. 22 iii. Concerning Social Order. xxiv. 23-34	**II. Proverbs xxv. 2—xxix.** A posthumous collection. Another collection of Proverbs. These in some senses are more picturesque than the former. They were statements. These are pictures.	**II. The Oracles of Lemuel xxxi.** Unknown. i. His Mother's Counsel. 1-9 ii. His Mother's Picture. 10-31
	III. Parental Counsels ii.—vii. i. On Wisdom. ii.—iii. ii. A Personal Testimony. iv. 1-9 iii. Exhortations. iv. 10—vii.			
	IV. Wisdom's Call viii. ii. The Announcement. 1-3 ii. The Call. 4-36			
	V. A Contrast ix. i. Wisdom. 1-12 ii. Folly. 13-18			

PROVERBS

THE book of Proverbs is one of the wisdom books of the Hebrew people. That is to say, its theme and purpose is wisdom. The word itself occurs frequently, and there are others which in some senses are synonymous with it—knowledge, understanding, discretion, subtlety. Each of these expresses some application of wisdom, the word wisdom itself being greater than any, because including all. In all its teaching this book takes for granted the wisdom of God, and seeks to instruct man concerning what His wisdom really is.

The underlying conception of all the wisdom books of the ancient writings is that of God Himself, the All-Wise. They also recognize that His wisdom is expressed in all His works and words. Man is wise in proportion as he recognizes these truths and answers them in the conduct of his life. The perfectly wise man is the one who in his whole being lives and thinks and acts in right relationship to the All-Wise God. His wisdom commences emotionally in the fear of God; is manifest intellectually in his acquaintance with the mani-

festations of the Divine nature in word and work; is active volitionally in obedience to the will of God, as revealed in word and work. The word translated *proverb* really means likeness, and we come nearest to the thought in our word *parable*. In this book we have the setting forth of the underlying wisdom by discourses on its value, and declarations of its practical application.

The book may be divided thus: Introduction (i. 1-7); Instructions on Wisdom (i. 8-ix.); First Collection of Proverbs (x.-xxiv.); Second Collection of Proverbs (xxv.-xxix.); Appendix (xxx., xxxi.).

Introduction

The first verse constitutes the title of the book, and the following six contain what we should to-day speak of as a preface. That preface first declares the purpose of the book in terms so simple as to need no comment. Then follows a statement of method which is necessary to the right use of the whole book. The beginning of wisdom is the fear of the Lord. The fact of God, and of man's relation to Him must be taken for granted and answered if there is to be any true wisdom.

A. Instructions on Wisdom

These general instructions prepare the way for the proverbs proper. The first is a parental counsel, in which the wisdom of recognising true friends is set forth in words which urge the habit of loyalty to father and mother; and the folly of forming false friendships is set forth in a series of warnings.

Then Wisdom is personified, and her first call is stated. It is an appeal to turn from simplicity and scorning and hatred of knowledge, with the promise that she will reward such as search after her. This is succeeded by a warning that Wisdom neglected, at last refuses to answer.

Following the first call of Wisdom we have a series of parental counsels, all of which begin with the words "my son." They deal with the value of wisdom, and make practical application of the teaching. The first of these addresses deals with the search for wisdom, as to its method, and as to its value. In the search there must be willingness and desire to know, accompanied by devotion. The values of the search are the discerning and discreet heart, which enables man to understand his pathway; the consequent ability to refuse false friendships; and the resulting

choice of the path of good, with all the benefits arising therefrom. The next address is an appeal to cultivate wisdom. It consists of a declaration of the essence of wisdom, a description of its excellences, and a declaration of the safety which it brings. In the next address the father urges his own experience. His father had given him advice, which he declares was good. This personal testimony lends urgency to his exhortations to his son. Then, conscious of the temptations which beset the path of the young, he urges to obedience. The attitude toward temptation is to be that of avoiding it completely. Wisdom in the heart, persistent looking straight ahead, and untiring caution, are the things necessary to fidelity. Then follows an exhortation against impurity, expressed in words of great delicacy and beauty. The allurement of evil is vividly described. It is put into immediate contrast with the issue of yielding thereto. It is a change from honey to wormwood, from the smoothness of oil to the sharpness of a sword, from the path of life to the highway to death. Impurity of conduct may seem to be of silken texture in its enticement; it becomes a hard and unyielding cable when it binds the life in slavery. The parental exhortations are continued against suretiship, indolence, the evil

in man, and certain specific things which the Lord hates. These counsels close with two solemn warnings on the same subject. Each commences with tender and urgent entreaties to attend to what is said, because the advice is for the good of the son to whom it is addressed. In the hour of sin's glamour it is good for the soul to look through to the end, which is in Sheol and the chambers of death. When the voice of the siren is heard, it is good to pause and listen to the moan of the breakers on the shore of darkness and death, for to that shore the way of impurity assuredly leads.

The division containing the instructions on wisdom ends with two discourses, the first of which is a great call of Wisdom. This takes up and deals more minutely with the call in the earlier part of the book. It opens with an announcement that Wisdom is making her appeal everywhere amid the busy activities of human life. Then follows her call. This is first, an appeal to men to attend. This they should do because Wisdom speaks excellent things, and speaks in righteousness. Moreover, they are plain words, and more valuable than all riches. The foundations of Wisdom are next declared. Essentially these are prudence, knowledge, discretion. As to man, the founda-

tion is the fear of the Lord, which expresses itself in hatred of all He hates. In such Wisdom lie the secrets of strength. Then the values of Wisdom are described. All authority is based on it. She is the lover of such as love her. She yields all highest wealth to such as yield to her. Next, Wisdom claims age-abiding relation to Deity. Ere the beginnings of creation, Jehovah possessed Wisdom. Through all the processes Wisdom wrought with God, and God delighted in Wisdom, until man, the crowning glory of all, gave Wisdom chief delight. This passage may be set side by side with the prologue to John's Gospel for fuller understanding. The call ends with a final appeal. Those who attend to the call of Wisdom are blessed indeed, and those who sin against Wisdom wrong their own soul.

The last address is a contrast between Wisdom and Folly. Each is personified as a woman calling to youth. Wisdom has built her house and spread her feast in the high places of the city. She calls to a feast of life. Folly, in the garb of the evil woman, sits at the door of the house also in the high places of the city. She also calls to a feast, but it is a feast of death. Between the two descriptions there is a passage revealing the fact that the effect produced will depend upon the attitude

of those who hear. The man who scorns gets shame, and it is useless to reprove him. The wise man is willing to be taught, and it is worth while reproving him. What, then, is this first Wisdom which expresses itself in willingness to learn, and gains yet greater Wisdom? It is the fear of the Lord and the knowledge of the Holy One. In every city, on every street, by every door of opportunity, these two voices of Wisdom and Folly are appealing to men. To obey the call of Wisdom is to live; to yield to the clamour of Folly is to die. How shall we discern between the voices? By making the fear of the Lord the central inspiration of the life; by yielding the being at its deepest to Him for correction and guidance.

B. First Collection of Proverbs

Here begin the proverbs proper. In this first collection they are antithetical. They present a sharp contrast between wisdom and folly in the outworking of each in practical life. Seeing that this is indeed a collection of proverbs, there is no direct connection or system save this underlying purpose of contrast. No exposition is possible save that of taking each proverb and considering it in its separate value. This in the majority of in-

stances is unnecessary, because they are self-evident expositions of one abiding truth.

c. Second Collection of Proverbs

These, as the title specifically declares, constitute a posthumous collection, having been gathered together in the days of Hezekiah. Speaking generally, the proverbs in this collection are more picturesque than the former. They were for the most part antithetical and logical. These are pictures, and are more perfectly parabolic.

Appendix

In this appendix we have the words of Agur and Lemuel.

It is impossible to say who Agur was. In this selection from his writings, we have, first, an introduction, in which he affirms the fact of human incompleteness in wisdom, and then utters the memorable prayer, in which he reveals his faith in the Lord, and his desire for that balanced life which is one of safety. From the prayer to the end of the chapter we have his observations on various matters affecting conduct. In these observations we have, first, a proverb. This is followed by two groups of four things—four evil things and four things perpetually dissatisfied. Then fol-

lows another proverb, and four groups of four things. The first four are such as excite wonder. The second four cause terror. The third four are little things, but exceeding wise. The final four are things of stateliness. The whole movement ends with a proverb.

There have been many conjectures as to the identity of King Lemuel, but nothing can be certainly affirmed. His words recorded here fall into two parts. The first of these consists of his mother's advice to him, wherein she urged him against becoming the slave of passion, warning him that while there may be some excuse for the man who is ready to perish if he takes strong drink, it must utterly be avoided by kings and princes. Finally, there is set before him the first duty of the kingly office—that of caring for all who are oppressed and needy. The second part consists of a beautiful picture of a virtuous woman, and may be supposed to be King Lemuel's picture of his mother. After a fine description of her beauty and her diligence, and the helpful influence she exerted in bringing her husband to places of power, he ends with the declaration:

> Many daughters have done virtuously,
> But thou excellest them all,

and with a blessing pronounced upon her.

ECCLESIASTES

THE BOOK OF ECCLESIASTES

THE VANITY OF MATERIALISM

A THEME *i. 1-11*	B THE EVIDENCE *i. 12-viii.*	C THE EFFECT *ix.—xi. 8*	D THE CORRECTION *xi.—9-xii.*
Title Page 1			
I. Inclusive Statement 2-3 Vapour of Vapours.	**I. Personal i. 12-ii.** i. Knowledge. 12-18 ii. Mirth. ii. 1-3 iii. Wealth. 4-11 iv. Life. 12-26	**I. Worldly Wisdom Extolled ix. 1-16** i. One event to all. 1-6 ii. Enter into life. 7-10 iii. Advantages are of little worth. 11-12 iv. Wisdom under the Sun. 13-16	**I. Stated xi. 9-10**
II. Elaboration 4-11 Generation. Sun. Wind. Rivers. Man. The consciousness of the grind of material forces.	**II. Relative iii.—viii.** i. The Mechanism of the Universe. iii. ii. Sociological Oppressions. iv. iii. Religion. v. 1-7 This is also wholly of fear. iv. Poverty and Prosperity. v. 8—vi. v. Indifference. vii.—viii.	**II. Worldly Wisdom Exemplified ix. 17—xi. 8** i. Discretion. ix. 17-x. ii. Diligence. xi. 1-7 iii. Darkness. 8	**II. Urged xii. 1-12** **III. Summarized xii. 13-14**

ECCLESIASTES

THE word Ecclesiastes means preacher or teacher, and this book is, in matter of fact, one set and systematic discourse. The theme of the book is the "vanity" of everything "under the sun." This is first announced, then proved from the preacher's personal experience, and from his wide-reaching observation. Finally, by appeal and declaration, he shows that the whole of life is only found as there is recognition of things above the sun as well as of those under the sun—of things spiritual as well as material.

It is a living book because it still faithfully mirrors the experiences of such as dwell wholly in the material realm, and because it makes the one and only appeal which, being obeyed, issues in the correction of the despair. It may be thus divided: The Theme stated (i. 1-11); the Evidence massed (i. 12-viii.); the Effect revealed (ix.-xi. 8); the Correction declared (xi. 9-xii. 14).

A. The Theme stated

In the statement of his theme the preacher employs phrases which recur through the whole of the book—"vanity," "what profit," "under the sun." The statement is a declaration of the emptiness of life when it is wholly conditioned in material things.

In this first division, beyond the preliminary declaration, there is a more particular statement in terms of general illustration. The generations come and go, while the earth abides. The sun rises and sets. The wind moves in a ceaseless circuit. Rivers run into the sea only to return to the places from which they came. Man comes to the scene with desires which are never satisfied, and passes away into a land of forgetfulness. The intention of the whole passage is to impress upon the mind the fact of the constant grind of the mechanism of the universe in the midst of which man lives his day briefly, and passes out to forget and to be forgotten. This is still the consciousness to which men come who have lost their vision of the spiritual realities which constitute the upper half of human life.

B. The Evidence massed

The discourse now proceeds to state the ground upon which such conclusions have been arrived at. They are two-fold. First, the actual experiences of the king; and secondly, the widespread observation of other men, and of matters in general.

Commencing with his own experience, he states the vanity of knowledge, of mirth, of wealth. As to knowledge, he had applied his heart to seek and search out all works done under the sun, and had come to the conclusion that they were all vanity, and that knowledge of them was grief. Knowledge unilluminated by spiritual consciousness is utterly unsatisfying.

Turning from the pursuit of knowledge to the pathway of pleasure, the king had given himself up to mirth, seeking the false stimulus of wine. In this also he had been disappointed, finding that mirth was madness, and all pleasure incompetent to satisfy.

He next turned to his great possessions, attempting to make such use of them as to bring satisfaction not found elsewhere. He surrounded himself with every kind of luxury, gathered large possessions, gave himself over to music and to women, allowing full rein to

all his desires. All this he had found to be vanity, nothing but a striving after wind, and he had again been driven to the conclusion that there was no profit under the sun.

Once again he had tried a new pathway. He turned himself from the things that were almost exclusively physical to those of the mind. These were better, and he found that "wisdom excelleth folly." Yet he also perceived that "one event happeneth to all," both the fool and the wise pass on to death, so that this also ended in disappointment as keen as the others. He then summarizes the results of his own experience of life "under the sun" in the terrible words: "I hated life . . . I hated all my labour . . . under the sun." The very exercise of wisdom resulted in the gathering of results into which the toiler did not enter, but which he left to another. Everything was vanity. The ultimate conclusion of his own experience was that there was nothing better than to eat and drink. Materialism necessarily becomes fatalism.

Turning from his personal experience to the evidence gained by observation, he again, but in greater detail, describes the mechanism of the universe, referring to its ceaseless routine, deducing therefrom a conception of God as a Being Who is absolutely inexorable, and from

Whom there is no escape. The issue of this is confusion rather than order. In the place of judgment and of righteousness, wickedness exists. After all man is no better than the beasts.

From this general survey the preacher returns to examine the condition of the beings whom he has described as being no better than the beasts. He sees everywhere the suffering of society, and even where men are successful enough to amass wealth, they find themselves in circumstances of pitiable loneliness. Kingship itself is empty and disappointing.

The observation of the religious life brings no truer satisfaction. The preacher expresses no contempt for religion; but there is in his outlook, no joy, no satisfaction. The recognition of God is irksome, and issues, at its best, in a caution based on fear. Turning again to a general survey of the conditions under which men live, the preacher appeals against surprise at oppression. Poverty is preferable to wealth. Wealth is disappointing. His advice, in view of his observations, may be summarized thus: Do not hoard anything, but enjoy it. It is the advice of utter selfishness.

Being experimentally far better acquainted with wealth than with poverty, he returns to a full declaration of the sorrows of the wealthy.

His evident thought is that the more a man possesses under the sun, the more profoundly conscious does he become of the vanity and vexation of it all.

He then proceeds to the inculcation of indifference toward all the facts of life as the only attitude which is in the least likely to be satisfactory. He recommends that men should take things as they come. This general advice he emphasizes by particular illustrations. Righteousness does not always pay; wickedness sometimes does. Therefore morality is to be a thing of calculation. Men are urged to walk the middle way. The whole attitude of mind revealed is that of cynicism; but it is the attitude of a man who had lived his life "under the sun."

c. The Effect revealed

In view of the evidences of the truth of his affirmation, "vanity . . . all is vanity," the preacher now turns to the effect of this fact on the mind of the man living "under the sun." He extols worldly wisdom. It is to be granted that all things are in the hand of God, and this being so, men do not know them, nor can they. The only certain thing is that there is one event to all—righteous and wicked, clean and unclean, the worshipper and the man who

fails in worship, the good and the sinner, the swearer and the man who fears an oath. All these are really evil, with madness in their heart during life, and move toward death. Therefore there is nothing for it other than to enjoy the present life, to eat and drink, and to dress; to enter into the experiences of the life of vanity. Everything is to be done in the present moment, and that with might, because there is cessation beyond. Wisdom under the sun is granted to be of some relative value, but in the long issue it is of little worth. How, then, does worldly wisdom work? The preacher shows that its first manifestation is that of discretion based upon selfishness. It is, moreover, that of diligence in the midst of the things of this life. Almost weirdly, this setting forth of the value and method of worldly wisdom ends in the same wail of disappointment which has characterized the whole discourse. "If a man live many years, let him rejoice in them all; but let him remember the days of darkness, for they shall be many. All that cometh is vanity."

D. The Correction declared

The first word of the last division of the book, like the first word of the Manifesto of the King in later days, indicates the true thought

and desire of God for man: "Rejoice." A statement of life which includes all of truth recognized in the discourse, and yet which far transcends the whole of it, is first made. A man is to enter into life—his own life and his present life—with avidity; and he is constantly to do so in the sight of God, remembering his relationship to Him. Judgment here does not mean punishment, but verdict. Everything is to be tested first by the supremacy of God. To attempt to find Him through the medium of our self-pleasing use of life is utterly to fail. To enthrone Him first, and then to attempt to find life through Him, is to cancel for ever the word "vanity."

The preacher proceeds in language full of poetic beauty to urge the young to remember the Creator. We then reach the epilogue of the sermon. It first repeats the theme as announced at the beginning, and tells how the preacher, through study and diligence, still attempted to teach the people knowledge; and finally, in the concluding two verses, a great statement of truth is made, understanding and acting upon which, the pessimistic views of life resulting from materialism will never be known.

At the centre is this statement: "This is the whole of man." The word "duty" has no real

place in the sentence. What is the whole of man? "To fear God and keep His commandments." To do this is to find life not merely under the sun, but over it as well, to pass from the imperfect hemisphere into the perfect sphere. To do this is to have light upon the facts and problems of life, which otherwise are dark and dismal.

SONG OF SONGS

SONG OF SONGS—THE CANTICLES OF LOVE

A
THE MARRIAGE
i.—ii. 7

The Title. i. 1

I. The Shulammite and the Virgins i. 2-6

Ready for the Wedding.

i. The Bride. 2-4a
Awaiting the Wedding.

ii. The Virgins. 4b
To the Bride.

iii. The Bride. 4c
In the Bridegroom's house.

iv. The Virgins. 4d
To the Bridegroom.

v. The Bride. 4e-6
a. To the Bridegroom. 4e
b. To the Virgins. 5-6

II. The Bride and the Bridegroom i. 7—ii. 6

i. The Bride. 7

ii. The Bridegroom. 8-10

iii. The Virgins. 11
To the Bride.

iv. The Bride. 12-14

v. The Bridegroom. 15

vi. The Bride. i. 16.—ii. 1

vii. The Bridegroom. 2

viii. The Bride 3-6

(The Singer ii. 7)

B
THE BETROTHAL
ii. 8—vii. 9

I. Memories of the Wooing ii. 8—iii. 4

i. The Bride. ii. 8-14
How the Beloved came.

ii. The Brothers. 15
Interrupting the wooing.

iii. The Bride. 16-17
Answering the Wooer.

iv. The Bride. iii. 1-4
Her Dreams after the wooing.

(The Singer 5)

II. The Betrothal iii. 6—v. 1

i. The Singer. iii. 6-11
The Coming of Solomon.

ii. Solomon. iv. 1-15
The Proposal.

iii. The Bride. 16
The Acceptance.

iv. Solomon. v. 1
a. To the Bride. 1.a
b. To His Retinue. 1.b

III. Experiences following Betrothal v. 2—vii. 9

i. The Bride. v. 2.—vi. 3
The Maiden's troubled Dream.
a. The coming of the Beloved in the night. 2-5
b. The Door opened, but the Beloved vanished. 6a
c. Her Search. 6b—vi. 2
1. Out in the Streets. 6b
2. The ill-treatment of the Watchmen. 7
3. Appeal to the Women of Jerusalem. 8
4. Their Answer. 9
5. Her description of her Beloved. 10-16
6. Enquiry of the Women. vi. 1
7. Her Answer. 2
a. She awakes. vi. 3

ii. Solomon. vi. 4—vii. 9
His Musing.
a. Description of the Shulammite. vi. 4-9a
b. Effect upon the Virgins of the Vision of her. 9b-13
c. Continued Description. vii. 1-9

C
THE UNITED LIFE
vii. 10—viii.

I. The Bride vii. 10—viii. 3

Her desire to visit her home with her Bridegroom

(The Singer viii. 4-5a)

II. The Bride and Bridegroom together viii. 5b-14

i. The Bridegroom 5b

ii. The Bride. 6-12
(Quotation from the Brothers 8-9)
(Answer of the Bride. 10-12)

iii. The Bridegroom. 13

iv. The Bride. 14

SONG OF SONGS

NO book has been more provocative of controversy than this. The question at issue is as to its place and value in Holy Scripture. Decision as to its right to be there depends ultimately upon the interpretation of it which is adopted. While there are different varieties of each, the interpretations may be divided into two main classes—the material and the mystical. Without staying to deal with the many interpretations of either kind, may it not be true that the gravest mistake has been that of imagining that either method in itself exhausts the meaning? On the extreme left are those who declare it to be simply a voluptuous Eastern love song. On the extreme right are those who at once say it is a portrayal of the love existing between Christ and His Church. To take the second view first, for whatever value the Holy Spirit may have caused this to be written, it is perfectly certain that Solomon did not see in it all that such interpreters find there. I am not denying that these things are there for us, but

merely say Solomon did not write to set forth these things, for the mystery of the Church was a hidden one under the whole economy of Hebraism. On the other hand, if some mystical value is recognized as lying within the purpose of the writer, the songs are at once saved from the possibility of being charged with voluptuousness.

In order to understand the value of the book, I think it necessary to recognize, first, a basis in actual fact; and second, an increasing understanding of the deepest values with the process of the centuries.

The basis of fact we shall find by recognizing that these songs are idyls, and that behind them is the actual story of the wooing and winning of a bride. As Dr. Moulton lucidly points out, the idyllic form does not proceed in consecutive order in its description, and it is necessary to construct the story by careful examination of the songs themselves.

They first set forth the love existing between bride and bridegroom. The thought of the relationship of bride and bridegroom, as setting forth that existing between Jehovah and Israel, is peculiarly Hebrew. In the prophets this is subsequently made clearly manifest. Moreover, Jewish expositors have so interpreted these songs, and it is certainly easily

probable that Solomon had some such intention in mind.

In the New Dispensation, that of the Church, the same figure is the most glorious in setting forth the nature of the relation existing between Christ and His Church. Some of the most sainted writers of the Christian Church have interpreted these songs in the light of this New Testament truth; such, for instance, as Rutherford and McCheyne. Dr. Adeney, in the Expositor's Bible, while arguing against the mystical interpretation, yet says: "It may be maintained that the experience of Christians has demonstrated the aptness of the expression of the deepest spiritual truths in the imagery of the Song of Solomon." His later contention, that New Testament writers make no use of the poem in this way, is of no weight, for we believe in the ever-increasing light upon the deepest values of the earlier Scriptures. The fact that Solomon had no intention of setting forth the relation between Christ and His Church is of no moment. If through the songs of human love he did intend to set forth the spiritual idea of the love between Jehovah and His ideal people, the fulfilment of the thought of the songs would come with the working out into history of the realization of that purpose.

The songs should be treated then, first as simple and yet sublime songs of human affection. When they are thus understood, reverently the thoughts may be lifted into the higher value of setting forth the joys of the communion between the spirit of man and the Spirit of God, and ultimately between the Church and Christ.

No further exposition of these songs is necessary in an outline study. As songs of human love they need no other exposition. As songs of spiritual love they are better interpreted experimentally than in any other way.

ISAIAH

ISAIAH—THE PROPHET OF THE THEOCRACY

A PROPHECIES OF JUDGMENT *i.—xxxv.*	B HISTORICAL INTERLUDE *xxxvi.—xxxix.*	C PROPHECIES OF PEACE *xl.—lxvi.*
I. First Circle, Judah and Jerusalem i.—xii. i. During the Reign of Uzziah. i.—v. ii. During Reigns of Jotham and Ahaz. vi.—xii.	**I. Hezekiah's Trouble xxxvi.**	**I. The Purpose of Peace xl.—xlviii.** Prologue. xl. 1-11 i. The Majesty of Jehovah. xl. 12-31 ii. The Manifesto of Jehovah. xli.—xlii. iii. The Messages of Jehovah. xliii.—xlv. iv. The Fall of Babylon. xlvi.—xlvii. v. The Final Appeal xlviii.
II. Second Circle. The Nations and the World xiii.—xxvii. i. Babylon. xiii.—xiv. 23 ii. Assyria. xiv. 24-27 iii. Philistia. xiv. 28-32 iv. Moab. xv.—xvi. v. Damuscus and Israel. xvii. 1-11 (Interlude. Prophet's Soliloquy.) xvii. 12—xviii. vi. Egypt. xix.—xx. vii. Babylon. xxi. 1-10 viii. Edom. xxi. 11-12 ix. Arabia. xxi. 13-17 x. Jerusalem. xxii. xi. Tyre. xxiii. xii. The World. xxiv.—xxvii.	**II. Hezekiah's Prayer xxxvii.**	**II. The Prince of Peace xlix.—lvii.** i. Sustained through Suffering. xlix.—liii. *a.* Jehovah's Call. xlix.—l. 3 *b.* His Servant's Answer. l. 4—liii. ii. Singing in Triumph. liv.—lvii. *a.* The Song of Assurance. liv. *b.* The Great Appeal. lv. *c.* The Administration. lvi.—lvii.
III. Third Circle. The Chosen and the World xxviii.—xxxv. i. The Chosen. xxviii.—xxxiii. ii. The World. xxxiv.—xxxv.	**III. Hezekiah's Sickness xxxviii.**	**III. The Programme of Peace lviii.—lxvi.** i. The Declaration of Conditions lviii.—lix. ii. The Ultimate Realization. lx.—lxii. iii. The Principle of Discrimination. lxiii.—lxvi.
	IV. Hezekiah's Folly xxxix.	

ISAIAH

ISAIAH was a prophet of Judah. He exercised his ministry wholly within her borders, and with a view to her correction and comfort. His burdens of the nations were uttered concerning those which surrounded Judah and had harassed her. His outlook was world-wide, and inclusive of the whole purpose of God. Profoundly conscious of the intention of God that through His people all peoples should be blessed, he saw through all the processes of judgment the ultimate blessing of the whole earth.

The book as a whole sets forth the two facts of Judgment and Peace, and shows their interrelation in the economy of God. Dealing first with Judgment, his messages show how it ever proceeds to Peace. Dealing finally with Peace, they show how it is always conditioned in Righteousness. Between these principal parts of the book is an historical section, the first part of which is related to the Judgment prophecies, and the second to those concerning Peace.

Isaiah's messages were delivered during a dark period in the history of the people. He lived and taught during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah. Contemporary with him, Hosea was prophesying to Israel, and Micah to Judah.

The unity of the teaching is conspicuous, and is the chief argument in favour of the unity of authorship.

The book naturally falls into three parts: Prophecies of Judgment (i.-xxxv.); Historical Interlude (xxxvi.-xxxix.); Prophecies of Peace (xl.-lxvii.).

A. Prophecies of Judgment

The prophecies of judgment move in three circles, the first of which deals with Judah and Jersualem, the second with the nations and the world, the third with the chosen and the world.

The prophecies dealing with the judgment of Judah and Jerusalem were delivered during the reigns of Uzziah, Jotham, and Ahaz. The first five chapters contain the messages delivered during the reign of Uzziah. The prophet first impeached the whole nation. Having summoned the heavens and the earth to attention, he uttered Jehovah's complaint that "Israel doth not know, My people doth not consider," and made his appeal to them to

learn wisdom from their stricken condition. He then proceeded in the name of Jehovah to correct their false notions of religion, declaring that while they had been satisfied with things external, He had sought righteousness and judgment. After having uttered the call of Jehovah, which was full of grace and tenderness, Isaiah described the corruption of the city and the consequent judgment which was necessary for restoration, declaring at the same time that there is a judgment which is reprobation in the case of persistent sin.

After the impeachment, the prophet uttered a great appeal, in which he first described the latter days in which the Lord's house is to be established, the law is to proceed from Zion, and the issue is to be peace. Then, calling them to walk in the light of the Lord, he declared what that light revealed of existing corruption and consequent judgment, appealing to them to cease from man. Following this he described in detail the judgment of a corrupt society, which must fall upon the unjust rulers and the people who had submitted to their rule. With a keen understanding of the corruption of society and its reason, he declared the judgment of Jehovah must fall upon the women who were haughty, who had lived in luxury, and whose influence had been evil in

the life of the nation. The great appeal ends with another vision of the latter day, which he described as to its material prosperity, its moral purity, and its mighty protection.

Finally he denounced the nation, first by singing to them the song of the vineyard, in which he showed how utterly they had failed to fulfil the Divine purpose. Therefore he pronounced woes against monopoly, dissipation, unbelief, moral confusion, conceit, and the perversion of justice. It was because of these things that the anger of the Lord was kindled against the people, and the prophet foretold the coming of the scourge.

The second part of the first circle of prophecy contains the messages of Isaiah during the reigns of Jotham and Ahaz. When Uzziah died, Isaiah was called to the exercise of a larger ministry, and was prepared for the same by the special vision granted to him. It was a vision of the glory and the grace of Jehovah. He was revealed as One Who was at once the centre of adoring worship, and Who heard the sigh of the sinner in his need, and stayed the song of the seraph in order that that cry of need might be answered.

Following the vision and the prophet's cleansing, he was commissioned to the ministry of judgment. Immediately following this new

call, the prophet encountered Ahaz, and in consequence of his obstinacy, foretold the judgment which would fall upon Judah by the coming of the Assyrian hosts.

After this encounter the prophet turned from his more public ministry to devote himself to a small circle of believing souls. He was instructed to bind the testimony and seal the law, and his children were to be for signs and wonders to the people. Turning to the work of instructing this small group, the prophet described to them the false way of seeking familiar spirits and wizards, with the disastrous results of doing so; and then delivered to them the message of hope, which culminated in a glorious description of the coming Deliverer.

This is followed by a prophecy of judgment on Israel, which falls into four distinct parts, each ending with the words: "For all this His anger is not turned away, but His hand is stretched out still." Through all the methods of judgment the afflicted people manifested stubbornness of heart and persistence in wickedness, so that the anger of the Lord could not be turned away, but His afflicting hand continued to be outstretched.

The prophecy of judgment upon Assyria comes next in order. Assyria was the power

which Jehovah was about to use for the punishment of His people, but because it failed to understand its true relation to God, it must in turn be judged. The prophet first indicated this contrast of intention. Jehovah's intention was that the Assyrian should be the rod in His hand. The Assyrian intention was to destroy the people of God. Therefore Assyria must also be judged. Nevertheless the purpose of God would be fulfilled, and the prophecy ends with a graphic description of the Assyrians' approach, and of the judgment which would fall upon the chosen people by their coming.

With judgment imminent, the prophet yet saw the ultimate issue of it all. He described the coming Deliverer, which description is followed by songs celebrating His victories.

The second circle of the first division contains Isaiah's prophecies concerning the nations of the world. He first described the doom of Babylon. Media was to be the instrument of the destruction, and the issue thereof was intended to be the restoration of Israel through the compassion of Jehovah. Anticipating the day of restoration, the prophet put into the mouth of Israel the parable or song which celebrates the downfall. This moves in five distinct strophes, the first of which describes the overthrow and the con-

sequent rest of the whole earth. The second speaks of the consternation of the underworld at the fall of Babylon. The third declares the sin which culminates in such destruction. The completeness of destruction is the subject of the fourth. The final strophe announces the utter extermination of Babylon.

There follows a fragment concerning Assyria, in which the prophet reaffirmed Jehovah's intention to break its power.

That concerning Philistia is of the nature of a warning spoken to her. Although she oppressed the people of God, she was herself in peril. She was not to rejoice because the rod which smote her was broken, for there were other forces at the disposal of Jehovah, and they threatened her.

The prophecy concerning Moab commences by describing her desolation. A catastrophe would overtake her in a night, the result of which would be the mourning of her people, and their scattering far and wide. The prophet declared, moreover, that this visitation of Moab would be in fulfilment of an ancient prophecy, and that at last the time limit was actually set.

The burden of Damascus announces its doom. It is evident, however, that the prophet had in mind the alliance which had been en-

tered into by Israel or Ephraim with Damascus. The doom of Damascus would mean the destruction of the fortress of Ephraim. The prophet then proceeded to describe the judgment of Ephraim which would issue from the destruction of Damascus, and he declared that the effect produced would be that of compelling men to look to Jehovah rather than to idols. The reason of this visitation was that Ephraim had forgotten God.

In the midst of these burdens of the nations we have a soliloquy of the prophet, which falls into two sections. The first reveals his consciousness of the opposing peoples, and of Jehovah as perfect defence. The second is of the nature of a proclamation to certain ambassadors, who were charged to return to their people, and to wait for Jehovah.

Immediately following this soliloquy we have the burden of Egypt. Jehovah's advent will result in the destruction of idols, in civil war, in failure in counsel, and in the government of the Egyptian people by a cruel lord and a false king. This day of visitation will be one of physical catastrophe. The waters of the Nile will fail, and consequently all industry—fishing, weaving, and building—will be paralyzed. Yet the prophet saw hope even for Egypt, and with the far-reaching vision of faith

he saw both Egypt and Assyria joined in the worship of Jehovah, and ultimately a triple alliance of Israel, Egypt, and Assyria made a blessing in the midst of the earth.

Turning again to Babylon, the prophet described the whirlwind sweeping against it, and so terrible was the sight that he was filled with horror.

Very brief but very forceful is the burden of Dumah. The prophet had heard some inquiring voice demanding the hour of the night. In briefest words he answered that he saw morning and night, and invited further inquiry.

The burden of Arabia consists of a vision and an interpretation. The vision is that of a fugitive people. The interpretation announces the coming of judgment within a year upon the children of Kedar.

In the midst of the prophecies concerning the nations occurs one of protest against the indifference of Jerusalem to the things concerning which the prophet is speaking. He first described the joyous people as they stood in contrast to him with his sorrow and his broken heart. It was a day in which Jehovah had called to mourning, and they were full of merriment. This was an unpardonable sin, as it revealed their callousness. Immediately fol-

lowing this protest, the prophet uttered his denunciation of Shebna, declaring that he would be rejected from his office, and his place be taken by Eliakim.

The burden of Tyre is a graphic description of her desolation. Her harbours are closed. Her borders are desolate. The sea, which had been her highway, is abandoned, and Egypt her ally is affrighted at the report. This desolation is the act of Jehovah. After seventy years the prophet declared that she should be visited by Jehovah, and restored to a position of affluence. There is in the prophecy no hint of any turning to God on the part of Tyre. Her restoration was to be, in some way, of service to God's own people.

In the last chapters of the second circle the prophet takes a wider outlook, and the world is seen under the government of the throne of God. In consequence of widespread corruption, widespread desolation is determined upon. The earth is seen to mourn and fade away, devoured by a curse, while all mirth ceases. This prophecy of world-wide judgment ends with the declaration that it will be by the act of Jehovah, and will issue in perfect victory. There follows immediately a song of praise for judgment both in its procedure and in its results, which results are to

be the spreading of a feast in the mountain of the Lord, and His illumination of the nations, followed by the ending of sorrow and the wiping away of tears. Naturally following this prophecy of praise is the great song which would be sung in the day of Jehovah's ultimate victory. The deep secret of the new condition will be that of the mind stayed on Jehovah. Remembering that he was still speaking in the midst of circumstances of judgment, and that its processes must proceed to consummation, the prophet uttered the final call to the people of God, urging them to quietness and patience until the indignation be overpassed. This circle ends with a message which describes the process toward ultimate restoration, and announces its certainty. The way is the way of judgment. The first issue of judgment would be the restoration of the chosen people, and to this he referred under the figure of the vineyard. The figure here stands in striking contrast to the way in which it appeared in chapter five.

The third and last circle consists of a series of prophecies concerning the chosen and the world. It opens with a graphic revelation of the difficulties with which Isaiah had to contend, and of his unswerving loyalty to the truth. In answer to his declaration that

judgment was to fall upon Ephraim; priests and prophets, overcome by strong drink, taunted him with the slowness of his speech and its halting method. He answered them by declaring that there was another method of speech, and, moreover, that there was a purpose in the halting method which he had adopted. He then warned them of their folly, declaring that their false covenant with death should be disannulled, and urging them to cease their scorning.

A series of declamations follows this picture. The first sets forth the purpose of Jehovah in judgment. The prophet then denounced an alliance with Egypt, declaring the shame of it and its uselessness, and proceeded to foretell again the destruction of Assyria. A second time he denounced the alliance with Egypt, declaring it to be a false trust consequent upon the turning of their back upon Jehovah.

The prophet then described the reign of the coming King, which is to be characterized by the establishment of order, and the consequent creation of refuge and refreshment for all who are in distress. The beneficent effects of such a reign will be the restoration of sensibility, and of a true sense of values in which men will know violence and call it by its right

name, recognizing true nobility. Evidently conscious of how different were the circumstances described, to those in the midst of which he was exercising his ministry, he made his appeal to the women. This recognition of the influence of women, for the second time in the course of this volume, is a revelation of the prophet's keen insight and accurate apprehension of one of the most prolific causes of national disaster. A degraded womanhood always creates a dissipated and enervated manhood.

After the great message the prophet celebrated a victory, and predicted the method of the final triumph. The presence of God is a fire filling the heart of the sinner with fear, while the righteous dwell in safety in the midst of its burning.

The last two chapters of the first division reveal the prophet's breadth of outlook. He saw, in the future, world-wide desolation. From this wide outlook he passed to a description of the judgment of God upon Edom, which illustrates the larger truth already declared. The final word stands in startling contrast. Following the picture of desolation, we have one of restoration. The whole earth was seen in the former as brought into confusion and emptiness. Now we observe the restora-

tion of the natural order. Thus, at the close, as throughout the whole of this great division, God is seen moving through judgment toward peace.

B. Historical Interlude

This interlude has to do wholly with events transpiring in the reign of Hezekiah. The first was that of Sennacherib's invasion. The hosts of Assyria were assembled in the neighbourhood of Jerusalem, and Rabshakeh was sent as an ambassador of Sennacherib. With pride amounting to insolence he taunted the rulers who came out to confer with him. Full of fear, they requested him to speak in Aramaic, that the Jews might not understand. To this he responded by addressing himself directly to the people still in the Hebrew tongue, bidding them trust neither Hezekiah nor Jehovah. Instructed by Hezekiah, the people maintained a dignified silence.

In this hour of trial Hezekiah sent messages to Isaiah, who returned to him an answer full of hope. Rabshakeh having returned to his master, an insolent and blasphemous letter was sent to Hezekiah, which he spread out before Jehovah. While he thus waited upon Jehovah, Isaiah sent him a message declaring the coming judgment of God upon Sennache-

rib on account of his sin of blasphemy. By the direct act of Jehovah the Assyrian army was destroyed, and Sennacherib, returning to Nineveh, was slain by his own sons.

We next have an account of Hezekiah's sickness and of his prayer that his life might be spared, with the answer vouchsafed. In connection with this story there is preserved for us the psalm which Hezekiah wrote. The first part of it is descriptive of the days of darkness and anguish through which he had passed, while the latter celebrates his deliverance by Jehovah. This psalm makes it evident that he recognized his affliction, as well as his deliverance, as within the method of God's discipline, for in the course of it he exclaimed, "O Lord, by these things men live."

The last event chronicled in this historical interlude is that of Hezekiah's folly. Flattered by the letters and present sent to him from the king of Babylon, he exposed all his wealth to the messengers. Isaiah visited him, and evidently understanding the sinister motive of the king of Babylon, predicted the coming of a day in which Babylon should carry away all the things which the spies had seen.

c. Prophecies of Peace

The prophecies of peace move in three cir-

cles. The first deals with the purpose of peace; the second with the Prince of peace; the third with the programme of peace.

The prophecies dealing with the purpose of peace are introduced by a prologue, which declares their burden, "Comfort ye, comfort ye My people." A voice calls for the preparation of a highway in the wilderness for the march of God, and the prophet is commissioned to announce the advent of Jehovah God.

Immediately following the prologue, the majesty of Jehovah is celebrated, first, in its essentials of might, of wisdom, and of government; secondly, by the impossibility of comparison; thirdly, by the evidences in creation of the established government of the earth and of the heavens; and finally, by the grace which knows the way, and out of the inherent strength of Jehovah supplies the need of such as lack.

The great manifesto of Jehovah comes next in order. It declares the Divine choice of Cyrus as a servant of God. The presentation of the servant is preceded by an argument, in which Jehovah challenges all peoples as to the fact that He has made known beforehand things to come. In the midst of this argument Israel is addressed as the chosen servant of God, and Jehovah's purpose for them is de-

clared to be that of peace, through which they will be able to fulfil their high and holy vocation. Yet the people are seen in such condition as to prove their inability to fulfil the Divine purpose in their own strength. There is neither man nor counsellor who is able to answer when God calls. Therefore all His highest purposes are to be realized in one Man in order that ultimately they may be realized in the nation. While the eyes of the prophet in the whole vision were fixed upon Cyrus, it is evident that he was looking far beyond him to Another. The description of the Servant of Jehovah is full of stately beauty. He is presented in Person, His manifestation is announced, His commission declared, His method described, and His might foretold. This Servant of God was to be called, held, and given by Jehovah, and that for the glory of His name. In view of His coming the whole earth is called upon to sing, as Jehovah declares His purpose of moving through passion to peace. The prophet appealed to the people to hear, look, and understand the meaning of the Divine method.

Following the manifesto we have certain messages of Jehovah. The first declares His perpetual purpose for His people. He created, formed, and called them for His glory. The

next declares His present purpose of deliverance, affirming His intention to destroy their foes, making an appeal to the people, promising the outpouring of the Spirit in blessing upon Israel, with resultant blessing to others. He then compares Himself with idols, claiming to be the first and the last, alone knowing and declaring, and describing with fine scorn the vanity of idol makers and the unprofitableness of idols made. In startling contrast, and in words full of beauty, He speaks of His own might.

Next in order we have His charge to Cyrus, consisting of the making of a promise, the declaration of a purpose, the claiming of power, and a protest against objections. Following this He announces His purpose for Israel, that all the peoples shall submit to them. Finally, He declares His purpose for the ends of the earth, calling upon the nations to compare Him with idols, and to submit to Him in order to find salvation. All these messages of Jehovah are introduced by the prophet by the same formula, "Thus saith the Lord."

The fall of Babylon is the subject of the next message, which is delivered to the house of Jacob, to the remnant of Israel, and first declares that the fall of Babylon is determined upon. This declaration is the occasion of a

striking contrast between the false gods and Jehovah. They are seen bowing down and stooping, while men have to carry them in an attempt to place them in safety. He is the One Who has carried His people, and will continue so to do. The fall of Babylon is then described as degradation from high position, as disgrace amid the nations, as desolation after luxury and boastfulness, and as destruction utter and complete.

The section dealing with the Purpose of Peace ends with a final appeal, in which Jehovah declares that His method is that of prophecy and performance. Because of their obstinacy He had declared from of old what He would do. For His name's sake He would defer His anger. An illustration of the method is that of the calling of Cyrus. He finally declares again that His purpose is their peace and their redemption. The last word of the section is, "There is no peace, saith Jehovah, unto the wicked."

In the next section the Prince of Peace is presented to our view. In a series of remarkable messages we see Him first sustained through suffering, and then singing in triumph. The Servant is Himself the speaker, and He tells the story of His call by Jehovah. Conscious of His own call, He yet complains

that His labour has been in vain. To that complaint Jehovah replies by speaking again of His first purpose for Him, and declaring that the purpose is enlarged. The despised and exalted One is yet to be the messenger of deliverance to the oppressed people. In answer to this, Zion declares that Jehovah has forgotten her. The reply is that He cannot forget, and that deliverance is certain. Jehovah challenges the complaining people to produce proof that He has cast them off, and declares the reason of all their suffering to be their own sin. In all this it is evident Jehovah is calling His Servant to a triumph which can only be won through suffering. The Servant answers by consecrating Himself to the processes, while His eyes are set upon the issue. He yields Himself to the smiters and to all the suffering and shame. Out of this consecration comes courage. The ministry of suffering is then described. An appeal is made to those who sit in darkness to trust in God. Then the faithful remnant is charged to be courageous and to rest in the assurance of the comfort of God, and in His promise of succour. Messages follow to such as are afflicted, which tell of the coming end of suffering, and the beginning of strength, as the result of the return of Jehovah. An account of the com-

pletion of the suffering of the Servant follows these messages. The pathway of suffering is described in the plaintive and wonderful language with which all are familiar. It is a pathway of rejection, of vicarious suffering, of atoning death. Yet it is the pathway which leads to triumph, and the Servant of God is seen as He passes through pain to prosperity, through travail to triumph, through humbling to exaltation.

Immediately after this description of the suffering Servant of God there follows a section which contains the story of triumph. First there is a song of assurance, which tells of restoration, and of the end of all forsaking. The glory of that restoration is described in its material magnificence, in its moral rectitude, and in its mighty defence. Upon the basis of the suffering and triumph, and immediately following the song, is a message containing a great appeal. The thirsty and the dissatisfied are called back to Jehovah in order that they may enter into the peace and prosperity which are the portion of those who hear His word and obey it. The section ends with a description of the administration of the kingdom. In view of the promise of salvation, and of the fact that salvation is near, the man is pronounced blessed who submits himself. More-

over, the strangers and all who have suffered loss through loyalty to Him are to have an assured place in the restoration. Evil is to be judged, and the judgment must first fall upon the spiritual leaders because of their pollution and their neglect of the righteous. It is also to fall upon all the apostate people. Judgment is, however, as always in the economy of Jehovah, to be discriminative. The high and lofty One will dwell in fellowship with such as are of contrite and humble spirit. This section presenting the Prince of Peace ends with the same declaration as does the first —"There is no peace, saith Jehovah, unto the wicked."

The last section deals with the Programme of Peace, and declares, first, what are its conditions. The prophet condemns formalism which is punctilious in its observance of all external things, and yet complains that there has been no response on the part of God, declaring that the reason for this silence is that the fasting has been formal and not sincere. He then describes what true religion is, and declares what are its rewards. Recognizing the fact that God has not appeared on behalf of His people, the prophet breaks out into a great confession, in which he first describes the sin of the people, then their suffering, and

finally confesses the sin. Having thus declared the moral requirement, and confessed moral failure, he proceeds to speak of the moral victory, which is assured. This is based upon Jehovah's knowledge, and will result from Jehovah's judgment being carried out by Jehovah's Redeemer.

In messages full of beauty, the prophet next describes the ultimate realization of peace, first as to its material prosperity. In the midst of darkness light shines, and the exiles are seen returning from far and near, bearing wealth with them, and followed by the peoples. The city of God is established, and at last there comes a day of perfect government, perfect glory, perfect gladness. Beneath the material realization there is spiritual realization, which the prophet then describes. This is brought about by the anointed Messenger, through Whose work the people are restored to their true place in the economy of God. Thus, issuing from the material and spiritual realizations, the vocational fulfilment is described. The old names "Forsaken" and "Desolate" are changed for new ones—"Hephzi-bah" and "Beulah."

The last messages of the book reaffirm the Divine principle of discrimination. The glorious victories which have been described can

only be won through processes of judgment. It would seem as though the prophet lifted his eyes and saw, in clear though distant outline, the last goings forth of God in judgment, with the things resulting therefrom. He saw the Warrior returning from the fight, stained with the conflict, but marching in the might and majesty of the victory won. The vision called forth his praise, his confession, and his prayer, which move in orderly sequence. He then described the sifting of the people. The rebellious are doomed, while such as are the servants of the Most High are led into the realization of all His high purpose of Peace. The great prophecy closes with the reaffirmation of the coming of Jehovah as a whirlwind, to plead by fire with men, and to bring in the new heavens and the new earth.

JEREMIAH

JEREMIAH—THE PROPHET OF FAILURE

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JEREMIAH

JEREMIAH was Jehovah's spokesman in days of darkness and disaster. Through great personal suffering he delivered his messages of punishment and of promise with unswerving fidelity, notwithstanding the fact that the people refused to hear or to obey. He was the son of Hilkiah, of priestly family. Whether this was the Hilkiah who discovered the book of the law in the eighteenth year of Josiah's reign, that is, five years after Jeremiah's prophesying commenced, cannot be absolutely decided. It is possible, if not probable.

His ministry extended from the thirteenth year of Josiah to the eleventh of Zedekiah, that is, over a period of forty years. No prophet in all the long and honourable succession had a more thankless work. To stand, the lonely messenger of God, in the midst of the rebellious opposition of his own people, was a task needing the greatest courage. We wrong Jeremiah when we speak of him merely as the prophet of tears, or think of him only as a man haunted by fears. His tears were evi-

dences of his compassion, but his compassion never made him unfaithful to the Divine message. All evidences of weakness were manifested in the presence of God, and never when he stood as God's messenger. Only once was there a momentary failure—in the case of the false word of Hananiah—and this was rather a mistake of judgment than a deflection from the clearly marked path of duty.

The first part of the book gives us the story of his Call and Commission, and the last the account of his Ministry. It may be that the messages in the first part were delivered as they were received, but it is evident throughout that he was being prepared for that more sorrowful and yet weighty ministry which was to follow.

The book thus falls into two parts: the Prophet's Call and Commission (i.-xiii.); the Prophet's Ministry (xiv.-li.); with an historical Appendix (lii.).

A. The Prophet's Call and Commission

The first three verses constitute a title-page, naming the author, and giving the dates of the period during which he exercised his ministry.

The call of the prophet was first personal. Over against the "I" of Jeremiah's fear, Jehovah set the "I" of His own omnipotence.

The call was then official, and was ratified by the two signs, of the almond-tree, and the seething caldron.

In the commissioning of Jeremiah for his ministry there are three distinctly marked movements, each of which ends with the account of how Jehovah strengthened His servant.

The first movement commences with the command to utter an impeachment of Israel. She was charged with forsaking Jehovah, and with obstinate sinfulness. The impeachment ended by a summary, describing Israel's infidelity and its issue.

Following the impeachment the prophet appealed to the people to return, pointing out the conditions upon which they might do so. This appeal was followed by the recitation of an ideal confession for the sinning people, and ended with the promise of Jehovah that if Israel would return she should be established.

Suddenly the prophet turned to the subject of judgment. He declared that it was determined on, described it, and affirmed its inevitableness. His own anguish was revealed in the course of this declaration. He proceeded to announce the reason of judgment as being their utter corruption of conduct, their unbe-

lief of the prophetic message, and their revolting and rebellious heart. He then foretold, in graphic description, the taking of the city, and the suffering of the people consequent thereupon.

The movement ends with an account of the words spoken by Jehovah to Jeremiah, in order to strengthen him.

The second movement in the commissioning of the prophet deals first with the sins of worship. At the gate of the Temple the prophet rebuked the people for trusting in external forms. So terrible was the condition that he was charged at last not to pray for them. For this idolatry of formalism the sentence of judgment was again pronounced.

The sin of idolatry had been aggravated by their terrible persistence therein. If men fall, it is naturally expected that they will rise; if they wander, that they will return. In the case of Judah this had not been so. The backsliding had been perpetual, therefore the judgment must be complete.

The strain of the terrible messages upon the prophet now becomes evident as it is seen how he poured out his soul in lamentation. To this cry of His servant Jehovah replied in a fivefold declaration. He had no choice but to afflict, because of their sin. He also suffered.

The reason of judgment was that of their persistent rebellion. He called the people to lamentation, but insisted that it should be for right causes. Finally He proclaimed the true ground of glorying for man to be, not his own wisdom or riches, but his understanding and knowledge of Jehovah.

In the third movement in the commissioning of the prophet the sin of idolatry is again dealt with. He revealed its unutterable folly in a powerful contrast between idols and Jehovah. On the sin of idolatry he then pronounced judgment.

There came to the prophet from the Lord a special word commissioning him to pronounce a curse upon "the man that heareth not the words of this covenant." He was to proclaim in the cities of Judah and the streets of Jerusalem the sin of the fathers, and the fact that it was being repeated by their sons. They were guilty of conspiracy against Jehovah in turning back to other gods. Therefore Jehovah visited with judgment.

The closing part of the third movement is occupied with an account of how Jehovah strengthened Jeremiah in view of the persecution which was already stirred against him, and of the yet severer troubles awaiting him. From the midst of peril in Anathoth, Jeremiah

appealed to Jehovah to be his Defender, and was answered by the declaration of the Divine determination concerning his evil neighbours. Perplexed, the prophet poured out his soul to God in questions. The answer of Jehovah indicated the fact that the things he had seen, and the trials through which he had passed, were as nothing to those which awaited him.

The account of the commissioning of the prophet ends with the story of how Jehovah gave him two signs, one for himself and one for his people.

B. The Prophet's Ministry

The second division of the book contains the account of the prophet's ministry. It falls into three sections: prophecies before the fall of Jerusalem, prophecies after the fall of Jerusalem, and prophecies concerning the Nations.

The prophecies before the fall of Jerusalem open with a declaration of God's determination to punish. This is introduced by a graphic parable of drought, in which the high and the low are alike affected, the whole ground is barren for lack of rain, and all animal life suffers.

Then follows the account of a remarkable controversy between Jeremiah and Jehovah. The prophet appealed to Jehovah repeatedly

on behalf of the people. Jehovah replied by forbidding him to pray for them, and declaring His determination to punish them. On hearing this Jeremiah cried out in his anguish, and Jehovah replied by promising to strengthen him for the delivery of his message. This controversy was immediately followed by a new charge to the prophet. He was called to a life of personal asceticism, and commanded to abstain both from mourning and from mirth. He was to stand aloof from the people, in order to deliver to them the messages of God.

Once again Jehovah declared His determination to deal with the people in judgment, because of the defiant definiteness of their sin. This declaration was followed by a contrast between the man who trusts in men, and the man who trusteth in Jehovah. The first dwells in the midst of desert desolation. The second is rooted by the springs of fruitfulness. To these words the prophet replied in a great affirmation of faith, and an equally great appeal of need. He was then commissioned to stand in the gate of the people and offer them the test of the Sabbath, warning them of how their fathers failed in this respect, and declaring to them that if they refused to hearken, the judgment must fall.

The second series of messages before the fall of Jerusalem consists of declarations of God's absolute supremacy. In preparation, Jeremiah was sent to the house of the potter. Power was manifest in the potter's manipulation of the clay in his hand, and pity in his re-making of the marred vessel. The explanation was given by Jehovah Himself. The house of Israel was as clay in His hand, but His will must be accomplished, and they could not possibly escape from Him. The delivery of these messages stirred up new opposition to the prophet, and a conspiracy was formed against his life. He was then commissioned to go forth into the valley of the son of Hinnom, taking with him a potter's vessel, and there to deliver a message of judgment, symbolizing the same by breaking the vessel in the sight of the people. Returning from Topheth, having obeyed the command, he sat in the court of the Lord's House, and repeated the fact of coming judgment.

This action stirred up yet fiercer persecution against him. He was arrested and imprisoned. Out of the midst of these circumstances he poured out his soul in the presence of Jehovah, complaining that he had been the laughing-stock of the people, and had become a reproach and derision. He had declared that

he would not speak the word, but it had become a burning fire, and he had been compelled to utter it. The tempest-tossed condition of his mind at this time is seen in his alternating declarations of faith and fear.

The final series before the fall of Jerusalem consists of messages delivered to Zedekiah. The scourge which Jeremiah had foretold seemed to be imminent. Nebuchadrezzar was approaching. Zedekiah sent to inquire whether he might hope for the interference and deliverance of Jehovah. There was nothing halting or unswerving in the prophet's answer. He foretold the disaster in detail.

The message of Jeremiah by the deputation was not enough. He was commanded to go to the house of the king. Arrived at the court, he repeated his call to repentance and his warning. He then reviewed the history of Zedekiah's three predecessors—Jehoahaz (Shallum), Jehoiakim, and Jehoiachin (Coniah), and proceeded to charge the failure of the people first upon the kings. In the Divine economy the king has always been a shepherd; but the men who had held the office had destroyed and scattered the sheep. He then turned to the prophets, and spoke of them out of a broken heart. Their judgment was consequent upon the falseness of the messages

they had delivered. They had dreamed their own dreams rather than delivered the word of Jehovah. Jeremiah's acute understanding of the process of the nation's corruption is clearly revealed. False kings and prophets had led the people into courses of evil. The people, in their turn, had willingly listened and followed.

Still speaking to Zedekiah, Jeremiah repeated three prophecies from the past, the first being a vision in Jeconiah's captivity, the second a message delivered in the fourth year of Jehoiakim, and the last delivered in the beginning of Jehoiakim's reign. At this time false prophets were also speaking among the captives and in Jerusalem, and throughout the remainder of Jeremiah's message to Zedekiah he denied the authority and inspiration of these false teachers.

Still speaking to Zedekiah, Jeremiah reminded him of the word which came in the fourth year of Jehoiakim, announcing the judgment of God as determined against Judah, Babylon, the nations, the world. Thus the king would see how inevitable was the doom now threatening himself and Jerusalem.

He then repeated the message delivered in the beginning of the reign of Jehoiakim. The priests, the prophets, and the people seized

Jeremiah, and condemned him to die. The princes rescued him, and Jeremiah again addressed himself to Zedekiah. Having shown, by his vision of the basket of figs, what was determined against Judah, he declared the attitude of Jehovah in the matter. Messengers representing a confederacy of kings for the purpose of resisting Nebuchadrezzar were answered by the declaration that all such attempts would be useless. He then directed his attention specially to Zedekiah, urging him to submit to the king of Babylon.

In the incident between Hananiah and Jeremiah we see the conflict with the false prophets clearly manifest. For the moment Jeremiah was deceived, and permitted Hananiah to take the bar from off his neck and break it. Immediately the word of the Lord came to Jeremiah contradicting all that Hananiah had said. It is evident that the exiles were disturbed by the false prophesying, and Jeremiah sent a letter to them on the subject. He warned them that it was better for them to settle in Babylon, and beware of false prophets. Deliverance was in the purpose of God for them, but it would not be accomplished until after seventy years.

At this point there occurs a series of prophecies whose dominant note is that of hope.

These are remarkable from the fact that they were uttered during the time that Jeremiah was in prison, and the condition of affairs in the city was calculated to fill his mind with despair. In the midst of this darkness Jeremiah was granted visions of ultimate restoration, and his messages are therefore full of hope. The first of these may be described as a song, declaring that the people of God, now so overwhelmed with sorrow, should yet ultimately pass through trouble to triumph. In graphic language the prophet described the time of Jacob's trouble, and predicted deliverance. In words that still burn as we read them, he depicted the friendlessness of the forsaken people, and announced their restoration to favour, describing the tempest by which the change would be wrought. The song then merges into a description of the issues of restoration; the city rebuilt, and the people gathered back to it, so that sorrow passes away, and the new contentment with the Divine government and administration is manifest. In that day a new covenant will be made between Jehovah and His people, a covenant not external and material, but internal and spiritual, and universal in application. The song ends with a declaration of Jehovah in which He uses the signs in the heavens as the

seal of His promise. The next of the prophecies of hope is introduced by the statement that Jeremiah is imprisoned, and the account of the charge given to him to purchase the field in Anathoth. This command he obeyed, and then in perplexity inquired of Jehovah what was the use of purchasing a field when the land was wholly given over to judgment. The answer of Jehovah announced the certainty of the judgment which Jeremiah anticipated, but also declared the equal certainty of ultimate restoration, so that the purchase of the field was intended as a sign of the ultimate repossession of the land. The last of the prophecies of hope is a song full of beauty, and full of confidence. It celebrates that ultimate restoration which Jehovah had promised, first as to the gathering of the people and the building of the city, describing a moral and consequent material restoration. This is all to be brought about in the days of the Branch, when the two functions of king and priest shall be restored in the person of one Deliverer. The song ends with the Divine affirmation, in which Jehovah again uses the sign of day and night, and declares His determination to accomplish His purpose in spite of unbelief.

Next in order we have three prophecies delivered while Nebuchadrezzar and his army

were round about the city. In the first the prophet foretold the success of Nebuchadrezzar and the consequent fall of Jerusalem, and described the manner of Zedekiah's death. The next is a denunciation of Zedekiah for having broken his covenant with the Hebrew servants. The prophet delivered the message of Jehovah, describing the sin and pronouncing judgment. In the last Jeremiah told the story of how the Rechabites, when put to the test, were true to their vow, and refused to drink. The purpose of the telling of the story was that the prophet might put into contrast with it, the sin of Judah. The sons of Rechab had been true to the command laid upon them by their father. Judah had been untrue to the perpetual messages of Jehovah. Upon Judah, therefore, evil should come, while a gracious promise was made to the Rechabites.

Chapter thirty-six constitutes a break in the historic method of the prophecy, and gives us the account of how the prophecies of Jeremiah against Judah and Jerusalem were committed to writing. In the fourth year of Jehoiakim Jehovah commanded Jeremiah to write. He obeyed by dictating to Baruch. In the following year, the fifth of Jehoiakim, Baruch read the writings in the hearing of all the people. He next read them by special invitation to the

princes, who in alarm advised Baruch and Jeremiah to hide. Finally they were read by Jehudi to the king, who in anger mutilated the writings and destroyed the roll. It is possible to mutilate and burn a writing, but not to destroy the word of Jehovah. Jeremiah again dictated, and Baruch wrote, but this time many other words were added.

The final movement in the section of the book devoted to the prophecies before the fall of Jerusalem consists of a history of the siege. Jeremiah is first seen as free. The army of Pharaoh had come forth out of Egypt, and the king hoped that it might aid him against Nebuchadrezzar. Then Jeremiah declared that there was no hope in that quarter. For the moment events seemed to contradict his prophecy, as the army of the Chaldeans fell away. He left the city to go to Benjamin, and was arrested and imprisoned on the charge of falling away to the Chaldeans. After many days' imprisonment Zedekiah sent for him, and to him he delivered the same stern message, foretelling the victory of the king of Babylon. The issue of the interview was that Jeremiah was removed, still as a prisoner, into the court of the guard, and was there supplied with bread. He continued his foretelling of the doom about to fall upon the city, and as a re-

sult was cast into a loathsome dungeon. Through the intervention of Ebed-melech he was released from thence. Sadly perplexed, and almost distraught, Zedekiah again sent for him, and the prophet still insisted upon the truth of his declaration that the city should be taken by the Chaldeans. He therefore advised Zedekiah to surrender, and so save the city from burning, and himself from death, warning him that if he refused, even the women of his own household would heap reproaches upon him. The section ends with the story of the fall of Jerusalem, which the prophet had so long foretold. Nebuchadrezzar and his princes forced an entrance, and Zedekiah fled. He, however, was pursued and overtaken, his sons were slain before his eyes, and then his own eyes were put out, and he was bound in fetters and carried to Babylon. This was followed by the sack of the city. In the midst of the rout Jeremiah was protected, undoubtedly as the result of the overruling of Jehovah, and he was commissioned specially to find Ebed-melech the Ethiopian, who had succoured him, and to declare to him that he also was under Divine protection.

Chapters forty to forty-four tell the story of Jeremiah and his prophesying after the fall of Jerusalem. The first movement in this section

gives an account of the events immediately following, and of Jeremiah's protest against going into Egypt. The second chronicles the prophecies in Egypt. Released by Nebuzaradan, Jeremiah joined the remnant remaining in the land under the governorship of Gedaliah, who sought to restore order, urging the people to avail themselves of the privilege granted to them to settle in the land, he promising to abide at Mizpah in order to stand before the Chaldeans. In response to this invitation, many of them gathered from the distant places to which they had been scattered. The governor was warned by Johanan of the plot formed against his life by Ishmael, but he refused to believe the report. Ishmael through the basest treachery carried out his design, slaying Gedaliah and others, and leading captives away to the children of Ammon. Johanan, who had warned Gedaliah of his danger, rescued these captives, compelling Ishmael to flee, and prepared to go into Egypt. Before going, they sought counsel from Jeremiah, asking that he should inquire the will of Jehovah, and promising implicit obedience to whatever might be revealed. After ten days he delivered his message, telling them distinctly that the will of God was that they should not go into Egypt, urging them not to

be afraid of the king of Babylon, declaring that Jehovah was with them, and that His purpose was one of mercy, and that they should return to their own land. With great solemnity, he warned them that if they went into Egypt, the judgment of God would fall upon them. He moreover charged them with dishonesty in inquiring from him; and therefore, he foretold the certain judgment of God which would fall upon them.

As Jeremiah had foreseen, his word was not obeyed. They charged him with having spoken falsely under the influence of Baruch, and in rebellion passed over into Egypt. They compelled Jeremiah to accompany them, and his next messages were delivered there. The first of these consisted of a prophecy of the coming victory of Babylon over Egypt. The next was a fiery protest against the persistent rebellion of the people of God, in which he reminded them of the patience of God, of how His anger had already been poured out upon Jerusalem, and declared that the rebellious remnant which had found its way into Egypt should be wholly cut off. This message the men answered by a defiant and persistent word of rebellion, in which they misinterpreted their own history by declaring that all the evils that had fallen upon them had resulted

from attacks made upon idolatry, and they deliberately declared their intention to continue their idolatrous practices. To this attitude Jeremiah replied by first answering their argument, declaring that their sorrows were the result of their idolatry, rather than, as they affirmed, the result of their turning from idols. Continuing, he declared that the judgment of God was determined against them, that they should be consumed, and only a small remnant should escape ultimately from Egypt. He ended by declaring that the sign of Jehovah to them should be the defeat of Pharaoh Hophra, and his handing over to those who sought his life.

The messages of Jeremiah to the chosen people end at this point, and there is inserted a special word to Baruch. It is evident that this faithful ally of the prophet had become depressed. He had manifestly hoped for great results, and was at once rebuked and comforted. He was charged not to seek great things for himself; and promised that his own life should be preserved.

The third and last section of the division containing the prophet's ministry is occupied with his messages concerning the nations. The first of these has to do with Egypt, and consists of two prophecies. The earlier one

described the army of Egypt, in its preparation and advance, and declared that this was in reality the coming of the day of the vengeance of Jehovah. In general terms the prophet predicted the doom of Egypt. The second distinctly foretold the defeat of Egypt by Nebuchadrezzar, the king of Babylon. This visitation was that of Jehovah, and the agent was Nebuchadrezzar. The prophecy ends with the message of comfort to Jacob, who, while afflicted, is yet not to be utterly destroyed, but corrected by judgment.

The word concerning the Philistines was a foretelling of the coming against them of a scourge from the north, which would utterly break their power. In figurative language the prophet then described the sorrow which would overtake the proud, yet broken people.

The word of the Lord concerning Moab was one of judgment, which nevertheless closed with a gleam of hope. The judgment was described first from the standpoint of the scourge. The widespread extent of it was foretold, and the affliction and helplessness graphically set forth. The judgment was then spoken of from the standpoint of Moab, that is to say, the long security of Moab, and his freedom from affliction was recognized, as was also his self-confidence. In contrast with

this, the judgment was announced. All his past security was to end, and his strength to vanish. Finally, in a long passage, full of tremendous power, the judgment of Moab from the standpoint of the on-looker was described. Surrounding nations were called upon to observe and to lament, while yet they recognized the justice of the judgment, as it was a punishment for Moab for the sin of magnifying himself against the Lord. The prophet himself, observing the judgment, broke out into mourning and lamentation, with sobs describing the desolation, until at last, in one brief sentence, he announced the promise of Jehovah, that finally He would restore the captivity of Moab, and indicated that until that time of the Divine intervention the judgment of Moab must continue.

Against the children of Ammon, Jeremiah raised a protest because their king was in possession of Gad. He declared that by the fierce judgment of war they were to be dispossessed and driven forth. The message ends with a gleam of hope, in which the prophet foretold the bringing again of the captivity of the children of Ammon.

Concerning Edom, destruction was foretold, in spite of her wisdom. The reference to wisdom in Teman would seem to be a satirical

literary allusion to the fact that it was the birthplace of Eliphaz, the counsellor of Job. The destruction was described in figurative language, and the prophet declared, that notwithstanding the arrogancy and security of the people, Jehovah would bring them down into the dust. The destruction of Edom was intended to be a warning to the whole earth.

Damascus was described in her decay, and in the destruction determined against her by the Lord of Hosts. This reference to Damascus is brief, for it does not seem that in Jeremiah's time there was anything like intimate relationship of any sort between her and the chosen people. It is evident, however, that as his vision swept the horizon he saw that she also was within the circle of the Divine government, and that judgment was determined against her.

Kedar and Hazor represent the Arab peoples, the former such as were nomadic, the latter those who dwelt at settled centres, and yet not in walled cities. Against both of these Nebuchadrezzar, the king of Babylon, was to be the instrument of judgment.

The prophecy against Elam was one of judgment, ending once more with a gleam of hope. Of Elam nothing can be said with any certainty. It is evident, however, that in the

far-reaching vision of Jeremiah she was seen as under the Divine displeasure, and consequently to be visited by the Divine judgment.

The last of the prophecies concerning the nations has to do with Babylon. Throughout the whole of Jeremiah's prophetic utterances, she has been seen as the instrument of God's judgment. Finally, on account of her own sin and corruption, that judgment must inevitably fall upon her. That is the great burden of this message. It is perfectly evident throughout that the prophet had in mind the nations of Judah and Israel, and what he said concerning Babylon had its direct bearing upon these as the people of God. The prophecy falls into two parts, the first foretelling Babylon's doom and Israel's delivery; the second indicating Israel's responsibility in view of this doom determined upon Babylon. In general terms the prophet announced the coming overthrow of Babylon, and described the repentant return of the children of Israel and Judah. He then more definitely described the destruction of the city of Babylon. A confederacy of nations would come against her, and destroy her, and that because she had rejoiced and been wanton in her dealing with the people of God. That people, though scattered and driven away, would be gathered

and restored, while the iniquity of Israel and the sins of Judah would be pardoned. The prophecy increased in power as it proceeded, and Jeremiah foretold the completeness of the overthrow. There was to be the utter humbling of her pride, and the absolute destruction of her power. The instrument of the destruction would be a people from the north, but the judgment would be that of the invincible Jehovah. In the second movement the prophet again declared the determination of Jehovah to bring about the complete overthrow of Babylon, in order to ensure the deliverance of His people. To emphasize this, he described the invincible power of Jehovah, as Creator and Sustainer of the world, in the presence of Whom man is vanity. He thereupon described the judgment, first recognizing that Babylon had indeed been an instrument in the hand of Jehovah for the accomplishing of His judgments, but proceeding to declare that Jehovah was now against Babylon, and that therefore she must become a desolation without inhabitant, repeating finally the truth that the purpose of His judgment was the deliverance of His people. Upon the basis of these great declarations Jeremiah, in the name of Jehovah, made his appeal to the people of God, urging them to escape from the midst of Baby-

lon, and declaring again the certainty of her doom. The prophecy concerning Babylon closes with an account of the charge which Jeremiah gave to Seraiah to write these words and read them in Babylon. Here the words of Jeremiah end.

The last chapter consists of an historical appendix, written, as the final words of the previous chapter show, by another hand. It first repeats in brief form the story of the capture of the city, and chronicles the oppression of the people which followed. A list is then given of Nebuchadrezzar's captives, and the story of Jehoiachin's position in Babylon is told.

LAMENTATIONS

LAMENTATIONS OF JEREMIAH

A THE SOLITARY CITY *i.*	B THE SOURCES OF HER SORROW *ii.*	C THE PROPHET'S IDENTIFICATION *iii.*	D THE DESOLATION *iv.*	E THE APPEAL OUT OF SORROW *v.*
I. The Desolation 1-11	I. The Act of the Lord 1-10	I. In Affliction 1-21	I. The Description 1-12	I. "Remember, O Lord" 1-18
II. The Confession 12-22	II. The Affliction of Iniquity 11-17	II. In Assurance 22-33	II. The Cause 13-16	II. "Turn Thou us unto Thee" 19-22
	III. The Appeal of Penitence 18-22	III. In Appeal 34-54	III. Vain Help 17-20	
		IV. In Assurance 55-66	IV. Hope 21-22	

LAMENTATIONS

IN the Septuagint the Lamentations are prefaced with these words: "And it came to pass, that after Israel had been carried away captive, and Jerusalem made desolate, Jeremiah sat weeping, and lamented this lament over Jerusalem, and said. . . ." This serves to show that, long before the coming of Christ, they were considered by Jewish scholars to be the work of Jeremiah.

In his prophecy Jeremiah is revealed as a man having a keen sense of the righteousness of judgment because of sin, and yet overwhelmed with sorrow for his people. Throughout the whole of his ministry he shrank from the difficulty of his work, and yet manifested heroic loyalty to the will of God. In this brief book of Lamentations the spirit of the man is strikingly revealed. There is no exultation over the fulfilment of his predictions; and there is a twofold loyalty manifest throughout, first to God in the confession of sin, and then to his people in the expression of their sorrow.

The chapter-division of the book is the natural one. It consists of five poems, the titles

of which may thus be written: The Solitary City (i.); the Sources of her Sorrow (ii.); the Prophet's Identification (iii.); the Desolation (iv.); the Appeal out of Sorrow (v).

A. The Solitary City

In this poem there are two movements. The first describes the desolation of the city as to her relationships with other nations, and as to her internal condition, declaring the cause to be that she "hath grievously sinned." In the second the city personified bewails her affliction, appealing to the passer-by, and describes her sorrow; she then confesses the justice of the desolation which has overtaken her, appealing to Jehovah for sympathy and deliverance.

B. The Sources of the Sorrow

In the second poem the prophet dealt with the sources of the sorrow. He first affirmed that it was the result of the direct action of Jehovah, and was manifest in material and spiritual judgments. He then broke out into a description of the affliction of iniquity, as to the actual sufferings endured, and the even more painful contempt of the nations. The poem ends with a double appeal: first that of the prophet to the people, in which he urged

them to penitence; and secondly that of the people to Jehovah, in which they described their affliction.

c. The Prophet's Identification

In this central and longest poem Jeremiah identified himself completely with the experiences of his people. In the first movement, in language which throbs with pain, he described his own sorrows, recognizing, through all, the action of Jehovah, as the almost monotonous repetition of the pronoun "He" reveals. This recognition of the fact that judgment is the work of Jehovah, compelled the ending of this dirge by the affirmation of hope. The next movement is one of assurance, in which the prophet, having in the previous section recognized Jehovah's activity in judgment, now recognized His activity in mercy. This section ends with an expression of submission to judgment and a song of hope. The third movement is one of appeal, in which the prophet first recognized the justice of the Divine visitation, and then earnestly appealed to the people to turn to God in true penitence, ending with a declaration of his own sorrows. The final movement is one which first celebrates in song the deliverances already wrought for the prophet by Jehovah, and con-

cludes with a declaration of his consequent assurance that God would yet act on behalf of His people.

D. The Desolation

The fourth poem is for the most part a dirge of desolation, which nevertheless ends in a song of hope. The prophet described the disaster in Zion, and the consequent degradation of the people, and then proceeded to show that the sins of the prophets and the priests constituted the cause of the disasters, and declared that these prophets and priests were therefore hated of the people. In the next place he showed how vain had been their hope of help from men, and described the remorselessness of their enemies. The last movement is a satirical address to Edom, and a declaration to Zion of coming deliverance.

E. The Appeal out of Sorrow

The final poem is an appeal to Jehovah. It first calls upon Him to remember, describing the actual desolation, the affliction of all classes, and the consequently prevalent sorrow. Then, affirming confidence in the abiding throne of Jehovah, it appeals to Him to turn them unto Him. The last word of this poem and collection is a wail out of the then present distress.

EZEKIEL

EZEKIEL—THE PROPHET OF HOPE

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EZEKIEL

OF the prophet Ezekiel personally we only know that he was a priest, and the son of Buzi. If the expression "the thirtieth year" in the opening verse of the book refers to his age, which is probable, seeing that he was a priest, and that thirty was the age at which they commenced their work, he must have been twenty-five years of age when the captivity commenced. During the whole of those years Jeremiah was exercising his ministry. This would account for the evident influence exercised upon Ezekiel by the teaching of Jeremiah. His method was superlatively that of symbolism. The book is full of visions, symbolic actions, similitudes, parables, proverbs, allegories, and open prophecies. He was the prophet who supremely looked through the then existing devastation to ultimate deliverance. Recognizing the fact of the reprobation of the people by Jehovah, and the righteousness thereof, he yet foretold a glorious restoration, basing his conviction upon his conception of the character of God. The main object of his prophesying would

seem to have been the comfort of the exiles, and their preservation from the idolatry by which they were surrounded. The book falls into three main parts, the first describing how the word of the Lord came expressly to him, by visions and in a voice; the second dealing with the reprobation of the people of God; and the last foretelling their restoration, and indicating the methods by which it would be brought about. It may be divided thus: the Prophet's Preparation (i.-iii.); Reprobation (iv.-xxiv.); Restoration (xxv.-xlviii.).

A. The Prophet's Preparation

The division dealing with the prophet's preparation falls into two sections, the first describing the visions he saw, and the second the voices he heard. The second and third verses, which are really parenthical, may be treated as a title-page. This gives the date, states the fact that the word came expressly to him, and indicates the place in which he saw the visions and heard the voice.

The visions were inclusive visions of God. They proceeded in four manifestations. The first was that of a cloud swept into sight by a stormy wind, surrounded by brightness, and continually flashing forth in glory. The second was the appearance out of the midst of

this fire, of four living ones, who moved in rhythmic unity. The third appearance was that of wheels which rotated in harmony with each other, and in co-operation with the movements of the living ones. The last appearance was that, first of a firmament over-arching the ceaseless activity of the living ones; above the firmament a voice was heard, and then the likeness of a throne was seen, and finally a Person was manifested, of the nature of fire, surrounded by a glory like that of the rainbow. In the presence of the manifested glory Ezekiel fell upon his face, and then heard the voice. This voice called him to listen, and then commissioned him to deliver the message of God to the children of Israel, charging him that he was to speak it whether they would hear or forbear. The commission was ratified by the symbolism of a roll handed to him, which he was commanded to eat. He obeyed, and found the roll in his mouth "as honey for sweetness." Continuing, the voice announced to him what his equipment for the fulfilment of his mission would be, warning him of the difficulties awaiting him, promising him that he should be strengthened for his work, and charging him to be loyal to the word of the Lord. In an interval he was borne up by the Spirit, and carried to the midst of the captives, where he

sat "astonied" for seven days. The word of Jehovah then came to him again, laying upon him his responsibilities anew. He was first reminded of the source of the message, and told that his first responsibility was that of hearing, and his second that of speech. He was called into the plain, where once again he saw the glory of Jehovah as he had seen it by the river. A double charge was again laid upon him, the first part of which was that of silence, and the second that of speech.

B. Reprobation

The second division of the book contains the messages of the prophet concerning the reprobation of the chosen nation. These fall into three parts. In the first, by symbol and speech, he described the results of reprobation; in the second he declared its reason; and in the last he proclaimed its righteousness.

The results of reprobation were first symbolically set forth in four signs. These were immediately followed by general denunciations. Finally the coming judgment was dealt with at length, as to its cause and its process.

Ezekiel's first sign was that of a tile, upon which he portrayed a city, around which were depicted all the forces of a siege. His second sign consisted of a posture. For three hun-

dred and ninety days he lay upon his left side, and for forty days upon his right, prophesying during the whole period against Jerusalem. The third sign was that of the food of which he partook during the period of the three hundred and ninety days. The fourth was that of the shaving of his hair from head and face. This hair was divided into three parts, a third was burned, a third was smitten with the sword, and a third was scattered to the wind. This last sign was carefully explained. The hair symbolized Jerusalem, and the treatment of it indicated the method of the Divine judgment against it.

These signs were followed by denunciations. The first foretold the coming judgment of the sword against the whole land, and the consequent scattering of the people. In this process of judgment a remnant would be spared, in order that the lesson might be learned. The prophet was charged to deliver this message of the sword with vehemence, and to make clear the fact that vengeance moved toward the purpose of making the people who had forgotten, know Jehovah. The second dealt with the fact of the completeness of the judgment. Its keynote was expressed in the words "an end." The prophet declared that an end was determined upon the land, and upon the people; and

that it should be accomplished by the act of God. He then proceeded to describe that end. Its first manifestation would be the paralysis of the people, so that although the trumpet was blown to the battle, and all was ready, yet none moved forward, being overcome by terror and grief. This paralysis would issue in poverty, not wholly in the absolute lack of silver and gold, but in the awful consciousness that these things were useless as means of deliverance from the wrath of Jehovah. All this, finally, would produce the confession of overwhelming perplexity, and no interpreter would be found. The second denunciation ended, as did the first, by indicating the purpose of the vengeance: "They shall know that I am the Lord."

The long prophecy, descriptive of the cause and process of judgment, came to the prophet as he sat in his own house in the presence of the elders of Judah. In its first movement it described the idolatry in Jerusalem, which was the sin to be visited with punishment. The prophet first saw the image of jealousy at the entrance of the inner court of the house of God. He then saw, through a hole in the wall, all secret abominations before which the elders of Israel were burning incense. In the third place he was shown the depravity of

the women of Israel, who were seen weeping for Tammuz. Finally, in the inner court men were seen with their backs toward the Temple, worshipping the sun. On account of this utter corruption of the people, Jehovah would proceed in judgment.

The next section of the message reveals the fact of the Divine discrimination in judgment. A man with an inkhorn passed through the midst, and set a mark upon the foreheads of such as mourned the abominations. These were to be spared, while all the rest were to be slain. The vision appalled the prophet, and he cried out in intercession, but he was told that the sin of Israel and Judah was great, and therefore the punishment was irrevocable.

The prophet then described the process of judgment. He was first granted a preliminary vision. The man with the inkhorn gathered coals of fire from between the cherubim, and scattered them over the city. Out of the midst of visions of the glory of God, similar to those which he had seen by the river Chebar, this fire was taken.

Again the prophet saw the princes of the people devising iniquity; and, instructed of the Spirit, he uttered a denunciation of them, and declared God's vengeance against them.

One of the princes died, as he prophesied, and he appealed to Jehovah in terms of intercession. This appeal was answered by the declaration that Jehovah would protect those scattered among the nations, that eventually they should be restored, but that vengeance would inevitably fall upon such as were persistent in their sin. Again there was granted to him a vision of the glory of God, but he saw it departing from the city. Returning from the height of these visions, the prophet uttered in the hearing of the captives all the things that the Lord had showed him.

He was next commanded, in the sight of these people, to act as an exile going forth from his country. In answer to the inquiry of the people as to the meaning of what he did, he foretold the capture of the people and the princes in Jerusalem, and their carrying away to Babylon. By the sign of his own method of eating and drinking, he was charged to foretell the desolations which would fall upon the inhabitants of Jerusalem. The people of Israel declared in proverbs the failure of prophecy, or the distance of its fulfilment; and Ezekiel was charged to announce that the things foretold would immediately be fulfilled.

The next movement in the prophesying was that of a denunciation of false prophets and

false prophetesses. The evil inspiration of the former was described, and its disastrous effect declared. Their destruction was foretold, and its reason made clear. They had seduced the people by promising peace, when judgment was determined. The prophetesses had been guilty of the same iniquity for the sake of hire, and their judgment was equally sure.

Certain of the elders of Israel came to Ezekiel, and he was instructed by Jehovah to declare to them that, while idolatry remained in their heart, the only answer of Jehovah to them must be that of punishment.

This determined attitude of judgment was then explained to Ezekiel, first by a statement of principle. In days of wilful and persistent corruption men as righteous as Noah, Daniel, and Job could not prevent the operation of vengeance, but only save their own souls by their righteousness. The application of this to the sore judgments against Jerusalem would prove to the prophet how that all that the Lord had done had been not without cause.

This final word as to the results of reprobation leads naturally to the part of the prophecy dealing with the reason thereof. This reason is first set forth under two general figures; secondly, in the form of a riddle; thirdly, as

an answer to a false excuse; and finally, in a great lament.

The figures were familiar, because they had been used by former prophets. The first was that of the vine, and the second that of the adulteress. As to the vine, the prophet declared its uselessness as a tree, and its still more pronounced uselessness when burnt; the intention of which declarations was to show that the only value of a vine is in the fruit it bears. The application of the figure was made immediately to Jerusalem, whose inhabitants were to be given to the fire on account of their trespass.

The second figure the prophet wrought out at greater length. It was that of Jerusalem, the faithless city, as an adulteress. Maintaining his figure throughout, he traced the history of the city. An abandoned child, born and forsaken, was found and nurtured by Jehovah. At maturity the child was taken in marriage, and loaded with benefits. Then as wife she trusted in her beauty, and turned to harlotry, in which she prostituted her husband's wealth. This harlotry had been worse than the common, in which the harlot receives gifts, in that in this case she had bestowed gifts to seduce others. The punishment of the adulteress was that of stripping and shame. Yet this very

process was intended to produce in the heart of the sinning city the shame of repentance. The last movement is one in which the prophet foretold the restoration of the wife by the remembrance of the covenant and its re-establishment by Jehovah.

The prophet then, commanded by Jehovah, put forth a riddle. A great eagle came upon Lebanon, took off the top of the cedar; carried away the seed of the land, and planted it in a fruitful soil, where it became a spreading vine. Toward a second eagle it bent its roots, that he might water it. The vine was denounced for this act of treachery, its judgment being that it should be plucked up by the roots, and withered by the east wind. The riddle was then explained. The first eagle was the king of Babylon, who carried away the king, and planted the seed royal in Babylon. The second eagle was the king of Egypt, whose help Zedekiah sought, and who was punished by Jehovah in consequence. The riddle ended with the promise of Jehovah that He would ultimately plant again a cedar in the mountain of the height of Israel, and as a result there should be universal recognition of the activity of Jehovah.

The people at this time were quoting a proverb, "The fathers have eaten sour grapes, and

the children's teeth are set on edge," by which they intended to lay the blame of their present suffering upon their fathers. The truth of this the prophet denied, first by illustrations, declaring that the righteous man lives, that the wicked son of a righteous man dies, that the righteous son of a wicked father lives. He then stated the principle that God deals with individuals directly, and consequently that the sinner, turning to righteousness, should live; and the righteous man, turning to sin, must die. Then in the name of Jehovah he appealed to Israel to turn from transgression, and declared that God had "no pleasure in the death of him that dieth."

The final movement in this section is that of the lament of the prophet over Jehoahaz, in which he first described Judah, the lioness mother, and the captured whelp; then over Jehoiachin, the second whelp, and his capture; finally, over Zedekiah, whose mother, Judah, was like a vine plucked up, and destroyed by fire proceeding out of her rods, that is, from her children.

In the next section we have a series of prophecies, showing the righteousness of reprobation. This was first vindicated to the elders; secondly, celebrated in the song of the sword; thirdly, declared in a description of the utter

evil of the city; fourthly, shown in a description of the sins of Samaria and Jerusalem; and finally, manifested in a description of the destruction of the city.

Certain of the elders of Israel came to inquire of the Lord, and Ezekiel was commissioned to answer them. This he did, first by reviewing their past history, and showing how God had dealt with them for His name's sake, in delivering them from Egypt; in delivering them in the wilderness; and in sparing them there. He then examined the relation of the present sin to the past. The fathers had sinned in the land; so also had the sons; and consequently they were punished. He then foretold the future. The Lord God, by a mighty hand, would gather His people to the wilderness and discipline them, and sanctify His name among them. As a result, Israel would be restored, and Jehovah's name sanctified among the nations; and all this for His name's sake.

The prophet was then commissioned to prophesy against the forest of the south, that a fire should be kindled in it. Not understanding the meaning of the message, he made his appeal to God, that men would say to him that he was a speaker of parables, and immediately the explanation was given. The

sword of Jehovah was about to proceed against the land of Israel. The prophet's anguish in the presence of the judgment was to become a sign to the people. All this prepared the way for the song of the sword, in which in graphic language the process of its sharpening, and its readiness for use were described; and its commission was uttered. The song was immediately followed by an interpretation, announcing that the king of Babylon was coming against the city, and the prince of Israel was to be degraded by Jehovah, who would overturn until the coming of the rightful king. This interpretation was followed by a brief address to the children of Ammon, who had drawn the sword, commanding them to sheathe it, and declaring the judgment decreed against them.

The next movement described the utter evil of the city. Its fundamental sins of bloodshed and idolatry were named, and the resultant evils of oppressions by princes, irreligion, lewdness, and greed were described. On account of these things, the judgment of Jehovah would be terrible, and would proceed to purpose which was illustrated under the figure of the furnace into which Israel was cast. Again the prophet described the corruption of the inhabitants, first in general statement, in

which he described a land with no water, having no teaching; and the springs as polluted, having no prophets; and then proceeded to make particular charges against priests, princes, prophets, people. He concluded by describing the utter hopelessness of the case. There was no man to stand in the gap. Therefore the fire of wrath must proceed upon its way.

The next prophecy dealt with the sins of Samaria and Jerusalem under the figure of two women, Oholah and Oholibah. Samaria was charged with unfaithfulness in her confederacy with Assyria and Egypt, this being the cause of her judgment. Jerusalem was charged with unfaithfulness with Assyria, with Babylon, and with Egypt, this being the cause of her judgment. In other terms the prophet declared their sins. They were guilty of idolatry and bloodshed, profanation of the sanctuary, and unholy alliances. Returning to the figure, he declared them to be worthy of judgment by righteous men, of stoning by consent of the assembly, in order that the land might be purged.

Under this section the last prophecy described the destruction of the city. This was first done under the parable of the caldron set upon a fire, filled with water, and made to

boil, which symbolized the coming destruction of Jerusalem and its people.

The prophet was then bereft of his wife, and commanded not to mourn, in order that he might be a sign to the people of coming judgment. Ezekiel was then told that the news would be conveyed to him of the fall of the city, and that in that day his mouth would be opened, and he would be able to speak with assurance the messages of Jehovah.

c. Restoration

The last division of the prophecy deals with the subject of the ultimate restoration of the chosen nation. It falls into three sections. The first has to do with the nations; the second with the Nation; and the last describes the restored order.

The prophecies concerning the nations fall into three groups. The first pronounced the doom of four, the second the doom of two, and the third the doom of one.

The doom of four dealt with Ammon, Moab, Edom, and Philistia. Ammon had mocked the people of God in the day of their desolation, therefore they were to be destroyed. Moab had rejoiced in the degradation of Judah, therefore judgment was determined against it. Edom had been brutal in her treatment of

Judah, and therefore was to be made desolate. Philistia had taken vengeance with perpetual enmity, and therefore vengeance was determined against her. Each of these dooms ended with the same thought—that these people by judgment should know Jehovah.

The doom of two dealt with Tyre and Zidon, but principally with Tyre. Concerning her the prophet first made a general statement describing her sin and the judgment determined against her, declaring that the purpose was that she should know Jehovah. He then described in detail the destruction of the city by Nebuchadrezzar, and foretold the lamentation of the princes over her downfall. At the command of Jehovah, Ezekiel then took up a lamentation for Tyre, which first described her commercial supremacy and enterprises, and then in language full of force foretold her commercial ruin. The prophecy concerning Tyre ended with a message to its prince, and a lamentation for its king. To the prince the prophet declared his sin to have been that of pride, which thought of himself as a god, and boasted accordingly. His judgment was to be, that by humiliation and destruction, even to the pit, he should learn that he was a man, and not God. The lamentation concerning the king of Tyre first described his glory, and his

appointment by God to his original position. The prophet then described his sins, and their consequent judgment. Unrighteousness was found in him, and therefore he was cast out of the mountain of God. Pride filled him, therefore he was cast down in the presence of kings. For the multitude of his iniquities a fire devoured him, and he was burnt to ashes.

Judgment was to fall upon Zidon that she might know the Lord; and that there should be no more a pricking brier to the house of Israel. Immediately following this prophecy dealing with the doom of two is a brief parenthesis describing the restoration of Israel; the prophet declaring in the name of Jehovah that she should be gathered and settled, in order that her people should know that Jehovah was their God.

The doom of one had to do with Egypt. It consists of seven prophecies, which are placed here, not in the order of their delivery. Throughout these prophecies the purpose of judgment is constantly declared to be that of making Jehovah known. The first is against Pharaoh, and all Egypt. His sin the prophet declared to be the pride which claimed the river as his own creation, and the doom he poetically described as the taking of Pharaoh as a great fish out of his river, and casting

him upon the land. That doom he then proceeded to foretell as the coming of a sword upon the land of Egypt, and the scattering of its people among the nations. After forty years he declared that Jehovah would gather them again, and in their own land make them a people degraded, no more to rule over the nations. The second prophecy foretold that the instrument of judgment should be Nebuchadrezzar, and the capture of Egypt would be his wage for the defeat of Tyre. The third prophecy described the process by which Nebuchadrezzar would accomplish this purpose of Jehovah. His stroke would fall on the multitudes, on the idols, on the cities. The fourth prophecy was directed against the power of Pharaoh, and declared that the Lord would break his arms, and strengthen those of the king of Babylon for the accomplishment of His purpose. The fifth prophecy was against the greatness of Pharaoh. That greatness was first described as that of a stately cedar in Lebanon, and then its destruction was foretold, first under the same figure, and then by a graphic and awful picture of the descent of Pharaoh into Sheol. The sixth prophecy was a lamentation for Pharaoh, in which his doom was first described, and then its widespread effect. Again the prophet declared that the

destruction of Pharaoh and of Egypt would be brought about by the sword of the king of Babylon. The seventh prophecy was a wail for the multitudes of Egypt, in which the descent to death is portrayed, and all the companies of the dead from among the nations are represented as companions of Pharaoh and his hosts in the under-world.

Ezekiel next delivered a series of messages concerning the chosen nation. The first described the watchman; the second dealt with shepherds, false and true; the third set forth the new order; the fourth consisted of a vision of the valley of bones; and the fifth dealt with the last enemy.

The first message to Israel described the function and responsibilities of the prophet under the figure of a watchman. The duty of the watchman was to give warning of the approach of a foe. Ezekiel occupied that position. He was charged to declare to the people in the midst of their sins that Jehovah had no pleasure in the death of the wicked, and that they were to remember their responsibilities. Past acts of righteousness would not atone for present trangression. Past sin would be pardoned if the sinner turned to Jehovah. Upon the basis of this announcement the prophet defended Jehovah against

the people who charged Him with being unequal in His ways. Immediately upon the delivery of this message fugitives who had escaped from the sack of Jerusalem came to the prophet. He was prepared and commissioned to deliver to them the message of Jehovah. The attention of the people was aroused, but they were disobedient to his voice.

The next prophecy dealt with the one Shepherd. Its first movement was an indictment of the false shepherds, through whom the evil things had happened to the chosen people. They had cared for themselves, and neglected the flock, with the result that the flock was scattered and devoured. Therefore Jehovah was against the shepherds, and required His sheep at their hands. This indictment was followed by a description, full of beauty, of Jehovah's method of deliverance. He Himself would come to search for His sheep. His government would proceed in strict discrimination and righteous administration. The message ended with the promise of the appointment of the one Shepherd under Whose rule order would be restored, blessing would be bestowed, and peace established.

The prophet then described the new order by contrasting Mount Seir with the mountains of Israel. The sin of Mount Seir had been

that of perpetual enmity, and its judgment would be that of perpetual desolation. Its guilt had been that of the possession of Jehovah's land, and its punishment would be that of dispossession. The mountains of Israel were to be delivered from their enemies, and to be made abundantly fruitful. This prediction the prophet was charged to explain by affirming the fact that their own sin had been the reason of their sufferings, and by declaring that for the sake of His holy name they would be restored. A description of the method of restoration followed. The people were to be gathered from all countries, and cleansed from filthiness, and spiritually re-made. The results of restoration would be that they should dwell in their own land, and in place of desolation there should be fruitfulness. The conditions of restoration were that Jehovah would be inquired of for these things, and its purpose that He should be known.

There was now granted to the prophet the great vision of the valley filled with bones. Over these bones he was commanded to prophesy. He obeyed, and beheld the bones coming together, and being clothed with sinews and flesh. Again he was commanded to prophesy to the wind. He obeyed, and saw the corpses in the valley stand upon their

feet, a living army. This vision was the outcome of a proverb in which the people had declared, "Our bones are dried up, and our hope is lost, we are clean cut off." The application of the vision was made in the declaration that God would bring His people from their graves, and make them live. Having thus foretold the renewal of the people, the prophet was commanded to take two sticks and join them into one, and to declare to the people, by an explanation of his action, that God would gather the scattered ones from among the nations, and make them one under the dominion of a new king, and within the terms of a new covenant.

The final message concerning the nation dealt with matters far removed from the times of the prophet. He described the final antagonism of Gog, who with his allies would gather, under Divine compulsion, and in malice, against Israel. The prophet declared that this coming would be against Jehovah. He then proceeded to foretell the antagonism of God to the gathered hosts. The destruction of the enemy would be brought about by the act of Jehovah, completely and terribly; and the issue would be the restoration of the whole house of Israel.

The final movement in the prophecies of

restoration described the restored order, and dealt with the Temple, Jehovah, the service of the Temple, the river, the land, the people, and the city.

Fourteen years after the sack of Jerusalem, Ezekiel was given visions of the ultimate restoration of the scattered and desolate people. His description of the new Temple commenced with the courts, of which he described the outer and the inner. Passing to the Temple proper, he portrayed it first from the outside, describing the actual Temple, with its holy place, and holy of holies; then the side-chambers, finally the separate building; ending with general dimensions of the inner court, the house buildings, and the separate building. He then gave a description of the internal woodwork and ornamentation. Returning to the buildings, he described the chambers in the inner court, and their uses, ending with external measurements of the whole.

His next vision was that of the return of Jehovah to His house. The visions which he had seen by the river Chebar appeared again, and all the glory moved into possession of the new Temple. Again he heard the voice declaring that Jehovah had taken up His abode in the house, and that Israel should no more

defile His holy name. Then follows a parenthesis, which chronicles the charge delivered to the prophet to show this house of future glory to the house of Israel, that she might be ashamed of her iniquities. The prophet then described the ordinances of the altar, giving its measurements and the arrangements for its consecration.

The next section described the service of the new Temple. The gate by which the God of Israel entered would be kept shut. The place of the prince was appointed, and the prophet was charged to pay careful attention to the instructions concerning the ordinances of the house. No aliens would be allowed to minister therein. The Levites would be restored to the service of the sanctuary, and the priests to their sacred offices. Careful instructions were given for the support of priest, Levite, and prince. The duties of the prince would be to provide for the offerings. The actual services were next set forth. The feasts, the Sabbaths and months, the freewill offering, the daily burnt-offering, were all arranged for. Instructions were given concerning the inheritance of the sons of the prince, and the prophet was shown the boiling-houses.

The prophet was brought back again to the door of the house, and there beheld the won-

derful symbolic river proceeding under the threshold past the altar. He watched it in its course, and observed its marvellous growth and its life-giving effect.

The new boundaries and divisions of the land were next described, and careful instructions were given concerning the disposition of the people. At the centre was the sacred land, occupied by priests and Levites, the city, and the prince. To the north places were appointed for Dan, Asher, Naphtali, Manasseh, Ephraim, Reuben, and Judah; and to the south places for Benjamin, Simeon, Issachar, Zebulun, and Gad.

The last vision granted to Ezekiel was of the city in the south of the sacred land. Its gates and dimensions were given; and the final words of this prophet of hope announced the name of the city, Jehovah-shammah, "The Lord is there."

DANIEL

DANIEL—THE PROPHET OF INTERPRETATION

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DANIEL

DANIEL was carried away into captivity before Ezekiel, having been among the number of those captured by Nebuchadnezzar in his first invasion, in the third year of Jehoiakim. His whole life from that time would seem to have been spent in Babylon. His personal history is a remarkable one, in that notwithstanding the fact that he was of the captive race, he rose to positions of power in three kingdoms, those namely of Babylon, Media, and Persia; and this, moreover, not as the result of any deflection from unswerving loyalty to the God of his fathers. His prophecies deal in detail far more fully with Gentile nations than with the history of the Hebrew people. In the midst of the densest darkness he was the medium through which the light of the Divine government shined. His ministry was exercised largely in the atmosphere of visions, and its nature was that of interpretation.

The first half of the book is occupied with historic matter, giving us pictures of the times

and conditions in which he lived. The second half of the book deals with visions and their interpretations, and thus constitutes his prophetic message. The book thus falls into two divisions: the Historic Night (i.-vi.); the Prophetic Light (vii.-xii.).

A. The Historic Night

During the reign of Nebuchadnezzar, Daniel came into favour and power. The king would seem to have been impressed by the people he had conquered, and desired that some of the choicest of their young men should be included among his own confidential servants. Among those selected were four specially named, and among the four, Daniel. These were set apart for training and preparation for the fulfilment of their official duties. This training lasted for three years, and included special physical attention, their food and drink being supplied from the king's table. Daniel at once manifested his strength of character in the purpose he formed to abstain from the king's meat and wine. His attitude was characterized by courtesy, and he asked for a ten days' test. The test vindicated his purpose, and Daniel and his friends were allowed to proceed with their training. At the end of that training they were presented to Nebuchadnezzar, approved

by him, and appointed to positions in the kingdom.

In the second year of his reign Nebuchadnezzar, troubled by dreams, called together his magicians, and sought their interpretation. Their difficulty consisted in the fact that he could not tell them his dream, and demanded that they should discover it and interpret it. Being unable to do so, he was furious, and commanded their destruction. In this decree the Hebrew youths were involved. Daniel sought an interview of the king, and asked for time, promising to show the king the interpretation of his dream. This being granted, he at once gathered his friends together, and they betook themselves to prayer. In answer to that prayer the secret was revealed to him in a vision of the night. He then stood before the king, and first, in language full of confidence and dignity, ascribed to God the glory of the interpretation he was about to give; exonerating the wise men from any blame in their inability to interpret the dream. He then vividly described the image of the king's dream, and proceeded to an interpretation of its meaning. Tracing the progress of events through the successive kingdoms of Babylon, Media, and Persia, Greece, Rome, the ten kingdoms, and the final setting up of the kingdom

of heaven, he showed that there would be a process of deterioration. This interpretation carried conviction to the mind of Nebuchadnezzar, who at once recognized the supremacy of God, and rewarded Daniel by setting him over the province and the wise men.

The next story is that of the pride of Nebuchadnezzar in setting up in the plain of Dura a great image of gold. There may have been a connection between this and the interpretation of the dream which Daniel had given. The head of gold in the image of Nebuchadnezzar's dream symbolized Babylon. Nebuchadnezzar's image was all of gold, and perhaps revealed his conception of the power of Babylon. To this he commanded all peoples to bow down in worship. This would also explain the attitude of the dauntless three who declined to bend their knee to the image. In the first place it was an act of idolatry; and moreover, such obeisance on their part might have been construed into a recognition of the continuity of the power of Babylon, of which the Divine revelation to Daniel had predicted the downfall. With splendid heroism they cast themselves upon God, and were supernaturally delivered from the fierce fire of the furnace. This deliverance more deeply impressed Nebu-

chadnezzar, and he made a decree that no word should be spoken against the God of Shadrach, Meshach, and Abednego, and promoted them in the province of Babylon.

The last story connected with the reign of Nebuchadnezzar consists of the king's own manifesto, setting forth the dealings of the Most High God with him. It opens with an ascription of praise, then proceeds to tell the story of his own humbling before God, and ends with a description of his restoration, and a final ascription of praise. In the midst of his prosperity he had a dream which filled him with fear, and his magicians were unable to interpret it to him. Again he sent for Daniel, and minutely described his vision of the tree growing to great height, and then cut down, so that only roots and stump were left. Daniel "was astonied," evidently because he saw the application of the dream to the king. He nevertheless, in loyalty to truth, interpreted to him its meaning, declaring that he, by the decree of the Most High, would be driven out a madman from the ways of men for a long period, and appealing to him to turn from sin. A year later the dream was fulfilled. In the midst of a proud boast he was stricken with madness. Finally restored to reason, he recognized the God of heaven, and was re-

stored to his kingdom, and uttered the praise of the Most High.

The next scene is cast in the reign of Belshazzar. A man of profligate habits, he had succeeded to the throne of his father. In the midst of a great carousal there appeared to him a mystic hand, writing on the wall his doom and that of his kingdom. Again the wise men were unable to interpret the meaning; and Daniel, who evidently was not now in proximity to the king, who did not seem to know him, was sent for. The attitude of Daniel before him was full of dignity and heroic loyalty to God. With clear, incisive words he first declined all the king's gifts, and then charged upon him his guilt. Continuing, he proclaimed God as seated high over the thrones of earth and interpreted the writing as indicating God's knowledge of the kingdom and His determination to end it; His estimate of the king; and finally the future of Babylon, as divided among Medes and Persians. With dramatic and terrible force the story declares, "In that night Belshazzar the Chaldean King was slain. And Darius the Mede received the kingdom."

The last scene in the historic portion is in the reign of Darius. Having come into the kingdom, he appointed Daniel as one of three

presidents, and proposed to set him over the whole realm. This naturally stirred up jealousy in the hearts of the other presidents and satraps, who with great cunning planned his downfall. Knowing that they would be unable to find occasion against him, save in the matter of his relation to God, they induced the king to sign a decree which would necessarily involve Daniel. His loyalty never swerved; he continued to observe those acts of worship which had been his custom. Against the desire of the king, he was cast into the den of lions, and was supernaturally delivered. This deliverance issued in a proclamation made by Darius, and Daniel prospered through his reign, and in the reign of Cyrus.

b. The Prophetic Light

During the reign of Belshazzar two visions were granted to Daniel, which constituted the prophetic light of that particular period. The first of these was of four beasts arising from the sea, the last of which had ten horns. In the midst of these there arose another, which destroyed them. The vision then became that of the setting of thrones, and the appearing of the glory of One Who overcame the beasts, and received dominion, and glory, and a Kingdom. These visions troubled Daniel, but an interpre-

tation was given to him, first in general terms. The beasts symbolized four kings, and the final vision indicated that the saints of the Most High should yet receive and possess the Kingdom for ever and for ever. A particular interpretation of the meaning of the fourth beast, and the horns, was vouchsafed to him; and the ultimate value was again declared to be the government of Jehovah, and the final establishment of His Kingdom over all others. The whole matter troubled the prophet, but he kept it in his heart.

Two years later another vision came to him. It was that of a ram with two horns pushing westward, northward, and southward. As he watched, a he-goat attacked the ram, and overcame him, and magnified himself. Four horns appeared, out of one of which there came another, which grew until it had broken down the sanctuary. A voice of a holy one inquired as to how long this should continue, and the answer was given to Daniel. Again he pondered the vision, and sought to understand it, and an interpretation was granted to him. The two-horned ram represented the united power of Media and Persia; the rough he-goat was the king of Greece. Against him a fierce one should arise, succeeding through policy, but ultimately being broken without hand. The

effects of the vision upon Daniel was such that he fainted, and was sick. Being restored, he continued to fulfil his office in the kingdom, until the hour came in which, as we have already seen, he interpreted the writing to Belshazzar, and Darius succeeded to the throne.

In the first year of the reign of Darius, Daniel became conscious that the seventy years of judgment upon Jerusalem, foretold by Jeremiah, were drawing to a close. He set himself to personal prayer and penitence on behalf of his people, making confession of their sin, and pleading their cause. He besought the Lord that the reproaches which had fallen upon Jerusalem might be put away, and as the men of vision had so often done, he based his plea upon the honour of the name of the Lord. In the midst of this intercession Gabriel came to him, declaring to him first of all that he was "greatly beloved," urging him to consider the matter, and understand the vision. He then made a revelation to him concerning the Divine programme. Seventy weeks were decreed upon the people and the city. These were divided into three periods, the first of seven weeks, the second of sixty-two weeks, and the third of one week.

The last things were revealed to Daniel in the reign of Cyrus. In the third year of his

reign Daniel was mourning and fasting for three weeks. Following this morning there appeared to him, as he was by the river Hiddekel, a Person glorious in appearance, in the presence of Whom he was reduced to weakness, and evidently filled with an overwhelming sense of awe. This glorious One touched him, and then addressed him in words full of tenderness, and subsequently gave him a prophetic history of what should befall his people in the latter days.

That history dealt first with Persia, showing how there should be three kings, and yet a fourth "richer than they all." It then foretold the coming of a mighty king whose kingdom would be divided after his death. Proceeding, it described the conflict between the kings of the north and they of the south in the centuries following, until there should arise one contemptible in person, but gaining the kingdom by flatteries. The reign of this one, undoubtedly Antiochus Epiphanes, is described at greatest length. The last things were then foretold; the coming of Michael, and the subsequent time of trouble; beyond that the resurrection, and the advent of a new age. Daniel was charged to shut the book and seal it to "the time of the end." In mystic language he heard the man clothed in linen swear "by Him

that liveth" that these things should be for "a time, times, and a half." Being filled with a sense of mystery, he asked what would "be the issue of these things"; and was answered that the words were "shut up and sealed till the time of the end," and assured that to such as waited there would be blessing, and that he would rest, and yet stand in his lot at the end of the days.

HOSEA

HOSEA—SPIRITUAL ADULTERY

A
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HOSEA

HOSEA dated his prophesying by giving the names of four kings of Judah and one of Israel. This reveals a remarkable length of prophetic utterance. His voice was heard in reigns which covered no less a period than one hundred and twenty-eight years. The probability is that he exercised his ministry between sixty and seventy years. The period covered was undoubtedly the darkest in the whole history of the kingdom of Israel. Political life was characterized by anarchy and misrule. The throne was occupied by men who obtained possession by the murder of their predecessors, and the people were governed by military despotism. Foreign alliances involved the nation in inextricable confusion. These alliances, moreover, resulted in the introduction of the corrupting influences of Syrian and Phœnician idolatry. The conditions were terrible in the extreme; luxurious living, robbery, oppression, falsehood, adultery, murder, accompanied by the most violent intolerance of any form of rebuke.

In the first part of the book we have an

account of the preparation of Hosea for the delivery of his messages, and in the second part a condensed epitome of his prophetic utterances. The prophecy falls into two divisions—The training of the Prophet (i.-iii.); the Teaching of the Prophet (iv.-xiv.).

A. The Training of the Prophet

In the account of the training of the prophet for his work there are three distinctly marked movements—his domestic life and national conscience; his home tragedy, a revelation; and his dealing with Gomer, a command and a revelation.

The statement, "When the Lord spake at the first," is a declaration made by Hosea long after the event. Looking back, he understood that the impulse which resulted in heart agony was also part of the Divine method of teaching him. There is no reason to believe that Gomer was outwardly impure in the days when Hosea married her. In the picture of the domestic life which follows, the supreme matter is its revelation of Hosea's national conscience. There were born to him three children, and in the naming of them he revealed his conviction concerning the condition of his people. While this was a dark outlook indeed, yet the section ends with words which show that the prophet's

faith was unshaken in the final fulfilment of the first Divine purposes, in spite of all contradictory appearances.

No details of the unfaithfulness of Gomer are given; but in the second movement the prophet is seen nursing his own agony, and by that process learning the true nature of the sin of his people as God knew and felt it. All that Hosea said concerning Gomer was also the language of Jehovah concerning Israel. As she had violated her covenant with him, so had Israel with Jehovah. In the latter part of the section the prophet speaks for Jehovah only, the tragedy in his own life being the background of illustration. The Divine attitude was that of the severity of love, which determined upon stern measures in order ultimately to win again the sinning and wandering people.

Hosea was taught the truth of the tenderness of the Divine heart by the command of Jehovah to love, and find, and restore his sinful and wandering bride. Through his obedience he entered into fellowship with the amazing tenderness of God, and was thereby prepared for the delivery of the messages which followed.

The method of his training for work may thus be summarized. Out of his communion

with God in the days of prosperity he was able to see the true condition of his people. He was conscious that on account of their sin, the judgment of Jehovah threatened them; that on account of their obstinacy, mercy was not obtained; and that the issue of all could only be that they should be a people cast out from their place, power, and privilege.

Out of his own heart agony he learned the true nature of the sin of his people. They were playing the harlot, spending God's gifts in lewd traffic with other lovers.

Out of that personal suffering he came to an understanding of how God suffered over the sin of His people, because of His undying love.

Out of God's love, Hosea's new care for Gomer was born; and in the method God ordained for him with her, he discovered God's method with Israel.

Out of these processes of pain there came a full confidence in the ultimate victory of love.

Thus equipped he delivered his messages, and through them all there sounded these deepest notes of sin, of love, of judgment.

B. The Teachings of the Prophet

In any attempt to analyze and tabulate the teaching contained in this second division of

the book, it must be remembered that the prophetic utterances cannot be treated as verbatim reports. As they here appear, they are rather the gathering up of the notes or leading ideas of a long period of preaching. In our analysis the method is that of indicating, not the periods at which the messages were delivered, but rather their subject-matter.

They fall into three distinct cycles, dealing with pollution and its cause; pollution and its punishment; and the love of Jehovah.

In dealing with pollution and its cause the prophet first preferred a general charge against the nation. Israel was summoned to attend and hear the word of the Lord because He had a controversy with the inhabitants of the land. The charge made was that of the absence of truth and mercy and knowledge of God, and the consequent widespread existence of all kinds of evil. The result was to be seen in the mourning land, the languishing people, and the fact that man's dominion over nature was lost.

The prophet next declared the cause of the sin and more carefully described the results. The cause was that of the pollution of the priests. Priest and prophet stumbled, and the people were destroyed for lack of knowledge. As the priests multiplied they sinned, and their

glory was changed to shame. The result was the pollution of the people. Following the example of the priests, had issued in lack of understanding. The prophet declared that God would not punish for the smaller offence of physical harlotry, but for the more terrible outrage of spiritual adultery which lay behind it. In this connection he counselled Judah to take warning by the terrible example of Israel.

Having thus declared the cause of pollution, the prophet's next message was specially addressed to priest, people, and king. First to the priests and the king as leaders and responsible, though the people were included as having followed the false lead. The message affirmed the Divine knowledge of the condition of affairs, and announced the inevitable judgment which must follow. A threefold method of judgment was indicated. First that of the moth and rottenness, which is slow destruction; secondly, that of the young lion, which is strong devouring judgment; and finally, that of withdrawal, which is the most terrible of all. The section closes with the plaintive plea of the prophet which constituted his appeal in consequence of the judgment threatened. In its local application it was a call to return to Jehovah, based upon the certainty of the Divine pity, and a declaration of the equal

certainty of prosperity if there were such a return to Him. The appeal is full of beauty, and has in it Messianic values, for all that the prophet declared only finds its fulfilment in the Christ, by way of His first and second advents.

Passing to pollution and its punishment, the prophetic word first stated the case as it existed between Jehovah and His people. The Divine attitude toward the people was affirmed to be that of perplexity. In the presence of the shallowness of their goodness, Jehovah had adopted different methods in His desire for their welfare. The human response had been that of persistent transgression and treachery, the proofs of which were to be found in Gilead and Shechem. The true state of affairs was that of the Divine desire to heal, frustrated by the discovery of pollution, and by their persistent ignoring of God. The pollution of the nation was manifest in the king, the princes, and the judges. The prophet described Ephraim as mixing among the people, with reference to the widespread influence of that tribe; as a cake not turned, indicating utter failure, being undeveloped on one side, and on the other destroyed by burning; as a silly dove, indicating fear and cowardice. The statement of the case was concluded by a dec-

laration of the utter folly of the people whom God was scourging toward redemption. They responded by howling, assembling, and rebelling.

From this statement of the case the prophet turned to the pronouncement of judgment. This he did first by the figure of the trumpet lifted to the mouth, uttering five blasts, in each of which the sin of the people was set forth as revealing the reason of judgment. The first blast declared the coming of judgment under the figure of an eagle, because of transgression and trespass. The second emphasized Israel's sin of rebellion, in that they had set up kings and princes without the authority of Jehovah. The third dealt with Israel's idolatry, announcing that Jehovah had cast off the calf of Samaria. The fourth denounced Israel's alliances, and declared that her hire among the nations had issued in her diminishing. The fifth drew attention to the altars of sin, and announced the coming judgment.

The judgment is then described in detail. Its first note was that of the death of joy; Israel could not find her joy like other peoples; having known Jehovah, all to which she turned in turning from Him, failed to satisfy. The second note was that of the actual exile to which she must pass; back to the slavery

of Egypt and Assyria, away from the offerings and feasts of the Lord. The third was that of the cessation of prophecy; the means of testing themselves would be corrupted. The fourth declared the nemesis of fornication; the prophet traced the growth of this pollution from its beginnings at Baal-peor, and clearly set forth the inevitable deterioration of the impure people. The fifth and last was that of the final casting out of the people by God, so that they should become wanderers among the nations. This section closes with the prophet's recapitulation and appeal. The whole case is stated under the figure of the vine. Israel was a vine of God's planting which had turned its fruitfulness to evil account, and was therefore doomed to His judgment. The result of this judgment would be the lament of the people that they had no king who was able to save them, and chastisement would inevitably follow. The last word was that of earnest and passionate appeal to return to loyalty.

The third cycle of the prophecy sets forth the love which Jehovah had for His people, notwithstanding their sin. This section contains a declaration of this attitude of Jehovah towards His sinning people, and is for the most part the speech of Jehovah Himself. He

sums up, and in so doing declares His sense of the awfulness of the sin, pronouncing His righteous judgment thereupon. Yet throughout the movement the dominant notes are those of His love, and the ultimate victory of that love over sin, and consequently over judgment. Thrice in the course of this great message of Jehovah to the people, the prophet interpolates words of his own. In studying the section it is necessary to take the words of Jehovah in sequence, and then the interpolations of the prophet in sequence also. This division will easily be made by examination of the text.

The message of Jehovah falls into three clearly marked movements which deal respectively with the present in the light of past love; the present in the light of present love; the present in the light of future love.

In the first, Jehovah reminded the people of all His past love for them in words full of tenderness, setting their present condition in its light, and crying, "How shall I give thee up?" His own inquiry was answered by the determined declaration of the ultimate triumph of love, and the restoration of the people.

In the second, Jehovah set the present sin in the light of His present love. The sin of Ephraim and its pride and impertinence were distinctly stated, and yet over all, love would

triumph. Jehovah declared Himself to be the God Who had delivered from Egypt, and Who would be true to the messages of prophets, to the visions of seers, to the similitudes of the ministry of the prophets.

Finally he set the present condition of Israel in the light of His future love. Sin abounded, and therefore judgment was absolutely unavoidable. Nevertheless, the almighty strength of love must overcome at last.

Turning from this main line of the Divine message, we must examine the prophet's interpolations. These set forth the history of Israel indicating their relation to Jehovah, and pronounce judgment. They form a remarkable obligato accompaniment in a minor key to the majestic love song of Jehovah, and constitute a contrasting introduction to the final message of the prophet.

The first of them reveals the prophet's sense of Jehovah's controversy with Judah, and His just dealings with Jacob. The second was reminiscent of Jacob's history, and made a deduction and an appeal. The third traced the progress of Israel to death, beginning with the flight to the field of Aram, through the exodus from Egypt and preservation to the present, in which Ephraim was exalted in Israel, offended in Baal, and died. The last declared

the doom. It was indeed the last word of man, the pronouncement of awful judgment, and constituted the plea of "guilty," to which the answer of Jehovah, as revealed in His message, was that of the victory of love.

The cycle closes with a final call of the prophet, with the promise of Jehovah. The call was to the people to return, because they had fallen by iniquity. It suggested the method as being that of bringing the words of penitence, and forsaking all false gods. To this Jehovah answered in a message full of hope for the people, declaring that He would restore, renew, and ultimately reinstate.

JOEL

JOEL—THE DAY OF THE LORD

A THINGS PRESENT *i.—ii. 27*	B THINGS TO COME *ii. 28—iii.*
Title Page. 1	
I. Locust Plague and First Meaning i. 2-20	**I. The Dispensation of the Spirit ii. 28-32**
i. The Call to Contemplation. 2-12	i. Initiation and Characteristics. 28-29
ii. The Call to Humilation. 13-20	ii. Signs of Ending and Coming of the Day of the Lord. 30-31
	iii. Deliverance from Terrors of that Day. 32
II. Locust Plague and Deeper Teaching ii. 1-27	**II. The Day of the Lord iii.**
i. The Trumpet of Alarm and Answer of God. 1-14	i. God's Dealings with His Ancient People. 1-8
ii. The Trumpet of Repentance and Answer of God. 15-27	ii. God's Judgment of the Nations. 9-16
	iii. The Restoration of Israel. 17-21

JOEL

JOEL was specially a prophet to Judah. It is impossible to speak dogmatically concerning the date of his prophesying. Internal evidence makes it plain that he was one of the earliest, or one of the latest, of the prophets. The burden of his message was the Day of the Lord. It seems to be one remarkable utterance rather than notes of a ministry covering a long period, as in the case of Hosea. A terrible locust plague which had devastated the entire country was the occasion of its deliverance. He spoke of things which were evident to those whom he addressed, then predicted an immediate judgment, and finally looked far on to the ultimate Day of the Lord. Thus the book may be divided into two parts—Things present (i.-ii. 27); Things to come (ii. 28-iii.).

A. Things Present

In the first division there are two sections. Joel interpreted the meaning of the actual locust plague, and then declared that it was a sign of yet severer judgment imminent. In

dealing with the actual locust plague, he called the old men and all the inhabitants to contemplation. Singling out the drunkards, the worshippers, the husbandmen, and the vine-dressers, he reminded them of the completeness of the devastation, showing how it had affected all classes. He then proceeded to call the people to humiliation. Beginning with the priests, he included the whole nation, and at last voiced the cry of the people.

Having thus dealt with the actual visitation and its terrible devastation, and having called the people into the place of humiliation, the prophet rose to a higher level, and interpreted the visitation as indicating a deeper and more terrible judgment which threatened them. In doing this, he made use of the figure of the blowing of a trumpet.

The first blast sounded a note of alarm as it announced the approach of the Day of Jehovah. With the figure of the locusts still in mind, he described the swift, irresistible, and all-consuming character of the armies which were about to come as the scourge of God upon the people, being careful to declare that this whole movement would be under the command of Jehovah. The prophet, however, declared that God still waited. If the people would return to Him, He would spare them.

Then the second blast of the trumpet called for an assembly of the people in the attitude of repentance. The character of the assembly was to be that of a fast, and its constitution the actual gathering together of all the people, from the youngest to the oldest. Being assembled, they were to cry for mercy, the ultimate reason being that the nations should not say, "Where is their God?" To such attitude Jehovah would respond in grace. The prophet insisted that both the things of judgment and the things of mercy were in the government of God; the first, rendered necessary by the people's neglect of Him; the second, made possible by their return to Him. At this point ended the second chapter of the prophecy in the Bible of the Hebrews. The prophet, having indicated the judgment imminent, and called the people to repentance; and having, moreover, declared the merciful attitude of Jehovah toward such repentance, had come to the end of his message as it had to do with things then present.

B. Things to Come

He now moved on to a yet higher level, and there was granted to him a vision of the final Day of the Lord, of which the things then present were but the shadow and forecast. In

this second section he dealt wholly with things to come. The great word introducing it is *afterward*. Some of the things foretold have now been fulfilled, some are still in the future.

In looking toward the distant Day of Jehovah, Joel saw an intervening period of an entirely different character. This he first described, ending his message with a declaration concerning the Day of the Lord, which was the real burden on his spirit.

Of the intervening period, he declared that its initiation would result from the outpouring of the Spirit upon all flesh. It would be characterized by prophecy, dreams, and visions. The signs of the end of this period and of the approach of the Day of the Lord, would be "wonders in the heavens and in the earth." From the terrors of the Day such as called upon the name of the Lord were to be delivered. This is a perfect description of the Pentecostal age in which we now live, with a statement of the signs which will precede its end, and a declaration of the way of deliverance from the terrors immediately to follow.

Finally, the prophet saw in the far distance the ultimate Day of Jehovah. In this He will first restore Judah and Jerusalem, and then find His scattered people Israel. Following

this, His judgment of the nations is to proceed. The last vision of the prophet is that of the complete restoration of the ancient people, in which Jehovah will dwell in Zion—a city holy and full of prosperity.

AMOS

AMOS—NATIONAL ACCOUNTABILITY

A DECLAMATIONS *i.—ii.*	B PROCLAMATIONS *iii.—vi.*	C REVELATIONS *vii.—ix. 10*	D RESTORATIONS *ix. 11-15*
Title Page. i. 2			
I. Damascus i. 3-5	**I. Jehovah's Verdict and Sentence iii.** i. Privileged People to be Punished. 1-2 ii. The Prophet's Vindication of himself 3-8 iii. Reason of Punishment. 9-15	**I. The Locusts vii. 1-3** Judgment Threatened and Restrained.	**I. Restoration. Preliminary 11-13** i. "I will." ii. "That they may."
II. Gaza i. 6-8		**II. The Fire vii. 4-6** Judgment Threatened and Restrained.	
III. Tyre i. 9-10			
IV. Edom i. 11-12	**II. Jehovah's Summons iv.** i. Indictment of the Women. 1-3 ii. Final Summons to the People. 4-13	**III. The Plumbline vii. 7-9** Judgment Determined. (Historical Interpolation. vii. 10-17)	**II. Restoration. Progressive 14** i. "I will." ii. "They shall."
V. Children of Ammon i. 13-15			
VI. Moab ii. 1-3	**III. Lamentation and its Causes v.—vi.** i. The Lamentation v. 1-2 ii. The Sequence of Explanations. v. 3-17 iii. The Double Woe. v. 18—vi.	**IV. The Basket of Summer Fruit viii.** Judgment at Hand.	**III. Restoration. Permanent 15** i. "I will." ii. "They shall."
VII. Judah ii. 4-5		**V. Jehovah ix. 1-10** Judgment Executed.	
VIII. Israel ii. 6-16			

AMOS

AMOS was practically contemporary with Hosea. In the reign of Jeroboam he came out of Tekoa to Bethel. In all probability his messages were delivered during the short period when Jeroboam was king of Israel and Uzziah king of Judah. The latter years of the reign of Jeroboam were characterized by great material prosperity on the one hand, and on the other by the prevalence of injustice, oppression, and vice. The poor were ground down under the heel of the rich. This material prosperity was construed by the people as evidence of Divine protection, while yet they were forgetful of the requirements of the law.

The burden of his message is that of national accountability, which he delivered in a series of declamations against the nations as such; in set addresses to the chosen people; in a series of visions which deal with the coming judgment; and in a brief final word, prophetic of ultimate restoration.

The book falls naturally, therefore, into

these divisions: Declamation (i., ii.); Proclamation (iii.-vi.); Revelation (vii.-ix. 10); Restoration (ix. 11-15).

A. Declamation

The second verse of the first chapter gives us the key to the book. Jehovah declared Himself in judgment. Beginning at the point furthest from Israel, the prophet delivered his messages to the nations as such. Each in turn is seen to pass before Jehovah and receive sentence.

The sin of Syria had been that of cruelty. Jehovah's patience had been manifested. At last sentence was uttered; the flame would devour; all defence would be useless, and the people would be driven into captivity. The sin of Philistia had been that of the slave trade. Here, as before, and as in each subsequent case, the form of the declaration reveals the patience of God. Philistia would be visited with the devouring flame, her inhabitants be cut off, and even the remnant perish. Phœnicia's special guilt had been that, in spite of the covenant made, she had acted as a slave agent. Edom was doomed for determined and revengeful unforgiveness. The children of Ammon were specially denounced for cruelty based upon cupidity. Moab's chief wicked-

ness had been her shocking and vindictive hatred.

Having thus uttered the word of God concerning the surrounding nations, thereby revealing the fact of His government over all, the prophet turned to Judah, and declared that she also was to share the doom of the other nations, because she had despised the law of Jehovah, and had not kept His statutes. Finally, he spoke to Israel. All the foregoing had been in preparation for this. He described the sins of Israel in detail and with almost startling directness. He charged the people with injustice, avarice, oppression, immorality, profanity, blasphemy, and sacrilege. Moreover, he declared that their sin had been greatly aggravated by the privileges which they had enjoyed. They had seen the Amorites destroyed before them for the very sins which they themselves had subsequently committed. They had been brought up out of Egypt, and so knew the power of Jehovah. They had raised up sons for prophets, and young men for Nazarites. These sons they had corrupted, having given wine to the Nazarites, and silenced the prophets. The sentence against them was that of oppression and judgment, from which there should be no possibility of escape.

B. Proclamations

Having thus uttered the declamations of Jehovah's judgment upon all the nations, the prophet proceeded to deliver his special message to Israel. This was done in a series of three discourses. In each the introductory word is "Hear this word." The first discourse consists of a statement of Jehovah's verdict and sentence. It opens with a simple declaration that the privileged people were to be punished; their privileges were named, and their punishment announced. In view of the probability that the people would object to this message, the prophet, in an interpolation, defended himself. By a series of seven questions he illustrated a principle which may thus be stated—an effect proves a cause. The illustrations may thus be summarized: communion proves agreement; the lion roaring proves the prey; the cry of the young lion proves the prey possessed; the fall of a bird proves the bait; the springing of the snare proves the bird to be taken; the trumpet proves alarm; calamity in the city proves Jehovah. From this principle the prophet deduced an application: Jehovah hath roared, therefore fear; Jehovah hath spoken, therefore prophesy. Turning back to the main argument, Amos proclaimed

the punishment of the privileged, and declared its reason. The reason was stated to the heathen, who were invited to witness the justice of the doom.

The second discourse consists of Jehovah's summons to the people. It commences with a severe and terrible indictment of the women. He addressed them as "Ye kine of Bashan," which description reveals the fact of the degradation of womanhood to mere animalism. The prophet described their doings, declaring that they oppressed the poor and crushed the needy, and said unto their lords, "Bring and let us drink." Their doom would be that they would be taken away with hooks, that is, in shame and helplessness, and in the presence of judgment would take refuge in wild flight. He then uttered the final summons to the people. In this call there was a piece of stinging satire. They were to come to Bethel to transgress; to Gilgal to multiply transgression. Their sacrifices they were to offer every morning instead of once a year; their tithe every third day instead of every third year; their sacrifice was leavened; they made freewill offerings and published them. He then described God's patience and their perversity. He had spoken to them by famine, by drought, by blasting and mildew, by pestilence and

sword, by earthquake. After each description the prophet declared, "Yet have ye not returned to Me." All this culminated in a great call, "Prepare to meet thy God."

The third discourse was a description of Jehovah's judgment. This opened with a lamentation for the virgin of Israel, "She shall no more rise, she is cast down upon her land; there is none to raise her up." Following this the prophet uttered a sequence of explanations, each commencing with the words, "Thus saith the Lord." Finally he pronounced the double woe. Two classes of the sinning people were addressed. First those who desired "the day of the Lord," that is most evidently, according to the description, the hypocrites. They were religionists who kept feasts, observed solemn assemblies, brought burnt meal and peace offerings, sang songs and made melody with viols; but who, nevertheless, were living the life of sin. With tremendous force the prophet described God's attitude toward such: "I hate, I despise. . . . I will take no delight. . . . I will not accept . . . neither will I regard. . . . I will not hear." Jehovah's call was for righteousness and judgment. The "day of the Lord" for the hypocrites would be one of darkness and destruction. The second class were the indifferent, those "that are at

ease in Zion." The prophet described them as living in luxury and abandoned to animalism, declaring that against them Jehovah would proceed in swift and terrible judgment.

C. Revelation

In this division the prophet gave a fivefold vision of judgment, introduced in the first four cases by the words, "The Lord God shewed me." The last vision was that of Jehovah Himself. The vision of the locusts declared judgment to be threatened and restrained in answer to intercession. The prophet saw the locusts eating up the grass, and made intercession on behalf of the people. In answer to this Jehovah repented, and judgment was arrested. The vision of the fire had the same significance. The prophet saw the devouring fire, and interceded. His intercession was answered by Jehovah's repentance, and the judgment was restrained. The vision of the plumbline is different. Jehovah was seen standing by a wall testing it with a plumbline. Having done so, He appealed to the prophet. No charge was made; but it is evident that as Amos beheld, he realized all the irregularities the plumbline revealed. There was no intercession. Doom was determined.

So long as prophecy was mingled with mes-

sages of mercy it was tolerated by the people. Directly that element was missing, hostility broke forth, and we have an interpolation upon the revelation, giving the story of the opposition of Amaziah and the answer of Amos. This Amaziah was an impostor, and yet held the position of priest of Bethel. He reported to Jeroboam what Amos was saying, advising his exile. He, moreover, attempted to appeal to the fear of Amos, and advised him to flee to Judah. The answer of Amos was full of dignity born of the consciousness of the Divine authority of his commission. He declared that he was no prophet, but that Jehovah had taken him and spoken to him, thus he had become a prophet in very deed. Then, answering Amaziah, he declared that God's judgment would overtake him.

The next vision, that of the basket of summer fruit, indicated the imminence of the judgment. Jehovah declared that the end was come, that He would not pass by them any more. This announcement was followed on the part of the prophet by an impassioned address to the moneymakers, in which he first declared the effect of their lust for gain. They swallowed the needy, and caused the poor to fail. He described the intensity of that lust; the new moon and sabbath were irksome. Then

there is a figurative description of judgment which declared Jehovah's perpetual consciousness of these things, and His consequent retribution. The final issue of judgment the prophet declared to be a famine of the words of the Lord, as a result of which there would come eager and fruitless search, followed by the fainting of the youth for lack.

The final vision was that of judgment executed. In this there was no symbol, no sign. We hear the manifesto of Jehovah Himself. It is one of the most awe-inspiring visions of the whole Bible. The message proceeded in two phases. First an announcement of judgment, irrevocable and irresistible; secondly, a declaration of the procedure as reasonable and discriminative. Jehovah is seen standing by the altar, declaring the stroke of destruction to be inevitable, and all attempts at escape futile, because He has proceeded to action. While the judgment is to be reasonable and discriminative, the claims in which Israel had trusted were nothing. They became as children of Ethiopians. Philistines and Syrians had also been led by God. The eyes of Jehovah were on the sinful kingdom. The sifting process must go forward, but no grain of wheat should perish.

D. Restoration

The phrase "In that day" indicates the closing message of restoration and all that is to precede it. It is now declared that the reason of the Divine judgment is not revenge, but that it is the only way in which it is possible to usher in the restored order upon which the heart of God is set. The process of restoration is described as threefold. First, preliminary, "I will raise up . . . that they may possess." Then as to progress, "I will bring again the captivity . . . they shall build the waste cities . . . plant vineyards . . . make gardens." Finally, the permanent, "I will plant them . . . they shall no more be plucked up."

OBADIAH

OBADIAH—THE CURSE OF COWARDICE

A THE JUDGMENT OF EDOM *1-16*		B. THE RESTORATION OF ISRAEL *17-21*	
Explanatory Introduction.	1		
I. The Doom Declared	**2-9**	**I. The Delivered Remnant**	**17**
II. The Reason Assigned	**10-16**	**II. The Victorious People**	**18**
		III. The Conquering People	**19**
		IV. The Returning Captives	**20**
		V. The Final Issue	**21**

OBADIAH

THERE is no personal history of Obadiah, and it is impossible accurately to fix the date of his prophecy. The only ground on which it may be done is that of the capture of Jerusalem, to which reference is so clearly made. Certain passages in Jeremiah, apparently quoted from this book, make it probable that the capture referred to is that by Nebuchadnezzar. The corrected tense in verses 12-14 in the Revised Version, "Look not," instead of "Thou shouldest not have looked," would seem to indicate that the prophecy was uttered before the fall of Jerusalem, and not after it. The nation at this time was a hive of political disturbance. The people were divided into factions and parties. Fierce passions characterized these parties, and evil counsels prevailed. The whole nation was rushing headlong toward a great catastrophe. Obadiah had a vision of the attitude of Edom toward the chosen people in their calamity, and his message was delivered concerning them. It was not spoken to Edom, but to Israel, and was intended as a word of comfort

for those who, loyal to Jehovah, were yet suffering with the whole nation. Its message falls into two parts: The Judgment of Edom (2-16); the Restoration of Israel (17-21).

A. The Judgment of Edom

The prophecy opens with a peculiarly dignified and authoritative introduction, which sets forth the method of communication, the value of the message, its subject, and a confirmatory coincidence.

The doom of Edom was announced in an address of Jehovah which asserted His act, declared the proud attitude of Edom, and announced the superior power of God. This was followed by the commentary of the prophet, consisting of his exclamations of astonishment, and his address to Edom, which declared that the events and men in which Edom had trusted were working Jehovah's will. This commentary was followed by a second address of Jehovah, foretelling the destruction of the wise men and the dismay of the mighty.

The reason for the doom was then stated. First broadly, Edom had done violence to his brother Jacob. In the day of Jacob's struggle Edom stood aloof, and subsequently joined the enemies. Then, in the form of a warning, the prophet indicated the attitude of Edom: in the

day of disaster, "Look not"; in the day of destruction, "Rejoice not"; in the day of distress, "Speak not proudly"; in the day of calamity, "Enter not into the gate, . . . look not on affliction, . . . lay not hands on substance"; in the day of distress "Cut not off . . . deliver not up."

While these words were spoken as a warning, they declared exactly what Edom would do, and the final word of judgment announced the doom impending.

B. Restoration of Israel

While the prophet saw the coming judgment, and uttered his curse upon the cowardice of the people who rejoiced in the calamity, he yet saw the day of restoration, and spoke of it for the comfort of the afflicted people. He first declared that there should be a delivered remnant in Mount Zion which should be holy. He then foretold the fact that the people would be victorious, a conquering people, possessing their own land. The final word of the prophecy is the final word of all prophecy, "The kingdom shall be Jehovah's."

JONAH

JONAH—CONDEMNATION OF EXCLUSIVENESS

A THE FIRST COMMISSION *i.—ii.*		B THE SECOND COMMISSION *iii.—iv.*	
I. The Prophet's Commission and Disobedience	**i. 1-3**	**I. The Prophet's Commission and Obedience**	**iii.**
		i. The Commission.	1-2
		ii. The Obedience.	3-4
		iii. The Result.	5-10
II. Jehovah's Interposition	**i. 4—ii.**	**II. The Prophet and Jehovah**	**iv.**
i. The Tempest.	i. 4-14	i. Jonah displeased.	1-3
ii. Jonah cast out.	i. 15-17	ii. Jehovah.	4-8
iii. The Experiences of the Deep.	ii. 1-9	iii. Jonah distressed.	8
iv. The Deliverance.	ii. 10	iv. Jehovah.	9-11

JONAH

JONAH was the son of Amittai. There can be no reasonable possibility of doubt as to his identity with the prophet referred to in 2 Kings xiv. 25. These names, Jonah and Amittai, occur nowhere else in the Old Testament. It is evident therefore that Jonah exercised his ministry about the time of the accession of Jeroboam II. This would make him an early contemporary of Hosea and Amos.

The relation of the Hebrew people to foreign nations at this period was characterized by a strange contradiction. They were making political alliances with outside nations, while yet religiously they were bitterly exclusive. Both these attitudes were wrong in the measure in which they misinterpreted the Divine attitude and prostituted the Divine purpose. The book as we have it was undoubtedly written for Israel, and is a prophetic story. In narrating his own experience in the matter of his commission to Nineveh, Jonah intended to teach his people the lesson of the inclusiveness of the Divine government, and thus to rebuke

the exclusiveness of their attitude toward surrounding peoples.

The book naturally falls into two parts: the First Commission (i., ii.); the Second Commission (iii., iv.).

A. The First Commission

In this first division we have the prophet's account of Jehovah's command, his own disobedience, and the Divine interposition.

There was evidently no doubt in his mind that the command was from Jehovah. In order to understand how strange a commission it must have seemed to Jonah, it is necessary to remember the national prejudice of the Hebrew against all other peoples in the matter of religion. Believing in Jehovah as a loving God, they yet thought of Him as their God exclusively. The charge to deliver a message to a city outside the covenant, and one moreover which was the centre of a power which had been oppressive and cruel, must have been a startling one to Jonah. His attempt to escape was an act of wilful disobedience. The statement that he went out from the presence of the Lord is equivalent to a declaration that he abandoned his prophetic office and work. Circumstances seemed to favour him, as he found a ship at Joppa going to Tarshish.

Outside the path of duty he recognized that he was chargeable to himself, and with a touch of fine, if mistaken independence he paid his fare.

His going out from the presence of the Lord did not, however, ensure his escape from His government. All the forces of nature are at the command of God, and are pressed into His service when need requires. The ship had started on her course, but Jehovah sent out a wind. The incidents of the storm are full of interest. In reading the account of it one cannot help feeling that Jonah when he ultimately wrote the book which tells the story of his failure had indeed learned the lesson which he intended to teach others, for the men outside the covenant are revealed in such a way as to suggest how much of good was in them. Terrified by the storm, and at their wits' end, they nevertheless made every possible effort to save the life of Jonah. The governing God however, Who had sent out the wind, presided over the casting of the lots, and at last Jonah was cast out into the deep. There he was received by the fish, *prepared.* In the midst of the strange and awful circumstances he poured out his soul in anguish before God. The prayer, as chronicled, consists of quotations from the book of Psalms. It is exactly the kind

of cry which a man, familiar with the sacred penitential writings of his people, would utter in such circumstances. Again Jehovah interfered, and the prophet was released.

B. The Second Commission

Immediately he was charged to go to Nineveh. There is a fine revelation of the patient grace of God toward His servant in the declaration, "The word of the Lord came unto Jonah *the second time.*" With a new sense of the authority of Jehovah, Jonah arose and obeyed. It was a strange and startling thing for Nineveh, this coming into it of a man who had been cast out to the deep; and it is easy to understand how the monotony of his declaration, that within forty days Nineveh should be destroyed, would fill the hearts of the people with terror. They heard, they believed, they were filled with fear, and repented from the greatest to the least. This repentance on their part was answered by the repentance of God, so that the doom was averted, and the city was spared.

All this leads to the final picture of the controversy between Jonah and Jehovah, which revealed in the most vivid light, on the part of Jonah, the attitude of the ancient people which his story was intended to correct; and

on the part of Jehovah, that attitude of care for, and patience with all sinning peoples, which they so little understood. The prophet was angry because mercy had been exercised toward those outside the covenant. Of course, behind this was a strict sense of justice. He could not comprehend why a people so cruel and oppressive should be spared. It seemed a violation of justice, and in his anger he asked that his own life might be taken. The wrong of this attitude lay in the fact of Jonah's knowledge of God. He declared that he knew Him to be "a gracious God, and full of compassion, slow to anger and plenteous in mercy." The answer of Jehovah is a wonderful revelation of His patience. It consists of a question: "Doest thou well to be angry?" Without reply the prophet went out of the city, and in distress and resentment sat in a booth of his own making to watch the course of events. Again the overruling of Jehovah was manifest in the *prepared* gourd, the *prepared* worm, and the *prepared* sultry east wind. So great was the anger and anguish of the prophet that he fainted, and asked again that he might die. Jehovah repeated His question, but now with a new application, "Doest thou well to be angry for the gourd?" He who had been angry that the city was not de-

stroyed, was angry that the gourd was destroyed, and he answered the inquiry by affirming, "I do well to be angry, even unto death." Thus the last picture we have of Jonah is that of a man still out of harmony with the tender mercy of God, and the last vision of Jehovah is that of a God full of pity and compassion even for a city such as Nineveh, and willing to spare it as it returned to Him in penitence. Thus in the story, Jonah unveils an episode in his life which reflected upon him, as it revealed a side of the Divine nature of which the people had no appreciation. It was a revelation far in advance of the age in which Jonah exercised his ministry. As a matter of fact, the people as a whole never came to understand it, and thus in his persistent displeasure Jonah represented the nation in its ultimate failure to understand the deepest truth concerning their God.

MICAH

MICAH—AUTHORITY FALSE AND TRUE

A TO THE NATIONS—CONCERNING THE CHOSEN *i.—ii.*	B TO THE RULERS—CONCERNING THE COMING ONE *iii.—v.*	C TO THE CHOSEN—CONCERNING THE CONTROVERSY *vi. vii.*
Title Page. 1	**I. Sin and consequent Judgment iii. 1-12**	**I. The Prophet vi. 1-2** The Summons.
I. The Summons i. 2-4	i. The Princes. 1-4	**II. Jehovah vi. 3-5** A plaintive Appeal.
II. The Proclamation of Jehovah i. 5-7	ii. The Prophets. 5-8	**III. The People vi. 6-7** Questions of Conviction.
III. The Prophetic Message i. 8—ii. 3	iii. All Ruling Classes. 9-12	**IV. The Prophet vi. 8-9** The Answer.
i. Lamentation of the Prophet. i. 8-10	**II. The Coming One and consequent Deliverance iv—v**	**V. Jehovah vi. 10-16** A terrible Charge.
ii. A wailing Description of the Judgment. i. 11-16	i. The Vision of restored Order. iv—v. 1	**VI. The People vii. 1-10** Confession and Hope.
iii. The Cause stated ii. 1-5	ii. The Deliverer and the Deliverance. v. 2-15	**VII. The Prophet vii. 11-13** The Answer of Hope.
IV. The False Prophets ii. 6-11		**VIII. The People vii. 14** At Prayer.
V. The Promise of Deliverance ii. 12-13		**IX. Jehovah vii. 15** The Answer of Peace.
		X. The Prophet vii. 16-17 Faith expressing the Promise
		XI. The People vii. 18-20 The final Doxology.

MICAH

MICAH prophesied in the early part of the reign of king Hezekiah. He was contemporary with Isaiah. He began his ministry after Uzziah's death, and it must have closed in the early part of Hezekiah's reign, for the idolatries which he rebuked were done away at Hezekiah's reformation. His message was peculiarly to the cities, as centres affecting the national thought and action. This he distinctly affirmed in his opening words. The prophecy is a declaration of a Divine programme, and consists of three addresses, each beginning with a call to hear. Micah declared to those in authority in the cities, which were centres of authority, the messages of the One Whose authority is supreme.

The book may thus be divided: A Message to the Nations concerning the Chosen (i.-ii.); a Message to the Rulers concerning the Coming One (iii.-v.); a Message to the Chosen concerning the Controversy (vi.-vii.).

A. To the Nations concerning the Chosen

This first message consists of a summons, a proclamation of Jehovah, and a prophetic

message based upon the proclamation. This division ends with an account of the interruption of the false prophets, and finally the promise of ultimate deliverance.

In the summons the prophet had clearly in mind the attitude of Jehovah toward the whole earth. All peoples were called upon to attend. Israel was Jehovah's medium of teaching, if not in blessing, then in judgment. He witnessed among the nations by His dealings with Israel. The description of His coming forth from His place is full of poetic beauty. Under the figure of a great upheaval of nature the prophet described the advent of God.

The proclamation of Jehovah first declared the cause of judgment. It was "For the transgression of Jacob . . . for the sins of the house of Israel." The reason of judgment was declared to be the apostasy of the whole nation as evidenced in the cities. He next described the course of judgment, commencing with the destruction of the city, and the destruction of false religion. The city wherein was gathered the wealth and wherein authority was exercised, was to be demolished, and the religion of apostasy swept out.

Upon the basis of this proclamation the prophet delivered his message. This opens with a personal lamentation expressive of his

own grief concerning the incurable wounds of the people. This is followed by a wailing description of the judgment. The passage is a strange mixture of grief and satire. At the calamity he was grieved. Because of the sin he was angry. This merging of agony and anger flashes into satire. The connection or contrast is not easy to discover. A translation of the proper names appearing in this section may enable the reader to discover the remarkable play upon words which runs through it.

Following this, the prophet stated the cause of the imminent judgment. The sin consisted in the devising of evil at night, the practising of it in the morning, and the abuse of authority. Covetousness, expressing itself in oppression, was the peculiar sin of the rulers. Against this Jehovah proceeds in just retribution: "I devise an evil." The prophet then described the mockery of observers who would imitate their sorrow, and finally declared that they would be utterly dispossessed.

Micah was interrupted by the false prophets, who protested against his message, basing their objection upon the goodness of God. To them Jehovah's answer was that the changed and rebellious attitude of His people accounted for the change in His attitude toward them. Against the people misled by false prophets

Micah indulged in indignant satire. The first message, delivered in the hearing of the nations, closes with words spoken to Jacob. It is an indefinite promise of deliverance yet to come.

B. To the Rulers concerning the Coming One

Addressing himself directly to the rulers of the people, in this second message the prophet described their peculiar sin, and announced the coming judgment. He then foretold the coming of the one true Ruler, and the consequent deliverance.

In dealing with the sins of the rulers, he first addressed the heads or princes, charging them with being corrupt. As to character, they hated the good, and as to conduct they spoiled the people.

Turning to the prophets he declared that their sin consisted in the fact that they made the people to err, exercising their sacred office for their own welfare. If they were fed they were prepared to cry peace; if they were not fed they made war. Judgment must overtake them in kind. Micah defended his own ministry by putting it into contrast with others.

He finally dealt with all the ruling classes,

and his summary of their sin is forceful. The heads judge for reward; the priests teach for hire; the prophets divine for money. As a result of their sin, judgment must fall on Zion and Jerusalem.

From this scene of a corrupt people governed by corrupt rulers, the prophet lifted his eyes, and looking into the future, saw the day when, under true government, deliverance should be wrought and the Divine order established. In this look ahead he saw the mountain of Jehovah's house established, and the peoples flowing into it. Out of Zion the Lord would come forth, and the Word of the Lord from Jerusalem. The result of this establishment of Divine authority would be the cessation of war, and peaceful possession of the land with all its benefits. In the light of this future deliverance the prophet addressed himself to the present. In the midst of affliction there was assurance. Even while the cry of pain and travail was heard there was hope. He declared that there was to be yet further pain and suffering, but that the day of deliverance was certain.

Having thus described the coming deliverance, Micah uttered the wonderful prophecy concerning the Deliverer and the deliverance under His administration. The Person of the

Deliverer is first described. He is One Whose goings forth are from of old, and when He comes it will be to Beth-lehem Ephratah. His programme is next described. Its first movement will be that of abandoning the people, and the second that of gathering and feeding them. The central declaration of the whole prophecy is found in this connection: "This Man shall be peace." The local application of the foretelling is seen in the fact that Micah described the victory as one over Assyria. Its far-reaching value has become perfectly evident by the literal and local fulfilment. Concerning this coming deliverance the prophet then uttered the word of Jehovah which declared that in that day there will be the destruction of all the false confidence which had ruined the people through the period of their sin and unbelief.

c. To the Chosen concerning the Controversy

This closing section is dramatic and magnificent. The prophet summoned Israel to hear, and the mountains to the controversy of Jehovah with His people. The key-word is "Jehovah . . . will plead." From there the address falls into dramatic form. It sets forth the controversy in which Jehovah, the prophet,

and the people take part. Jehovah utters a plaintive appeal in which He asks His people what He has done to weary them. In answer to this the people inquire how they may appear before Him in view of the complaint made against them in His appeal. This inquiry of the people the prophet then answers, telling them what Jehovah requires of them. Immediately the voice of Jehovah is heard crying to the city and describing its sins, declaring them to be the reason of His visitation. This constitutes a terrible charge against them. Following it, the people break forth into a lamentation which is of the nature of a confession, submission to judgment, and hope. The prophet then breaks out into an answer of hope, which yet ends with the consciousness of the necessity for judgment. Following this the people offer prayer for the guidance of Jehovah; and Jehovah answers with a promise that He will guide them as of old. Then the prophet in faith repeats the promise Jehovah has made. The last movement is that of a great final doxology uttered by all the people, which celebrates the patience of God, and His certain restoration of His people.

NAHUM

NAHUM—VINDICATION OF VENGEANCE

A VERDICT OF VENGEANCE *i.*	B VISION OF VENGEANCE *ii.*	C VINDICATION OF VENGEANCE *iii.*
I. Subject and Method 1	I. Preliminary Declaration 1-2	I. Vice declared and Vengeance 1-3
II. Jehovah 2-8	II. The Vision of Vengeance 3-10	II. Vice described and Vengeance 4-7
III. The Verdict 9-14	III. The Prophet's Exultation 11-13	III. Vice dissected and Vengeance 8-17
IV. The Cry to Judah 15		IV. Vice destroyed 18-19

NAHUM

NOTHING more is known of the prophet Nahum than is declared in the title. He was a native of Elkosh, but this town cannot be located with any certainty. Some place it in Assyria, and defend this by the traditions, and by his evident acquaintance with local terms. Some place it in Palestine, and quote his reference to Lebanon, Carmel, and Bashan. The location is uncertain and unimportant.

The date of the prophecy must have been after the fall of Thebes, 663 B.C. (see iii. 8, where No-amon refers to Thebes), and before the fall of Nineveh, 606 B.C. This is sufficiently definite, and there is practical unanimity concerning the date.

There is suggestiveness in the meaning of the prophet's name, which signifies "the full of exceeding comfort."

At the time of the utterance of the prophecy, the northern kingdom had been destroyed, and the ten tribes dispersed. The prophet's message was to Judah, and it was delivered almost certainly during the days succeeding Hezekiah's reign, and, probably in close connection with Manasseh's return from captivity. The

Assyrian power was at its very height, and the descriptions given of it reveal its arrogance and habitual oppression of others. Nahum was not sent to Nineveh, as Jonah was. The time of such opportunity for her was for ever passed. The message of Nahum was that of the full end determined. It was a declaration of the vengeance of God upon Nineveh, and may thus be divided: The Verdict of Vengeance (i.); the Vision of Vengeance (ii.); the Vindication of Vengeance (iii.).

A. The Verdict of Vengeance

The prophet preceded the announcement of the verdict by a section dealing wholly with Jehovah Himself. In this we find, first a declaration of His character, then a revelation of His majesty, and finally an affirmation of His method. As to His character, He is a God of vengeance and yet the central fact of His nature is that He is slow to anger. Under the figure of a storm the prophet set forth the overwhelming majesty of Jehovah. The description of the storm moves in two sections—a hurricane on the sea, a simoom over the land. He finally described the method of God; as toward His friends He is "good, a stronghold"; toward His foes "He will make a full end."

Having thus set forth the majesty of Jehovah, the prophet proceeded to declare His verdict concerning Nineveh. Addressing himself to Nineveh, he inquired, "What do ye imagine against the Lord?" This hints at the deepest sin of Nineveh, namely, that she had set herself up wilfully against the power of God. In answer to his own question Nahum affirmed the irresistible nature of the judgment which must fall upon the city, and finally made his central charge against her; "There is one gone forth out of thee, that imagineth evil against the Lord, that counselleth wickedness." This charge in all probability referred to the blasphemous boasts of Sennacherib chronicled in Isaiah xxxvi. 18-20 and xxxvii. 10-13. As other prophets had summoned the nations to attend to God's controversy with Israel, Nahum addressed himself to the chosen people, declaring that the yoke of Assyria should be broken.

The last word in this first section is one which was addressed to Judah. The verdict of vengeance on Nineveh was an evangel to Judah.

B. The Vision of Vengeance

Having thus announced the verdict the prophet proceeded to describe the process of vengeance. He declared that the "hammer"

had come up against Nineveh, and ironically advised her to prepare. He then gave in detail the process of Nineveh's destruction. The interpretations of this description greatly differ. I suggest that it falls into three clearly defined parts. First the conflict (3-5); secondly, the conquest (6-9); finally the consummation (10). The picture of the conflict is a graphic one. We first see the attacking army outside the walls, then the defending host within the city. The battle itself is next described. The conquest of the city is secured by the act of God: "The gates of the rivers are opened." It is interesting to remember that Diodorus Siculus mentions an old prophecy that the city would never be taken until the river became its enemy. He moreover declared that during an enemy's attack the river burst its banks, and washed away the wall for twenty stadia. Continuing, Nahum described the city under the figure of a woman and her attendants. They flee, and the enemy capture the spoil. Finally the consummation of judgment was announced. Nineveh "is empty, and void, and waste." The utter collapse of the people was set forth in figurative language. "The heart melteth" indicates the failure of inward courage. "The knees smite together" indicates the failure of outward

courage; the anguish in the loins the resulting agony; and the faces waxed pale the ultimate death.

The prophet then immediately broke forth into exultation. The den of the lions was gone, all the cruelty of Nineveh was at an end. He moreover recognized this as the righteous act of God. It was His act of vengeance. He was against Nineveh, therefore the overthrow was complete.

c. The Vindication of Vengeance

This last movement of the prophecy is devoted wholly to the vindication of Jehovah in His action with regard to Nineveh, and is a fitting defence of the introductory declarations concerning His character. Here in detail vice and vengeance are shown in their inter-relation, the first being the reason of the second, and the second, therefore, the inevitable result of the first. There are four movements in this final message.

In the first vice is declared, and vengeance also. The prophet described Nineveh as a "bloody city," evil and cruel. A graphic description of vengeance, consisting of seven illustrations, followed.

In the second movement he more particularly described both the vice and the venge-

ance. The national method had been that of whoredom, that is, idolatrous practices; and witchcraft, that is, deceptive methods. The national influence had been that of selling nations and families. Jehovah's vengeance was then described, and its unquestioned righteousness in the inquiry, "Who will bemoan her? whence shall I seek comforters for thee?"

In the third movement vice and vengeance were dealt with in yet greater detail. Addrssing himself to Nineveh, Nahum inquired, "Art thou better than No-amon?" The argument being that No-amon, or Thebes, which was not so corrupt as Nineveh, had been destroyed, and that notwithstanding her strength; how much more certain was the destruction of Nineveh, in view of her greater corruption! In the case of Thebes strength had been of no avail. In the case of Nineveh her corruption had cancelled her strength. The vengeance of Jehovah was then set forth as proceeding from the outlying country to the very centres of the national life. First the outer fortresses are captured, then the gates of the land and the approaches to the capital, until finally the city itself is seen in a state of siege, and both the commercial and governing centres are destroyed.

The last section is a weird declaration of

the destruction of Assyria. The shepherds, the nobles, and the people are dealt with in judgment. The universal verdict agrees as to the righteousness of the judgment. There is to be no healing, and because of the universal oppression exercised by Assyria, there will be great rejoicing over her downfall.

The message of Nahum was to Judah, and if delivered in the period of the reformation under Manasseh it was singularly appropriate as a message of encouragement and of solemn warning. Coming back from Babylon it was probable that the hearts of the people were fearful lest their old enemy Assyria should trouble them again. This message of Nahum would greatly strengthen and assure them, as it taught that Jehovah was still actively governing, and was on the side of those returning to loyalty.

Coming back from captivity in repentance for past sins a solemn warning was thus uttered against repentance which was evanescent. Nineveh had repented under the preaching of Jonah and had been restored, but having returned to her sins the day of repentance was passed, and doom was determined. Jehovah is slow to anger, but He can by no means clear the guilty.

HABAKKUK

HABAKKUK—THE PROBLEMS OF FAITH

A THE PROPHET'S PROBLEMS *i.—ii. 4*	B THE PROPHET'S PROCLAMATIONS *ii. 5—iii.*
Title Page. 1	
I. The First Problem and Answer i. 2-11	**I. Of the Puffed-up ii. 5-20**
i. The Problem. 2-4	i. Description. 5
ii. The Answer. 5-11	ii. Woes. 6-19
	iii. Final Statement. 20
II. The Second Problem and Answer i. 12—ii. 4	**II. Of the Righteous iii.**
i. The Problem. i. 12-17	i. The Initial Prayer. 2
ii. The Prophet's Attitude. ii. 1	ii. The God in whom faith is centred. 3-15
iii. The Answer. ii. 2-4	iii. The Fear and Faith of the Just. 16-19

HABAKKUK

OF Habakkuk nothing more is known than his name, and that he was in all probability a Levite. There is no serious discrepancy in the opinions concerning the date of his prophesying. Internal evidence brings it into relation with the Chaldean invasion, so that the range is from 635 to 586 B.C. This invasion was punishment for Manasseh's sin, and yet did not occur until after the death of Josiah, in the reign of Jehoiakim. When he delivered his message, the condition of things calling for reformation still existed. The probability, therefore, is that he prophesied during the closing years of Manasseh, or during the reign of Amon, which was earlier than Zephaniah, who prophesied in the days of Josiah. A description of the times of Manasseh, Amon, and the early days of Josiah, is contained in 2 Kings, xxi., xxii., and the prophet's description (i. 2-4) would exactly coincide. The book is a prophecy, and yet its methods differ from any other. The burden of the prophet is that of the problems of permitted evil, and the using of the Chaldeans as the instrument

to scourge evil-doers less wicked than themselves.

In this book we have a man of faith asking questions and receiving answers. A comparison of i. 2 with iii. 19 will give an indication of the true value of this book. Opening in mystery and questioning, it closes in certainty and affirmation. The contrast is startling. The first is almost a wail of despair, and the last is a shout of confidence. From the affirmation of faith's agnosticism, we come to the confirmation of agnosticism's faith. The book is a movement from one to the other. The door of exit and entrance is ii. 4. The former part is a pathway leading thereto, and the latter is the highway leading therefrom. The book falls naturally into two parts: The Prophet's Problems (i.-ii. 4); the Prophet's Proclamations (ii. 5-iii.).

A. The Prophet's Problems

In this first division we have the prophet's statement of the problems which vexed his soul.

The first was that of the apparent indifference of Jehovah both to his prayer and to the condition of prevailing evil. It is such a problem as could only occur to a man of faith. Take away God, and there is no problem. He

indicated the whole condition of affairs by the one word "violence," and then proceeded to describe it in greater detail. To this Jehovah replied that He was at work, but that the prophet would not believe if he were told. He then proceeded to declare explicitly that His method was that of raising up the Chaldeans as a scourge against His people.

This answer of Jehovah, while strengthening the faith of the prophet, immediately created a new problem. This he stated by first affirming his faith, and then expressing his astonishment that Jehovah should use such an instrument, for notwithstanding all Israel's sin, she was more righteous than the Chaldeans. Thus the method of God constituted a new problem. The prophet declared his determination to watch and wait. This was the attitude of faith and honesty. He knew that God had an answer, and would give it; and therefore he determined to wait. The answer came immediately. The prophet was first commanded to write, and to make his writing plain for easy reading. The vision granted to him was stated in the words: "Behold, his soul is puffed up, it is not upright in him: but the just shall live by his faith." That is the central revelation of the prophecy. It is a contrast between the "puffed up" and the "just." The

former is not upright, and therefore is condemned; the latter acts on faith, and therefore lives. The first is self-centred, and therefore doomed; the second is God-centred, and therefore permanent. This was the declaration of a great principle, which the prophet was left to work out in application to all the problems by which he was surrounded. From this point the prophecy becomes a proclamation of the contrast, and therefore an affirmation of faith in spite of appearances.

B. The Prophet's Proclamations

These fall into two parts. The first is concerning the "puffed up," the second concerning the righteous.

In the proclamation of the "puffed up," the view-point is that of the sin of such and its consequent judgment. He first described the "puffed up" as haughty, ambitious, conquering, against whom he then proceeded to pronounce woes. In considering these the progress is to be carefully noted. The first was against ambition, which was described. The judgment pronounced against it was that of the revolt of the oppressed, and retribution in kind. The second was against covetousness, that lust for possession which led to the destruction of the peoples for increase of per-

sonal strength. Its judgment was to be that of the breaking out against the oppressor of the subjugated people, the stones and beams of the house testifying. The third was against violence, the infliction of cruel sufferings upon the subjugated. Its judgment was that the very cities so built should be destroyed. The fourth was against insolence, the brutal act of making a man drunk and then making sport of him. Its judgment was to be retribution in kind. The fifth was against idolatry, the description of which was wholly satirical. Its judgment was declared to be that of the unanswering gods. The final statement of the prophet in this connection declared that he had found the solution: "The Lord is in His holy temple." The apparent strength of wickedness is false. Jehovah reigns.

In the proclamation concerning the righteous the view-point is that of the majesty of Jehovah, and the consequent triumph of His people. It consists of a psalm which is a prayer. In the first movement the prophet declared his recognition of the Divine interference, and his consequent fear. He then proceeded to celebrate the greatness of Jehovah as manifest in His dealings with His ancient people. The last section of the psalm expressed the fear and the faith of the just. The

contemplation of the judgment of the "puffed up" had filled him with fear, yet he triumphed in God. Describing the circumstances of utter desolation, he declared his determination in the midst of them to rejoice, and announced his reason for this determination.

ZEPHANIAH

ZEPHANIAH

THE SEVERITY AND GOODNESS OF GOD

A THE DAY OF WRATH WITH AN APPEAL *i.—ii.*		B THE DAY OF WRATH AND ITS ISSUE *iii.*	
Title Page.	1		
I. The Day of Wrath	**I. 2-18**	**I. The Day of Wrath**	**1-8**
i. Announced in General Terms.	2-6	i. The Woe Declared.	1
ii. Described Particularly.	7-13	ii. The Reasons Declared.	2-7
iii. Described as to Character.	14-18	iii. The Final Word.	8
II. The Appeal	**II.**	**II. The Issue of the Day**	**9-20**
i. The Cry of the Nations.	1-2	i. The Gathering of a Remnant.	9-13
ii. The Call to the Remnant.	3	ii. The Remnant Addressed	20-14
iii. The Argument.	4-15		

ZEPHANIAH

THE prophecy is clearly dated in the reign of Josiah. From the genealogy of Zephaniah it is evident that he was a prince of the royal house, and about the same age as Josiah. In all probability, therefore, he uttered his prophecy when the reformation of Josiah was in progress. It is remarkable that he makes no reference thereto, speaking only of the sin of the people, and the consequent swift judgment of God upon them; finally describing a restoration, the details of which had no counterpart in the work of Josiah. This omission is to be accounted for by a reference to the story of the finding of the book of the law by Hilkiah, and the word which Huldah the prophetess uttered in answer to the messengers sent by Josiah. She declared that because the king was sincere, God would spare him, and that he should not share in nor even see the judgment; but she empathically declared that the curses written in the book of the law were certain to fall upon the sinning people. The people took part in the reforms initiated by Josiah, simply because the king

led, and not out of any real heart-repentance. Zephaniah, speaking under the inspiration of the Spirit, and perfectly understanding that the outward appearance of reform was not indicative of a true change of heart, ignored it. He therefore, more definitely perhaps than any other prophet, declared the terrors of the Divine judgment against sin. Yet to him fell the lot of uttering the very sweetest love-song in the Old Testament.

The great burden of the prophecy is that of the Day of Wrath. It may be divided into two parts: The Day of Wrath, with an Appeal (i. 2-ii.); the Day of Wrath, and its Issue (iii.).

A. The Day of Wrath, with an Appeal

The first movement of this section is that of the prophet's declaration of the coming judgment of Jehovah. This he first announced in general terms, then described more particularly as to procedure, and finally as to character. This description opened with a comprehensive announcement: "I will utterly consume all things from off the face of the ground, saith Jehovah." Zephaniah then showed that to be a description of the creation in so far as it had become evil; man and the sphere of his dominion, the stumbling-blocks with the

wicked and the race, were to be consumed. The local application was that judgment would descend upon Judah and Jerusalem, falling upon those who had practised idolatry, those who had indulged in mixed worship, those who had back-slidden from following the Lord, and those who had never sought or inquired after Him. Proceeding to describe more particularly the judgment, the prophet announced the presence of Jehovah for the purpose of judgment. The stroke of that judgment would fall first upon the princes, then upon the extortioners, also upon the merchantmen, and finally upon those who were "settled on their lees," that is, those who were living on their wealth in idleness and indifference. He finally gave a graphic description of the day in which men should walk as blind, none being able to deliver them because Jehovah would make "an end, . . . a terrible end, of all them that dwell in the land."

After this declaration he uttered his great appeal, first to the nation as a whole, calling upon it to pull itself together before the opportunity for repentance should pass, before the hour of judgment should arrive. As though conscious that that larger appeal would be unavailing, he turned to the remnant, to such as were the "meek of the earth," and urged them

to renewed devotion. This appeal he enforced by argument, in which he again set forth the fact of the coming judgment upon the nations, interspersing his declaration with words of hope concerning the remnant. He first addressed the nations on the west, declaring that they should be utterly destroyed, and in their place the remnant of the house of Judah should feed their flocks. He next turned to the nations on the east, declaring that they should become a perpetual desolation, and that the remnant should inhabit their lands. He then turned to those on the south, declaring that they should be slain by the sword. Finally he declared that those on the north should be destroyed, and their cities made a desolation.

B. The Day of Wrath and its Issue

In this section the prophet yet more clearly set forth the sin of the people, and uttered the hopelessness of the case from the human standpoint. This gave him his opportunity to announce the victory of God, Who, notwithstanding the utter failure of His people, would ultimately accomplish the purpose of His love concerning them. The address opened with a declaration of woe against Jerusalem, which the prophet described as rebellious, polluted,

and oppressing. The reason of the woe he then set forth with great care, first describing the city as a whole as one which "obeyed not . . . received not correction, . . . trusted not in Jehovah, . . . drew not near to her God." The reason of the sin of the city was that of the corruption of the rulers, who are all referred to. Princes, judges, prophets, and priests alike had failed, each in their distinctive office. In the midst of the city, Jehovah the Righteous One had brought forth His judgment, but His presence had been insulted. He had, moreover, delivered the people, but their answer to His deliverance had been that of increased and persistent corruption. In the presence of this utter hopelessness the prophet cried, "Therefore wait ye for Me, saith Jehovah." This was the first gleam of hope. The very hopelessness and sin of the people made Divine action necessary, and that action would be that of judgment. The judgment, however, would be but the prelude, for immediately the prophet had declared it to be inevitable, he proceeded to describe the ultimate restoration.

From this point the prophecy is clearly Messianic. Zephaniah gave no picture of the suffering Servant, nor any hint of His method. He only dealt with the ultimate re-

sult to Israel. This he first described as the turning "to the peoples a pure language" by Jehovah gathering again all His dispersed ones. In that gathering the "proudly exulting ones," that is, the false rulers, would be deposed, while in the midst of the city the afflicted people who trust in the name of Jehovah would be established. Zephaniah then addressed himself to the remnant, charging them to sing and rejoice because their enemy should be cast out, and their true King Jehovah be established in the midst of them. He next called them to true courage and to service. The prophecy reached its highest level as Zephaniah described the attitude of God in poetic language under the figure of motherhood. Jehovah in the midst of His people will rejoice, and from the silence of love will proceed to the song of His own satisfaction.

HAGGAI

HAGGAI—THE DUTY OF COURAGE

A FIRST PROPHECY *i. 1—11*	B SECOND PROPHECY *ii. 1—9*	C THIRD PROPHECY *ii. 10—19*	D FOURTH PROPHECY *ii. 20—23*
Introductory 1	Introductory. 1-2	Introductory. 10	Introductory. 20-21a
I. The Reason 2 Neglect of the Lord's House. The Time not come.	**I. The Reason 3** The Old Men. Disappointment.	**I. The Message 11-19** i. Appeal to Priests and Principles Deduced. 11-13 ii. Application of Principles. 14-19	**I. The Reason** Ratification of Promise. "I will bless."
II. The Message 3-11 i. Their own Houses. 3-4 ii. Consider your Ways. 5-7 iii. The Reason of Failure. 8-11	**II. The Message 4-9** i. The Call. 4a ii. The Immediate Promise. 4b. 5 iii. The Larger Promise. 6-9 See Zechariah. i. 1-6	**II. The Reason 19a.** The Delay of Blessing. Disappointment.	**II. The Message 21b-23** i. The Shaking of False Authority. 21b-22 ii. The Establishment of True Authority. 23
III. Historic Interlude 12-15 i. Obedience. 12 ii. Encouragement. 13 iii. Enthusiasm 14-15		**III. The Promise 19b**	

HAGGAI

OF Haggai's personal history nothing is known, but the dating of his prophecy is very exact. It is noticeable that for the first time a Gentile date is given. Darius reigned during the years B.C. 521-486, so that Haggai's four messages fell within four months in the years B.C. 520-519. For the understanding of the conditions in which he exercised his prophetic ministry the book of Ezra must be studied; a tabulation of the leading events in connection with the return from Babylon will help us thus to place his prophecy.

B.C. 536. Return from Babylon under Zerubbabel (Ezra iii. 1-4). Altar built. Sacrifices offered. Feast of Tabernacles.

B.C. 535. Foundations of the Temple laid. Opposition of Samaritans and cessation of building.

B.C. 520-519. Prophesying of Haggai and Zechariah. The people recommenced building.

B.C. 515. The Temple completed.

Thus it will be seen that the work of rebuilding the Temple had ceased, and in order to stir up the leaders and people to their duty in this matter these messages were uttered.

The book is naturally divided by the four messages the prophet delivered: The First Prophecy (i. 1-11); the Second Prophecy (ii. 1-9); the Third Prophecy (ii. 10-19); the Fourth Prophecy (ii. 20-23).

A. The First Prophecy

The prophet Haggai delivered his first message on the first day of the sixth month of the second year in the reign of Darius, and it was especially addressed to those in authority. The people were excusing themselves from building by declaring that the time had not come. To this the prophet replied by reminding them that they were dwelling in their own cieled houses, while the house of God was lying waste. He called them to consider their ways, reminding them of the long-continued material failure in the midst of which they had lived. He then urged them to build the house of God, declaring that all the failure to which he had already referred was of the nature of Divine punishment for their neglect of His house. There was an immediate response to the appeal of Haggai, first on the

part of the governor and priest, and then by the people. This response was followed, first, by a word of encouragement, in which the prophet declared that Jehovah was with them; and secondly, by new enthusiasm on the part of the people.

B. Second Prophecy

About seven weeks later, on the twenty-first day of the seventh month of the same year of the reign of Darius, Haggai delivered his second message. This was addressed to Zerubbabel the governor, Joshua the priest, and all the people. A comparison of Ezra iii. 13 with this message will show how certain of the old men who remembered the former house lamented the comparative inferiority of this. Such memory tended to dishearten the people, and the prophet appealed to them to be strong and to work, promising in the name of Jehovah His immediate presence and help. Upon the basis of this promise he then rose to the height of a more gracious one. The central phrase of this larger promise is difficult of interpretation, "The desire (singular) . . . shall come" (plural). Perhaps the simplest explanation is to be found in the use made of the connected words in the letter to the Hebrews (xii. 25-29). It is evident that in this promise

there is a revelation of an order of Divine procedure which is manifested in the method of both the first and second advents of the Messiah. That order may thus be briefly summarized: "I will shake;" "the desire shall come;" "peace." Thus the disheartened on account of lesser material glory were called to look for the spiritual glory which would be the crowning splendour of the new. After this prophecy Zechariah delivered a message (Zech. i. 1-6).

c. Third Prophecy

About two months later, on the twenty-fourth day of the ninth month of the same year in the reign of Darius, Haggai delivered his third message. In this the people are addressed through a colloquy with the priests. The content of this prophecy shows that after three months of hard building there were still no signs of material rewards, and the people were again disheartened in consequence thereof. As a result of his questioning of the priests and their answers Haggai taught the people that their present obedience could not immediately result in material prosperity because of their past sin. Yet the final word of this third message is a promise of blessing: "From this day will I bless you."

D. Fourth Prophecy

The last message of Haggai was delivered on the same day as the third, and was an enforcement and explanation of the final promise, "I will bless you." It consisted first of a repetition of the declaration of Jehovah's determination to shake, carried out in greater detail, in order to reveal the fact that He would destroy all false authority and power; and finally in the promise of the establishment of true authority.

ZECHARIAH

ZECHARIAH

THE APOCALYPSE OF THE OLD TESTAMENT

A
MESSAGES DURING BUILDING OF TEMPLE
i.—viii.

I. The First Message **i. 1-6**

Complementary to Haggai.

II. The Second Message **i. 7—vi.**

VISIONS.

i. Of Myrtle Trees. i. 7-17
Picture of Israel to-day.

ii. Of Horns and Smiths. 18-21
Overthrow of Israel's Enemies.

iii. Of measuring Line. ii.
Resultant Condition of Jerusalem.

iv. Of Joshua. iii.
Israel as a Priest cleansed.

v. Of Candlestick. iv.
Israel according to Ideal.

vi. Of Flying Roll. v. 1-4
Government of the Earth.

vii. Of Ephah. 5-11
Restriction of Wickedness.

viii. Of Chariots. vi. 1-8

Historic Interlude. Great Symbolic Act **vi. 9-15**

III. The Third Message **vii.—viii.**

VOICES.

i. The Question Asked. vii. 1-3

ii. The Fourfold Answer. vii. 4—viii.

B
MESSAGES AFTER BUILDING OF TEMPLE
ix.—xiv.

I. The Burden of Hadrach **ix.—xi.**

The Anointed King Rejected.

i. The King Announced. ix. 1-10

ii. The King's Programme. ix. 11—x.

iii. The King Rejected. xi.

II. The Burden of Israel **xii.—xiv.**

The Rejected King Enthroned.

i. Final Victories; as to the Nations and Israel. xii.—xiii. 6

a. As to the Nations. xii. 1-6

b. As to Israel. xii. 7—xiii. 6

ii. Final Victories; as to the King. xiii. 7—xiv.

a. His Rejection. xiii. 7-9

b. His Day. xiv. 1-8

c. His Process. 9-15

d. His Kingdom. 16-21

ZECHARIAH

THE association of Zechariah with Haggai has already been seen. Of the prophet himself we are only sure that he was the son of Iddo (Ezra v. 1, vi. 14). In the book of Nehemiah reference is made to a priest named Iddo (xii. 4) and to his son Zechariah (xii. 16). If these references are to the same persons, Zechariah was also a priest.

The first part of the book is carefully dated, and contains prophecies closely related to those of Haggai, having practical bearing upon the work of the Temple building. The latter part of the book is undated, and deals with three distinct events in the history of the people. The time was all-important. The Messiah had been promised through the chosen nation. Prior to the Edict of Cyrus that nation was practically dead, and, indeed, was being buried in its captivity. This is clearly evidenced by the smallness of the remnant who had interest and enthusiasm enough to return (Ezra ii.). Yet through this remnant the coming of Messiah was made possible, as to a human channel. This fact gives us the clue

to the difference between the first and the second parts of the prophecy of Zechariah. In the first he urged the people to build the Temple, by prophecies which showed the far-reaching effect of such work in the coming and Kingdom of Messiah. In the latter part he dealt more in detail with certain events leading toward that great future.

The book, therefore, naturally falls into two parts: Messages during the Building of the Temple (i.-viii.); Messages after the Building of the Temple (ix.-xiv.).

A. Messages during the Building of the Temple

In this first division there are three messages. The first was local and immediate. The second consisted of a series of visions setting forth God's ultimate purpose for His people Israel. This was followed by a brief historic interlude; and the third message consisted of a threefold answer of Jehovah to an inquiry on the part of the people concerning the observance of certain fasts.

About a month after Haggai's second prophecy, in which he had encouraged the people who were in danger of being disheartened by the memory of the past, Zechariah uttered his first prophetic word. He gave

them another view of the past, intended to warn them. He reminded them that Jehovah was sore displeased with their fathers, and warned them not to walk in the same sins. Thus the value of his first message was that from another standpoint he urged the people to be obedient to the message of Haggai. While they were lamenting the departed greatness, they were also to remember how it had been lost, and not repeat the folly. Haggai encouraged them by looking on to the new spiritual glory, while Zechariah exhorted them by looking back to the past of disobedience.

Two months after Haggai had delivered his last message, which was one of hope for the future, as it declared that Jehovah would destroy false authority and establish the true, Zechariah delivered his great message consisting of eight symbolic visions. There are three methods of interpreting these visions. First, that which confines their significance to the times of Zechariah. Secondly, that which spiritualizes very much by application to the Church. Thirdly, that which makes them refer to events still in the future. I adopt the third. The first is untenable because the things declared have not yet been fulfilled. Any attempt to explain the glorious announcements of the defeat of the foes of Israel and

her victories, by the poor conditions then existing, and continuing until Messiah, is to suppose the prophet guilty of the wildest and most foolish exaggeration. The second involves exposition in inextricable and endless confusion, for there are things which will not admit of spiritualization. Moreover, to apply to the Church the order and service herein revealed is to contradict New Testament teaching as to her order and service. This series of visions constitutes the Old Testament Apocalypse, or unveiling of God's final dealings with Israel.

Under the figure of the myrtle trees Israel is described as "in the bottom," or, far better, as the margin reads, "in the shady place." It is the day of her overshadowing, but she is yet watched. The whole earth is sitting still and at rest. The angel watcher makes appeal to Jehovah on behalf of Jerusalem and the cities of Judah, and is answered with "comfortable words." These words declare Jehovah's determination to deliver and re-establish His people. This vision therefore is a picture of Israel as she has long been, and still is, outcast from privilege and position, yet never forgotten by Jehovah, Who declares His determination ultimately to return to her with mercies, and to restore her to favour.

The second vision of horns and smiths while indefinite as to detail, yet carries its own explanation. The horn is a symbol of power, and the four stand for the powers which have scattered the chosen people. The smiths are the symbol of that which destroys power, and stand for those who are to break the power of the horns. The vision therefore foretells the ultimate overthrow of Israel's enemies.

The vision of the measuring line reveals the condition of Jerusalem which will result from the overthrow of her enemies. The young man with a measuring line goes forth to measure the restored city, and is prevented from doing so by an angel messenger, who in figurative language declares to him that Jerusalem will be such that it is impossible to measure. The nature of that prosperity is indicated in the statement that the presence of Jehovah will make walls unnecessary, and its extent is declared to be so vast as to make walls impossible. In view of this remarkable vision of ultimate prosperity the prophet uttered his call to the scattered people to return, making the declaration of Jehovah's determination, and calling them to rejoice thereat.

As the first three visions have dealt principally with the material side of Israel's tribula-

tion and restoration, the remaining five deal with her moral and spiritual influence.

The vision of Joshua, first clothed in filthy garments, and then cleansed and charged by the angel of Jehovah, shows how the nation, having failed through sin, is restored by way of moral cleansing to the priestly position and function, of access to God and mediation.

The vision of the candlestick immediately following, sets forth Israel as fulfilling the Divine intention. The candlestick was the symbol of Israel as the light-bearer amid the darkness. The two olive trees refer in the first place to Zerubbabel and Joshua, the governor and the priest, and thus finally to the offices of priest and king as they would be realized and fulfilled in the Person of the Messiah. Through these the Spirit would be communicated to Israel, and so the light would shine.

The vision of the flying roll represents the principle of law as it will be administered by Israel when she fulfils the true ideal. It is the curse upon evil in action and in speech, and that not merely pronounced, but active. Thus while Israel stands as priest mediating, and as lightbearer illuminating, she will also affirm and apply the principle of law in the midst of the earth.

The vision of the ephah shows what will be

the result of this application of law. The ephah is the symbol of commerce, and the woman, according to the distinct declaration of the prophecy, is the personification of wickedness. Thus the principle of wickedness is to find its final vantage ground in commerce. This, however, is to be centralized in the land of Shinar, where the tower of Babel was erected, and Babylon was built. The vision teaches that even in the administration of restored Israel, the spirit of lawlessness will still exist, but that it will be restricted in its operations.

The last vision, of the chariots driven from between the mountains of brass, is symbolical of the four winds or spirits of heaven going forth from the presence of the Lord to walk to and fro in the earth, and suggests finally that in the day of restoration the administrative forces of righteousness will be spiritual.

After the delivery of this second message there followed a great symbolic act. Skilled workmen prepared crowns of silver and of gold which were set upon the head of Joshua. To him, thus crowned, the prophet foretold the coming of One Who should fulfil the predictions made in the message of the visions. His office was to be dual—that of priest and king. The crowns which Joshua wore during this

ceremony were retained for a memorial in the Temple of the Lord. The final words of the prophet reveal the purpose he had in his heart in all that he had said. It was that the work of Temple building should be continued.

The third message of Zechariah was uttered nearly two years later, on the fourth day of the ninth month of the fourth year of Darius. It was a fourfold answer to an inquiry made by the people concerning the necessity for observing certain fasts. The history of these fasts is contained in 2 Kings xxv. One was established in the tenth month, in connection with the besieging of the city. The next occurred in the fourth month, and commemorated the taking of the city. The third was held in the fifth month in memory of the burning of the city, and the last in the seventh month, in which Gedaliah was murdered. The inquiry was confined to the fast of the fifth month, as to whether it was necessary to continue its observance. The answer of the prophet was delivered in four statements of what Jehovah had said to him.

The first of these answers declared that the fasts had been instituted not by Divine command, but entirely upon the initiative of the people themselves. It declared also that they should consider the messages which had been

delivered to them before the occasion which gave rise to the fasts of which they now complained.

The second answer reminded them that God sought the execution of justice and the manifestation of mercy, rather than the observance of self-appointed fasts. It also reminded them that they had refused to hear the call of justice, and therefore all the evil things which had befallen the city had resulted. The inference of the answer was, that had they been obedient, the occasion of the fasts would never have arisen.

The third answer was full of grace. It declared that God was jealous for Zion, that He was returned to it, and that therefore its prosperity was assured, notwithstanding the fact that these people saw only the devastation which caused their lamentation. Because of the certainty of this restoration, the prophet appealed to the remnant to be strong and build, promising them in the name of Jehovah, that instead of being a curse, they should become a blessing. Re-affirming this Divine intention to restore, the prophet called the people back to the attitudes which the second answer had declared God sought, those, namely, of the execution of justice and the manifestation of mercy.

The final answer to their question was a declaration that Jehovah would turn all their self-appointed fasts into feasts, and that the city, the destruction of which had caused the appointment of these fasts, should become the centre to which many peoples and the inhabitants of many cities should come to seek Jehovah.

B. Messages after the Building of the Temple

In this second division there are two messages. The first the prophet described as "The burden of the word of the Lord upon the land of Hadrach"; and the second as "The burden of the word of the Lord concerning Israel." The first deals with the rejection of the anointed King, and the second with the enthronement of the rejected King.

The first message is characterized by the prophet's vision of three outstanding events in the future of his people. These are set in the light of the Kingship of Messiah. Each foretelling is merged into, or connected with, the glorious hope of the people of God. The three events referred to are, the coming of Alexander and the protection of the city; the victory of Judah under the Maccabees; the final Roman overthrow of the city and the

scattering of the people. These are all related to the Messianic hope. The first merges into a great triumph song concerning the King; part of the prophecy contained therein has now been fulfilled, and part is still unfulfilled. The second passes to a description of Jehovah's triumph through His people, and of all the blessings of His Kingdom; this is wholly unfulfilled. The third is accounted for by the rejection of the true Shepherd when He appeared.

In the first movement the prophet announced the coming of the king. He foretold the preservation of the city of Jerusalem in days when Syria, Phœnicia, and Philistia would be overcome by the enemy, who, acting under Jehovah, would thus execute His judgments upon them. This prophecy was in large measure fulfilled by the coming of Alexander the Great. He captured Damascus and Sidon, and after a siege of seven months, Tyre itself. He then marched against Gaza and razed it to the ground. In the course of this campaign he passed Jerusalem more than once, but never attacked it. Thus, according to the prophecy of Zechariah, the city was preserved for the coming of the King. That coming he then foretold, calling upon Zion and Jerusalem to rejoice, declaring the character

of the King, and announcing His complete victory.

The prophet proceeded to describe the King's programme. He foretold a coming triumph for Zion against Greece, under the direct guidance and in the might of Jehovah. This prophecy was fulfilled in the victory gained by Judas Maccabæus over Antiochus Epiphanes. This victory led him to describe the yet greater and final victory of the people of God. He introduced this description by appealing to Zion to ask help of Jehovah, and immediately declaring His intention to accomplish their deliverance. Consequent upon this determination on the part of Jehovah, the people would be strengthened. The prophet finally, speaking in the name of Jehovah, described His re-gathering of the people. "I will hiss for them . . . I will sow them . . . I will bring them out . . . I will bring them into . . . I will strengthen them."

The last movement of the message is one in which the prophet described the rejection of the King. He first foretold the coming of judgment under the figure of the Roman fire, devouring the people and spoiling the glory of the false shepherds. The reason of this judgment he then declared to be the rejection of the anointed King. This King is portrayed as

having two staves, one called Beauty, which signified grace, and the other Bands, which signified union. This true Shepherd rejected the false, and then was Himself rejected of the people. It is noticeable that the prophet spoke of that rejection from the standpoint of Divine interference. Beauty was cut asunder, the price being thirty pieces of silver, and the result was the breaking asunder of Bands. The result of this rejection of the true Shepherd would be the restoration of the false, and the consequent affliction of the people. The last note of this message pronounced woe upon the worthless shepherds.

Thus the prophet foresaw the Roman victory over the chosen people following their abandonment of their true King.

The second message has to do with things wholly future. The King spoken of in the previous burden, Whose rejection was there foretold, is now seen as coming into His Kingdom. This, the prophet described in two movements, which are complementary. In the first he looked at the opposing nations as they will be dealt with in judgment, and at Israel as she will be restored through the acknowledgment of her true though rejected King, and by her own spiritual cleansing. In the second movement he viewed the same events from the

standpoint of the King, beginning with His rejection and then describing His coming, day, process, and administration.

The final victories of the King are described as to the nations and as to Israel. By the strength of Jehovah operating through His people, the strength of the nations is discomfited, and perfect victory is assured. This victory over the nations will issue in the restoration of Israel to supremacy under the government of One Whom they had pierced. This, however, will be brought about when, recognizing their sin, the chosen people repent with mourning. In that day, by way of a fountain opened to them, Israel will be cleansed from all the things which have defiled and degraded her.

The prophet finally described the ultimate victories as to the King, commencing with a description of the smiting of the Shepherd and the scattering of the sheep. In this process of scattering a remnant would be loyal, and they would become the people of Jehovah. The prophet then proceeded to describe the ultimate day of the Lord, which would be ushered in by the coming of Jehovah in the Person of His King to the Mount of Olives. This advent would initiate the new processes of the settlement of the land, and the cleansing of Jeru-

salem by judgment, to be followed by the establishment of the Kingdom in which all nations would gather to Jerusalem as a centre of worship, those refusing being punished, while all life would be consecrated.

MALACHI

MALACHI—UNCONSCIOUS CORRUPTION

A FUNDAMENTAL AFFIRMATION *i. 1-5*	B FORMAL ACCUSATIONS *i. 6—ii.*	C FINAL ANNUNCIATIONS *iii—iv.*
Title Page. 1		
I. The Sensitive Word of Jehovah 2a	**I. Against the Priests i. 6—ii. 9** i. Their Corruption declared. i. 6-14 ii. The Punishment threatened. ii. 1-9	**I. The Coming One iii.** i. Announcement of Advent. 1-6 ii. Appeal to the Nation 7-15 iii. Attitude of the Remnant. 16-18
II. The Sceptical Question 2b	**II. Against the People ii. 10-16**	**II. The Coming Day iv. 1-3**
III. The Answer in Proof 2c-3	**III. Against All ii. 17**	**III. The Closing Words iv. 4-6**

MALACHI

NOTHING more is known of Malachi than the book which bears his name reveals. The word Malachi means messenger, and this has given rise to the supposition that it is a title rather than a name. While it is probable that Malachi was indeed the actual name of the prophet, its significance is most suggestive, for throughout the prophecy the burden of the message of Jehovah is supreme, and the personality of the messenger is absolutely hidden.

The connection of this prophecy with the work under Ezra and Nehemiah is evident. The abuses against which Malachi made his protest, namely a polluted priesthood, mixed marriages, and failure to pay tithes, were those which existed during the time of Nehemiah. Malachi is mentioned neither by Ezra nor Nehemiah; probably, therefore, he prophesied after their time. It would seem as though the special evils, which they set themselves to correct, still existed side by side with correct outward observances. The attitude of the

people is revealed in the sevenfold "Wherein" (i. 2, 6, 7, ii. 17, iii. 7, 8, 13).

The prophecy falls into three parts: Fundamental Affirmation (i. 2-5); Formal Accusations (i. 6-11); Final Annunciations (iii.-iv.).

A. Fundamental Affirmation

After the introductory word, which really constitutes the Title Page, the message begins almost abruptly with the tender and sensitive word of Jehovah to His people: "I have loved you." This is the real burden of the prophecy; everything is to be viewed in the light thereof.

The prophet then, in an equally brief sentence, indicated the attitude of the people towards Jehovah: "Wherein hast Thou loved us?" The only explanation of such a question possible is that the people, conscious of the difference between their national position and their past greatness, and of the apparent failure of fulfilment of the prophetic promises, called in question the love of Jehovah.

This sceptical question the prophet answered by reminding them of Jehovah's love for Jacob, and His hatred of Esau; of His destruction of Edom, and His deliverance of Israel.

B. Formal Accusations

Having thus made his fundamental statement, the prophet proceeded to utter his formal accusations. These fall into three groups, those against the priests, those against the people, and those against the nation in general.

In dealing with the priests, he declared their corruption, and indicated the line of their punishment. He charged them with profanity, in that they had despised the name of Jehovah; with sacrilege, in that they had offered polluted bread upon His altar; with greed, in that none of them were found willing to open the doors of His house for nought; with weariness, in that they had "snuffed at" the whole system of worship as "a weariness." In the study of these accusations against the priests, it is most evident that they resented the charges made against them, as the recurrence of the questions—"Wherein?"—shows. This makes it evident that the prophet was protesting against a formalism which was devoid of reality. Against them he therefore uttered the threatenings of Jehovah. Their blessings were to be cursed, and the punishment of corruption would be that they should be held in contempt by the people. In the midst of

this declaration occurs a passage full of beauty, describing the true ideal of the priesthood.

The prophet specifically charged the people with two sins, and in each case pronounced judgment upon them. He introduced this charge by the enunciation of a principle—that of the common relationship of all to God as Father, and the declaration of the consequent sin of dealing treacherously with each other. The first specific sin was that of the mixed marriages of the people, while the second was that of the prevalence of divorce.

The final accusation was against the whole nation, and consisted of a charge of accommodating doctrine to the deterioration of conduct. In the presence of ethical failure, the people were declaring, that notwithstanding the doing of evil, Jehovah delighted in the people, and were inquiring sceptically, "Where is the God of judgment?"

c. Final Annunciations

The last division of the book contains the prophet's announcement of the coming of Messiah. It falls into three sections dealing with the coming One, the coming Day, and uttering the closing words.

The prophet announced the advent of Jeho-

vah's Messenger, describing His Person, the process of His administration, and finally declaring the principle of the unchangeableness of Jehovah.

He then appealed to the nation, generally calling them to return, and then making a twofold charge against them of robbery and of blasphemy. To each of these they responded with the same inquiry, "Wherein?" thus showing that the people, like the priests, were observing formalities of religion while deficient of true spiritual life.

In the midst of this wide-spread apostasy there was a remnant yet loyal to Jehovah, which the prophet first described, and then addressed, declaring to them Jehovah's knowledge of them, and determination concerning them.

All this leads to his great declaration concerning the coming Day. This Day he described in its twofold effect. Toward the wicked it would be a day of burning and of destruction. Toward the righteous it would be a day of healing and of salvation.

The closing words of the prophet called upon the people to remember the law of Moses, promised the coming of a herald before that of the day of the Lord, and ended with a solemn suggestion of judgment.

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