


SPECIAL INTRODUCTION  
OUTLINES  
BOOKS OF THE OLD TESTAMENT  
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LANSING



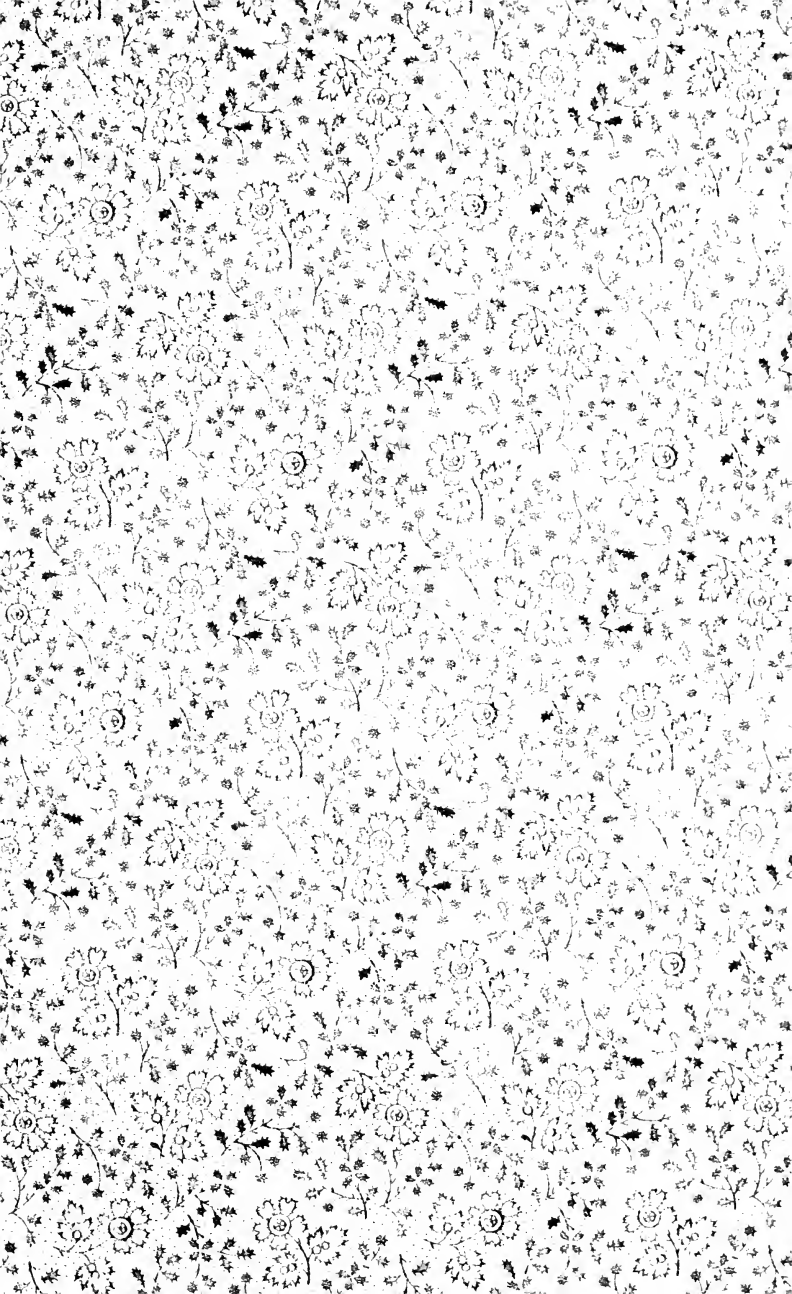
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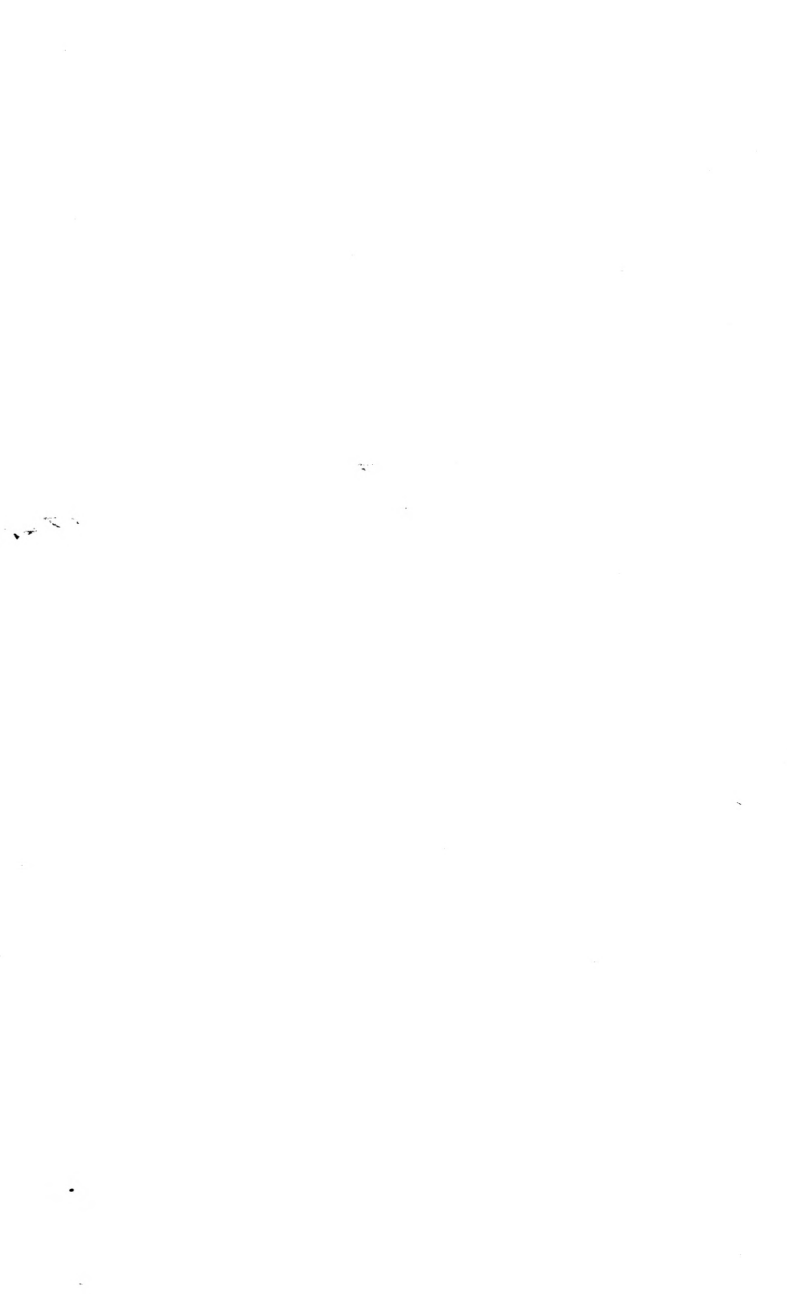
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# OUTLINES

OF

## SPECIAL INTRODUCTION

TO THE

### BOOKS OF THE OLD TESTAMENT

With an Introductory Statement upon  
Old Testament Philology

BY

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NEW BRUNSWICK, N. J.

J. HEIDINGSFELD, PUBLISHER

1897

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1897

## PREFACE.

These Introduction Outlines were first printed a few months ago in accordance with an action of the General Synod of the Reformed Church in America, for the benefit of its students in the Theological Seminary at New Brunswick, N. J. Something of a demand has led to the publication of these Special Introduction Outlines with a slight enlargement at a few points. Still they are only Outlines, summarizing for and suggesting to the Old Testament student and reader what may be found more fully treated in the larger works referred to by the author at the close of the volume. All have not these larger works, or time to study them; while others desire something in a condensed text or reference-book form. Hence this little volume is modestly offered, with the deepest sense of gratitude to the authorities consulted by

THE AUTHOR.





# INTRODUCTORY STATEMENT

UPON

## OLD TESTAMENT PHILOLOGY.

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### I.—The Original Languages of the Old Testament.

The Old Testament was originally written in the Hebrew language, with the exception of a few portions, which were written in Chaldee. The Chaldee portions are Dan. 2:4-7:28; Ezra 4:8-6:18; 7:12-26; Jer. 10:11.

The Hebrew language is a member of the large family of languages called *Shemitic*.

### II.—The Shemitic Languages.

The Shemitic languages belong to Palestine, Syria, Phœnicia, Mesopotamia, Babylonia, Arabia and Ethiopia.

These languages may be divided into three groups, *viz.* North Shemitic, Central Shemitic and South Shemitic.

#### NORTH SHEMITIC.

1. Eastern. *a.* Babylonian. *b.* Assyrian.

- |                                                    |   |              |   |                                 |
|----------------------------------------------------|---|--------------|---|---------------------------------|
| 2. Western. Aramaic.                               | { | East Aramaic | { | a. Syriac. (Dialect of Edessa.) |
|                                                    |   |              |   | b. Mandaean.                    |
|                                                    |   |              |   | c. Nabathean.                   |
|                                                    | { | West Aramaic | { | a. Samaritan.                   |
| b. Jewish Aramaic (Daniel, Ezra, Targums, Talmud.) |   |              |   |                                 |
| c. Palmyrene.                                      |   |              |   |                                 |
| d. Egyptian Aramaic.                               |   |              |   |                                 |

## CENTRAL SHEMITIC.

1. Phœnician.    a. Old Phœnician.    b. Late Phœnician or Punic.
2. Hebrew.
3. Moabitish and other Canaanitish dialects.

## SOUTH SHEMITIC.

1. Northern.    Arabic.
- |              |   |                           |   |                      |
|--------------|---|---------------------------|---|----------------------|
| 2. Southern. | { | Sabæan or Himyaritic.     | { | a. Mahri.            |
|              |   |                           |   | b. Hakili (Ehkilli). |
|              | { | Geez, or Ethiopic . . . . | { | a. Old Geez.         |
| b. Tigre.    |   |                           |   |                      |
| c. Tigrina.  |   |                           |   |                      |
| d. Amharic.  |   |                           |   |                      |
| e. Harari.   |   |                           |   |                      |

The Shemitic languages were developed from one original mother-tongue, which has become lost, except as it is preserved in these Shemitic forms of speech.

The Shemitic languages in all probability emigrated from a common centre in the desert on the south of Babylonia, the Arabic group separating first, next the Aramaic, then the Hebrew, while the Babylonian gained ultimately the mastery of the original Akkadian of

Babylonia, and the Assyrian founded the great empire on the Tigris.

The principal linguistic features common to the Semitic languages are as follows:

1. Roots consist of three consonants, generally accompanied by a vowel.

2. Inflections are obtained mainly by internal modifications.

3. The fundamental signification is contained in the consonantal root.

4. Modifications of this signification are obtained mainly by changing the vowels of the root, doubling root letters, and shortening or lengthening the root.

5. Moods and cases so far as they exist are expressed by the three primary pure short vowels.

6. Instead of *tenses* there are two *states*, *Perfect* and *Imperfect*, relating not to time, but to the completeness or incompleteness of the act expressed by the verb.

7. Particles are few, and therefore the clauses of a sentence are simple.

8. There is a wondrous wealth of so-called synonyms.

9. An intense realism is another marked feature.

10. There is a striking correspondence between and indeed a subservience of the language to the thought:—the idea, thought, emotion being the principal thing, and bursting forth freely and boldly without any external restraint in speech.

### III.—The Alphabet and Alphabetical Writing.

The discovery of the Alphabet and of Alphabetical Writing belongs to the ancient Egyptians. The art of writing was practiced before the times of the patriarchs

and probably by the patriarchs themselves. For while Moses is the first one spoken of in the Bible as a writer, the art is not represented as anything new; as, besides, we read of the seal-ring of Judah, implying a knowledge of the art. That Moses and the Israelites at the time of the Exodus understood the art of Alphabetical Writing is unquestionable. The special calling of the *Shoterim* of Moses's day was to write. In Deuteronomy is an injunction to write an abstract of the law, implying an ability to write. In the Book of Joshua we learn that a copy of the law of Moses was written on stones prepared for the purpose. In Judges we are told of a young man who is able to write down a long list of names comprising the eldership and the princes of Succoth. After the time of David the practice of writing in all its forms was common with every class of the people.

From the time of Isaiah it would appear that besides the customary written character there was another representing a more running hand, and possibly letters of a smaller size. (Isa. 8:1.) Others find in Isaiah's "a man's pen," an indication that already the larger Aramaic character had been introduced, and that he was directed to use the old, rather than the new style. This, however, is questionable; although the Aramaic was doubtless understood by some persons in Israel at this date. This Aramaic character, which is the one now solely in use in our Hebrew Bible, supplanted the original Hebrew alphabet after the Babylonian Exile. The latter however still exists, in its general features, in the Samaritan alphabet, the inscriptions of the Moabite Stone, belonging to the ninth century B. C. and on extant coins of the Maccabæan period.

#### IV.—The Hebrew Language.

The name Hebrew is derived by some from *Eber* the ancestor of Abraham (Gen. 10:24, 25; 11:14; 14:13), and by others from the Hebrew word *eber*—*beyond*, and *ibree*—*the one from beyond*, referring to Abraham's migration, and translated "the Hebrew" in Gen. 14:13.

The Hebrew language was already considerably developed when Abraham entered Canaan. This language, akin to his own, Abraham in all probability learned from the Canaanites; that is, he adopted the language of the Canaanites. The expression "Hebrew Language" is not found in the Old Testament. It is there called the "language of Canaan," a strong incidental proof of the origin of the language itself. Most scholars are agreed that some dialect of the Hebrew was spoken in Canaan at the time of Abraham's migration thither. This theory is confirmed by the circumstance that the Phœnician language, still preserved in numerous inscriptions, is strikingly analogous to the Hebrew, in vocabulary, and in many characteristic formations of nouns and verbs. The language spoken by Abraham previous to his migration was also, like the Hebrew, Shemitic; but it was probably that which is now being brought to light in connection with the Babylonian and Assyrian monuments of the East. This ancient Assyrian and Babylonian are nearer to the Hebrew and Phœnician than they are to other Shemitic languages. The original dialect of Canaan was undoubtedly largely developed and adapted to its higher use in connection with the immigration of Abraham and the peculiar history of the Israelitish people. By Jacob and his descendants the Hebrew language was carried into

Egypt, preserved there during their sojourn, and then brought back again to its original home in Canaan.

In relation to the rest of the Shemitic languages, the Hebrew is remarkable for its antiquity, purity and simplicity. In richness both of diction and grammatical forms it occupies a place midway between the poverty of the Aramaic and the wealth of the Arabic. For the most part it has admitted foreign words only in the case of foreign objects. Especially has it developed a rich store of ideas in the sphere of religion. Alongside of its prose composition, and the language of common life, it early developed a peculiar poetical style constructed for the most part on the simple principle of the parallelism of members. Like all the Shemitic languages, the Hebrew language has suffered no amazing changes, but has remained substantially unmodified, either by accretion from other languages, or by any great growth of development within itself, during its entire literary period. And finally the Hebrew language is above all, in its essential spirit and genius, a religious language, the holy tongue of God's holy people.

But while, like the rest of the Shemitic languages, the Hebrew language has undergone no amazing change, still three stages or periods of linguistic and literary development are noticeable in it, *viz.* the Mosaic, the Davidic and Solomonian and the Exilian and Post-Exilian.

#### **V.—Hebrew Language and Literature in the Mosaic Period.**

The language of the age of Moses bears the stamp of greater antiquity as compared with subsequent periods. It contains archaic and poetic words and forms seldom

found elsewhere. The number of words, forms of words and phrases are greater. There is a poetical coloring to the prose, and a primitive originality to the poetry. Some words are afterwards found to have slightly changed or developed their signification or form. A slight difference is also found between the Book of Genesis and the remaining Books of the Pentateuch, not so much in grammatical respects, but in that Genesis contains a considerable number of words and phrases which in the time of Moses had already gone out of use, and had been replaced by others.

In respect to literature, Moses the founder of the Hebrew State, was also the creator of the Hebrew Literature. To him is attributed not only the reduction to writing of the whole legislation that takes its name from him, but also the composition in writing of the entire Pentateuch. How much of the historical accounts from primitive times came down to Moses orally, and how much had been written down earlier than the time of Moses, we cannot determine. Moses gave Israel commandments, statutes, and judgments which he wrote in "the Book of the Covenant." He also collected and arranged the traditions of primitive and earlier times. He entered in the Book of the Law all the weighty events of his own time, both for historical and didactic purposes. And in addition, the Books of Moses contain prophetic utterances, poetical productions and songs, either composed and written by Moses, as, *e. g.* his parting song and blessing (Deut. Chs. 32, 33), or transcribed and incorporated by him, as *e. g.* Balaam's prophecies (Nu. Chs. 22-24), and single fragments of songs out of "The Book of the Wars of the Lord" (Nu. 21:14, 17, 27-30).

**VI.—Hebrew Language and Literature in the Davidic and Solomonic Period.**

The second or intermediate period of the Hebrew language and literature reaches from Samuel to Hezekiah (B. C. 1100–700). It is the Golden Age of the Hebrew language and literature, attaining its zenith under David and Solomon, whose rich mental endowments in the department of literature contributed greatly to the cultivation and development of the language.

Already in the Book of Joshua, the last Book of the Hexateuch, linguistic development begins to be observable, in the disappearance of archaisms, in new conceptions and expressions, and in peculiar formations of words. This linguistic development becomes of greater importance under Samuel, in the Books of Judges, Ruth and Samuel, where we find new conceptions and words, formed in the course of the progressive development of the domestic, civil, political, and religious life of the nation; besides, a large number of words in the Books of Samuel, that do not previously occur in prose, but belong mainly to poetical and prophetic language. The language attained its highest degree of cultivated use in connection with the poetry that flourished under David and Solomon, and in which is seen a decided enlargement and enrichment of the vocabulary, the grammatical forms and the intellectual force of the language. It develops new roots and words, new forms and formations of words, and new words in derivative significations. And not only poetry, but prophecy also contributed largely to the cultivation of the language by means of its enlarged vocabulary, its oratorical style, and its powerful imagery in the announcement of divine



truth. This high degree of cultivation attained by the language during this period, and as displayed in its poetic and prophetic literature, is owing, in part, to the increase of its roots and its formations of words, according to its own laws for making these; and, in part, to the adoption of words and forms from the kindred Arabic and Aramaic dialects. This latter class of words, of course, belonged to the common Shemitic language, but the words had been retained only by one or other of the branches into which the race became divided, and especially by the Arabic branch, until they again became appropriated by the Hebrews.

The Hebrew literature of this period embraces the historical and poetic writings falling between the time of Moses, and that of David, the Davidic Psalms, and the older prophetic and poetic writings, including the lives and writings of David, Solomon, Isaiah, Amos, Hosea, Joel, Jonah, Micah and Nahum. From the death of Moses till the time of Samuel the literature is chiefly historical, with occasional bursts of exalted poetry as, *e. g.* the songs of Deborah and Hannah. Under Samuel and his "schools of the prophets" a theocratic literature becomes revived and greatly promoted. Under David and Solomon, who were endowed with such rich and profound mental attainments, lyric and didactic poetry flourishes. As affairs became disordered towards the end of Solomon's reign, and a growing decadence in religious life became more observable, prophetic literature rose continually into increasing importance. Prophecies became more extended and more impressive in subject matter. This prophetic literature revolves about the two great themes of prophecy; on the one hand prevailing sin, and the

divine purifications and punishments therefor; and on the other hand the gracious and glorious designs of the theocracy, when, after purification by these judgments, days of blessedness and glory should dawn by the mission of Messiah to redeem Israel, and to bring the saving knowledge of the Lord to all nations. This prophetic literature beginning with the ninth century, attains its climax in Isaiah, during the Assyrian period. This prophetic literature designed not only for the times in which it was produced, but chiefly for the future, contained also much of historical matter written in a theocratic spirit. Prophetic writings appeared in reference to the reigns of most of the kings, in which historical narratives of the weightiest events were united with the prophetic utterances which they called forth, as *e. g.* "The words of Samuel, Gad, Nathan, Shem-iah, Iddo, Jehu," etc. Individual prophets also composed separate historical works, from a prophetic point of view, upon individual reigns, as *e. g.* Isaiah's history of Uzziah (2 Chron. 26:22) and the prophet Iddo's *Midrash* (commentary R. V.) upon the reign of Abijah (2 Chron. 13:22). Besides there were court annalists who recorded the principal undertakings and events of different reigns for the state archives, and from which records were subsequently elaborated the general "Chronicles of the Kingdoms."

### VII.—Hebrew Language and Literature in the Exilian and Post-Exilian Period.

The third period of the Hebrew language and literature extends from the time of the Babylonian Exile to the times of the Maccabees, and is marked by the

approximation of the Hebrew to the kindred Aramaic and Chaldee.

With the Assyrian invasions the Aramaic dialect began to spread, and to act as a restraint upon the continued independent development of the Hebrew language. Hebrew words and grammatical formations became supplanted by newer ones for the most part Aramaic; the understanding of the old language became obscured; its force and operations became weakened, while grammatical niceties, and the distinction of prose and poetical diction became lost. During the exile the Aramaic or Chaldee gained such an ascendancy over the Hebrew, that on their return only the more educated of the people still understood the mother-tongue, while the nation that had grown up in exile spoke Aramaic or Chaldee, and Hebrew ceased to be the living language of the people.

In the literature of this period may be seen to a greater or less extent the approximation of the Hebrew to the kindred Aramaic and Chaldee, thus in Ezra, Nehemiah, Chronicles, Esther, Haggai, Zechariah, Malachi, Jeremiah, Ezekiel, Daniel, and the later Psalms. The literature of this period was first of all prophetic, the prophets rebuking the people for ingratitude; pledging them the certain fulfillment of the divine promises; and foretelling the purifying judgments that awaited the old theocracy, the close of the mission of the prophets of Israel, and the announcement of Messiah's forerunner with his own appearing for the judgment of the ungodly. For a short time poetry gave utterance to the praises of God in a number of temple-songs and then became extinct. Finally, the prophetic spirit soon entirely disappeared from

history. With Malachi the spirit of the ancient prophets passed away from Israel, and about 400 B. C. Hebrew canonical literature came to an end.

### VIII.—Moabitish, Old and Late Phœnician.

To the Central Shemitic group belong also the Moabitish, the Old Phœnician, and the Late Phœnician or Punic languages.

The alphabet was of Egyptian origin. It was communicated by the Egyptians to the Phœnicians. From the Phœnicians it was received by the nations round about them.

What were the forms of the Phœnician letters used on the eastern side of the Jordan in the time of Ahab, we learn from the celebrated Moabite Stone. The forms employed in Israel and Judah on the western side could not have differed much; so that in these forms or characters we see in general the mode of writing employed by the earlier prophets of the Old Testament. The Moabite Stone was discovered in 1869 among the ruins of Dhiban, the ancient Dibon. The Stone is of black basalt, and contains an inscription of thirty-four lines in the letters of the Phœnician alphabet. The inscription is a record of Mesha, king of Moab, of whom we read in 2 Ki. Ch. 3, that after Ahab's death he "rebelled against the king of Israel," and was vainly besieged in his capital, Kirharaseth, by the combined armies of Israel, Judah and Edom. Mesha describes the successful issue of his revolt, and the revenge he took upon the Israelites for their former oppression of his country. In many respects the inscription reads much like a chapter from one of the historical Books of the Old Testament. Not only are

the phrases the same, but the words and grammatical forms are, with one or two exceptions, all found in Scriptural Hebrew. From which we learn that the language of Moab differed less from that of the Israelites than does one English dialect from another. The story told by the Stone, and the account of the war against Moab given in the Bible, supplement one another.

But as the writing of two persons will differ, so the writing of the Moabites on the east side of the Jordan and the writing of the Jews on the west side must have differed to some extent. Besides there must have been some difference between the cursive writing of a papyrus roll and the carefully carved letters of a monument like Mesha's. This seems to be implied by Isa. 8:1. But until the discovery of the Siloam inscription we were not in possession of any Hebrew inscription of authentic pre-exilic date. The inscription is as old as the time of Isaiah, and may be older. It was discovered in 1880. The Pool of Siloam is supplied with water through a tunnel excavated in the rock. This tunnel communicated with the so-called Spring of the Virgin, the only natural spring of water in or near Jerusalem. It rises below the walls of the city, on the western bank of the Kidron Valley; and the tunnel through which its waters are conveyed is consequently cut through the ridge that forms the southern part of the Temple Hill. The Pool of Siloam lies on the opposite side of the ridge, at the mouth of the valley called that of the Cheesemakers (*Tyropœon*) in the time of Josephus. The inscription occupies the under part of an artificial tablet in the wall of rock, about nineteen feet from where the conduit opens out upon the Pool of Siloam, and on

the right hand side of one who enters it, *i. e.* the southern side. The inscription consists of eight lines and relates to the excavation of the tunnel. It was executed either in the reign of Hezekiah, 2 Ki. 20:20; 2 Chron. 32:30, or Ahaz, Isa. 8:6, or possibly Solomon. With the exception of one word the language of the inscription is the purest Biblical Hebrew, and the writing and characters those used by the early prophets.

The Old Phœnician and the Late Phœnician or Punic languages differ but little from the Hebrew, but, on the whole, represent a later stage of grammatical structure than the language of the Old Testament. The Phœnician literary remains are for the most part confined to coins, topographical names preserved by classical writers, proper names of persons, and monumental inscriptions. The longest, oldest and most important monumental inscription is on the sarcophagus of Eshmunazar, king of Sidon, and the date of which falls between 1000 and 700 B. C.

### **IX.—The Aramaic or North Shemitic.**

Taking the Hebrew language as occupying geographically the Middle Territory, the Arabic prevailed to the South, and the Aramaic to the North or Northeast.

The two dialects constituting the Aramaic language with which we are most familiar are the Syriac and the Chaldee. The Chaldee is again classified into the Biblical Chaldee, those portions in Ezra, Daniel, etc. cited, and the non-Biblical Chaldee, *i. e.*, the languages of the Targums or Chaldee paraphrases.

The Aramaic language, taking the place of the Phœnician, became the language of intercourse and com-

merce between the people of the North. The language became adopted by the Jews when they were carried away into their captivity in the North. It continued to be the language of the Jews during the Persian, Greek and Roman periods, and was the common speech of Palestine in the time of Christ.

Harsh in its consonants, poor in its vowels, weak in its system of conjugations, marked by a general poverty of forms and vocalization, and not infrequently weakened and corrupted by pleonasm and the introduction of foreign words,—the Aramaic is the least opulent and least cultivated of all the Shemitic languages. Still, on the other hand, it is a language admirably adapted by its simplicity, perspicuity, precision, and definiteness, with all its awkwardness, for the associations of every day life.

The Chaldee or Eastern Aramaic, known to us from its Jewish monuments (Daniel, Ezra, the Targums, etc.), differs frequently from the Syriac in the province both of the grammar and of the lexicon. The Syriac or Western Aramaic, possessed a considerable literature from the middle of the second century and onwards to the thirteenth, being especially rich in works on theology and ecclesiastical history. Its most flourishing center was Edessa.

The Assyrian or Assyro-Babylonian language, belonging also to the North Shemitic group dates back to a remote antiquity, and strongly resembles the Hebrew. It continued in use until, like the Hebrew and Phœnician, it was supplanted by the Aramaic, and became lost. Its rediscovery or decipherment was made possible by the help of trilingual inscriptions, just as the decipherment of the Egyptian hieroglyphics was made

by the help of the trilingual Rosetta stone discovered in 1799. The system of Assyrian writing was originally like the Egyptian, hieroglyphic and pictorial. The Assyrian characters are composed of wedges; hence the name *cuneiform* (from *cuneus* = wedge). These wedges are both single and double, and as to position are horizontal, perpendicular and sloping. The characters contain from one to twenty wedges each, and represent either syllables or words. These are ideograms, *i. e.* signs of objects or ideas, and phonograms, *i. e.* signs for sounds. The Assyrian literature is considerable and is inscribed on bricks, prisms, slabs, statues, obelisks, walls of temples and palaces, etc. The oldest known writing belongs to the time of Sargon I. about B. C. 3800.

To the Aramaic or North Shemitic group belong also the Samaritan and the Palmyrene.

The Samaritans were a mixed people, arising from the fusion of the Israelites who remained in the land after the breaking up of the kingdom of Israel and the deportation of its inhabitants by the Assyrians, with the foreign Aramaean colonists who were planted there by the conquerors. Not only the people, but also the language is mixed. That is, the Samaritan occupies an intermediate position in respect to Hebrew and Aramaic, and is marked especially by changes in the gutturals, and by the large number of non-Shemitic words it contains. The Samaritan literature is confined to the Samaritan Pentateuch, the Samaritan Targum, and certain Chronicles, Liturgies, and Hymns.

The Palmyrene is known to us in the Palmyrene inscriptions of the ruins of Palmyra or Tadmor. The inscriptions are chiefly bilingual, in an Aramaic much



like the common dialect, the date of the earliest being A. D. 49.

The Mandeans dwelt in the vicinity of the Tigris and Euphrates, while the Nabatheans extended from the North Arabian or Syrian desert south to Petra and the Gulf of Akaba. The language is closely allied to the Syriac.

The Egyptian Aramaic approximates the Chaldee.

### **X.—The Arabic or South Shemitic.**

Of all the Shemitic tongues the Arabic is the most opulent, the most logical, the most widely diffused, and the most important in the study of the other Shemitic languages. It is so on account of its antiquity, its purity, its affinity, its living character, its immense literature, its fertility in all directions, and its logical structure and development. Arabic writings antedating the Muhammadan and Christian eras exhibit a language already perfect in form and application. The Arabic retains more that is common to all the Shemitic languages than does any other Shemitic language. Not only separate nouns, but the radical materials of language, such as numerals, prepositions, pronouns, etc.; and not only separate verbs, but grammatical inflections, show the great antiquity of the Arabic in which they have been preserved, while becoming lost in other Shemitic branches. The Hebrew of the Pentateuch, and the Assyrian as it appears to us even in the oldest inscriptions, show greater signs of linguistic impairment and disintegration than does the post-classical Arabic. In the rejection of the short vowels at the end of a word; in the disappearance of many varieties of inflection; in the loss of an earlier wealth of forms and

significations, by assimilation, substitutions and omissions, the Hebrew and other Shemitic tongues have suffered loss, while the Arabic has remained pure and rich in all these respects. The remarkable affinity between the Arabic and Hebrew is well known. No two Shemitic tongues are so closely related. More than two-thirds of the Hebrew roots are to be found in the Arabic under corresponding letters. The proportion is much greater if we allow for the changes of the weak and cognate letters. In fact over ninety per cent. of Hebrew and Arabic words have a common origin. The Arabic contains by far the larger proportion of the roots that are common to all the Shemitic languages. In the copiousness of its vocabulary, in the fertility of its literature of all kinds the Arabic surpasses almost all tongues. Especially in its grammatical and lexical laws for linguistic construction and development is the Arabic of greatest richness and importance. No Shemitic tongue is so important, and in some cases absolutely essential to the student of the Old Testament Scriptures, not only in respect to grammar and lexicon, but also in respect to exegesis and interpretation.

To the Arabic or South Shemitic group belongs also the Himyaritic, or Himyaritic Arabic of the south which dates back many centuries B. C., and still exists archaically in the monumental inscriptions of Yemen and Hadramaut.

To the Arabic belongs also the Ethiopic (called Geez) in Abyssinia, a branch of the Himyaritic, simpler in its structure than the Arabic, and in general use in Abyssinia as a written language until the end of the sixteenth century, when it was supplanted by the Tigre and Amharic dialects.

# INTRODUCTION OUTLINES

OF

## OLD TESTAMENT BOOKS.

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### GENESIS.

**I. Name.**—In Hebrew the name of the Book is taken from the first word of the first verse, *viz.*, *Braysheeth* = *In a beginning*. The name *Genesis* comes from the LXX (Septuagint) Version, and is derived from the Greek rendering of Gen. 2:4, the particular word being *Geneseos* = *Genesis* = *Generations*.

**II. Position.**—The first of the sacred canonical Books, called the Bible; the first of the five Books of Moses, called the Pentateuch; and the first of the six Books composed of the Pentateuch and the Book of Joshua, called the Hexateuch. Standing at the head of the Canon, of the Hexateuch, and of the Pentateuch, Genesis is introductory to all these, not only according to position but also according to its general theme or subject matter.

**III. Theme.**—As its name implies the Book of Genesis is the Book of Beginnings. It treats of the beginnings of the human race, and the beginnings of

the Hebrew Theocracy. In the main it treats of the beginnings of the Hebrew Theocracy. In doing so it traces the ancestry of Israel back to the first appearance of man upon the earth, while it also defines the position and relation of the nationality of Israel to the other nations of the earth.

**IV. Authorship, Unity, etc.**—Two principal views obtain—

1. That Moses is the author of Genesis and the Pentateuch.

2. That the Pentateuch proceeds from a number of sources, authors, editors, redactors, etc.

This second, the divisive or partition theory, in respect to the Pentateuch has been held in various forms at different times. Certain ancient heretics, *e. g.* Clementine, denied the Mosaic authorship of certain parts of the Pentateuch, on purely personal grounds. But the Mosaic authorship of the Pentateuch was unquestioned until in the eleventh century when Isaac ben Jasos maintained that Gen. Ch. 36 belonged to a date much later than the time of Moses. Aben Ezra in the following century found certain expressions in certain passages that he regarded as post-Mosaic interpolations. Peyrerius (1655) discovers suspicious references, obscurities, omissions, transpositions, repetitions, improbabilities arguing against the Mosaic authorship. Spinoza (1670) regards a number of passages as non-Mosaic, his idea being that Moses wrote his laws from time to time, which laws were subsequently collected and the history inserted by another, the whole being finally remodelled by Ezra, and called the Books of Moses because he was the principal subject. Hobbes (1651) discovers anachronisms, and

regards as Mosaic only Deut. Chs. 11-27. Richard Simon (1685) held that Moses wrote the laws, but that the historical portions were the work of various scribes or prophets. These and others of the earlier objectors were ably answered by Carpoz (1731) and Witsius (1736). The later objections to the Mosaic authorship of the Pentateuch affect its form rather than its contents. It is asserted that the constitution of the Pentateuch shows that it does not proceed from any one writer, but that it is composed of parts of diverse origin, the productions of different writers, these writers belonging to a time long posterior to the age of Moses. These later objections are directed first against the unity of the Pentateuch, and then against its authenticity. By the unity of the Pentateuch it is understood that in its present form the Pentateuch is one continuous work, the product of a single writer, *i. e.* Moses. This writer, Moses, may have had before him various written sources from which to draw his materials, or credible tradition, or personal knowledge, or divine revelation, but was the composition of the Pentateuch, as we now have it, his own? That is, in regard to the unity of the Pentateuch, is it a continuous production from a single pen, whatever may have been the sources from which the materials were taken, or is it a composite production, constituted of various writings brought together, the several portions of which may still be distinguished, separated and assigned to their respective originals? As against the single, continuous, Mosaic composition of the Pentateuch, various partition hypotheses have been maintained, as follows:

1. *The Document Hypothesis.* In support of the

credibility of Genesis, Vatringa (1707) expressed the opinion that Moses collected, digested, embellished, and supplemented the records left by the fathers and preserved among the Israelites. But Astruc (1753) could not agree with this, and declared that Genesis was not merely based on preëxisting writings, but that it was framed out of those writings, which were incorporated in it, pieced together, each retaining its own style and texture, so that they can be taken apart and the original sources produced. This hypothesis was adopted and elaborated by Eichhorn (1782-1823). This Document Hypothesis was based: *a.* Upon the difference in the usage of the divine names Eloheem (= God), and Jehovah. *b.* The assertion that the Eloheem and Jehovah sections, taken alone, form a regularly constructed and continuous narrative. *c.* Modifications in alleged parallel passages in the two documents. *d.* Diversity in style, diction, ideas, in the two documents.

2. *The Fragment Hypothesis.* While the Document Hypothesis was still being agitated a more extreme measure of a divisive Pentateuch was advocated by Vater (1805), Hartmann (1831), and others, who advocated what is known as the Fragment Hypothesis. This Hypothesis has been fitly described as the Document Hypothesis run mad. Instead of two continuous documents pieced together to constitute the Pentateuch, we have now, according to the Fragment Hypothesis, the paragraphs and sections of these two documents assigned to separate and independent sources. The arguments adduced in favor of the Fragment Hypothesis are in the main the same as those urged in favor of the Document Hypothesis.

This Hypothesis was refuted by Ewald in his earliest publication (1823), and still more thoroughly by F. H. Ranke (1834-1840).

3. *The Supplement Hypothesis.* The Supplement Hypothesis advocated by Bleek, Tuch, Stähelin De Wette, Knobel, and others, was a reaction in the right direction against the inconsistencies and incongruities of the Fragment Hypothesis. It was a modification of the Document Hypothesis, retaining the Elohist and Jehovist of that older theory. But instead of assigning to them the authorship of independent documents, it is supposed that the Elohist first prepared his work, and that this work constitutes the basis of the Pentateuch. Then later came the Jehovist who prepared an enlarged edition of this older history, preserving its form and language, but making various incorporations and amplifications according to the materials he had on hand or deemed important. Against the Supplement Hypothesis and in support of the unity and Mosaic authorship of the Pentateuch were Drechsler, Hävernick, Keil, and Hengstenberg.

4. *Crystallization Hypothesis.* The partition critics were not satisfied with the simplicity of the Supplement Hypothesis. Ewald and Hupfeld attempted to remedy the inconveniences. Ewald in 1843 proposed what has been designated as the Crystallization Hypothesis. This is a modification of the Supplement Hypothesis by increasing the number engaged in supplementing from one to a series, operating at distinct periods. Thus first there were four primitive fragments, or treatises existing only in fragments. Then second came the Book of Origins, which in turn was followed by the third, fourth, and fifth prophetic narrators,

each adding to what had previously been recorded, while the last with his additions constituted the whole into one continuous work. Then the Deuteronomist wrote Deuteronomy, subsequently incorporated with the work of his predecessors. So the Pentateuch, or rather the Hexateuch, for the Pentateuch and Joshua were regarded by Ewald, as by the majority of modern partition critics, as one work, so the Hexateuch grew into its present vast and divisive dimensions.

5. *Modified Document Hypothesis.* In order to remove the difficulties connected with the Supplement Hypothesis, Hupfeld in 1853 proposed a modification of the Document Hypothesis. According to Hupfeld there are three independent documents, *viz.* the Jehovist, the first Elohist, and the second Elohist. The second Elohist used the name Eloheem, but he had peculiarities belonging to the Jehovist. These three documents were then put together in their present form by a Redactor who had unlimited liberty in his treatment of the materials.

Various symbols are used to denote these Pentateuchal Documents. In the nomenclature now generally used J = Jehovist, E = Elohist (formerly the second Elohist). J and E are said to have proceeded from prophetic circles, the former in the southern kingdom of Judah, the latter in the northern kingdom of Israel. The second Elohist having been separated from what was formerly known as the Elohist Document, the remnant has been designated as P = the priestly writing, in distinction from the prophetic histories of J and E. The critics further distinguish J<sup>1</sup> and J<sup>2</sup>, E<sup>1</sup> and E<sup>2</sup>, P<sup>1</sup>, P<sup>2</sup> and P<sup>3</sup>, D<sup>1</sup> and D<sup>2</sup>, which represent different strata in these documents. Differ-



ent Redactors are in general represented by R, thus Rj who combined J and E, Rd who added D to J E, and Rh who completed the Hexateuch by combining P with J E D.

The arguments adduced in support of these various partition hypotheses are in the main as follows:

1. The alternate employment of the divine names Eloheem and Jehovah.

2. The alleged fact that when the several sections, respectively assigned to the supposed writers separately, are put together they form a continuous and connected whole.

3. Differences in the accounts given of what is supposed one and the same event or series of events.

4. Differences in respect to diction, style, etc.

5. Differences in point of view relating to theological and other matter.

As against these various partition hypotheses, the unity, and the Mosaic authorship of the Pentateuch are claimed upon the following grounds:

1. The argument from Scripture. We have

- a.* In the New Testament Christ and his apostles furnish abundant and explicit testimony to the Mosaic authorship of the Pentateuch. Thus Mat. 8:4; 19:7, 8. Mark 1:4; 10:3, 5; 12:19, 26. Luke 5:14; 16:29; 24:27, 44. John 1:17; 5:46, 47; 7:19; 8:5. The Acts 15:21; 28:23. 2 Cor. 3:15, etc.

- b.* The Old Testament outside the Pentateuch testifies that the Pentateuch was the production of Moses. Thus Mal. 4:4. Ezra 3:2; 6:18; 7:6. Neh. 1:7, 8; 8:1, 14, 18; 9:14; 10:29; 13:1. Dan. 9:11, 13. 1 Chron. 6:49; 15:15; 22:13. 2 Chron. 8:13; 23:18; 25:4; 30:16; 33:8; 34:18. 1 Kin. 2:3.

2 Kin. 18:6, 12; 14:6; 21:7, 8; 22:8; 23:25. 2 Sam. 6:13. Judg. 3:4. Josh. 1:7, 8, etc.

c. The Pentateuch itself bears testimony to its Mosaic authorship. The Pentateuch has been roughly divided into two principal sections, *viz.*: 1. Genesis and Exodus to and including Ch. 19, historical. 2. Exodus Ch. 20 to and including Deuteronomy, mainly legal.

This second or legal portion consists of three distinct bodies of law, *viz.*: 1. The Book of the Covenant, embracing Ex. Chs. 20-23. This Moses is expressly said in Ex. 24:4 to have written. 2. The so-called Priest Code, relating to sanctuary and ritual. This embraces Ex. Chs. 25-40 (excepting Chs. 32-34), and the whole of Leviticus and Numbers. But in all its parts this Priest Code is expressly declared to have been communicated by Jehovah to Moses at Sinai and in the subsequent wanderings. 3. The Deuteronomic Code, embracing the legal portion of Deuteronomy, delivered by Moses to the Israelites in the plains of Moab. This also Moses is distinctly declared to have written and to have committed to the custody of the Levites, who bore the ark of the covenant (Deut. 31:9, 24-26).

2. The argument from language, style, literary form. The language is archaic in respect to many words, forms and expressions. The style in which the Pentateuchal laws are framed, and the terms in which they are couched, attest their Mosaic origin. Their language points back to the land of Egypt, then to the sojourn in the wilderness, and then forward to the land of Canaan whither God was bringing them. Among others the following passages are to be noted

in this connection, *viz.* Lev. 18:3; Deut. 12:9; 15:4, 7; 17:14; Lev. 14:34; Deut. 12:1, 5, 8, 9; 19:1; Num. 5:2-4; Lev. 14:8; 16:21, 22; 4:12, 21; 6:11; 13:46; 14:3, 8; 17:3; 8:2 *sq.* Ch. 10; 16:1, 3, 21, 22, 26, 27; Num. 4:5 *sq.*; Ch. 7; Ch. 2; 10:2 *sq.*; 19:3; 4, 7, 14, 16. Besides the laws of Deuteronomy are prefaced by two farewell addresses delivered by Moses to Israel (Deut. 1:5 *sq.*, 5:1 *sq.*) and terminate with a prophetic song (Deut. Ch. 32), and a series of blessings upon the several tribes, ascribed alike to Moses (Deut. 31:22; 33:1). There is then in the literary form of the Pentateuch a demonstrable unity of structure, and such an interdependence of parts as requires a single rather than a divisive source to account for it.

3. The argument from history:—that is, relating to chronological order and data; the nature and cotemporaneousness or proximity of events; events in the age immediately succeeding the age of Moses and presupposing the Mosaic legislation and history. Thus the relationship between Joshua and the Pentateuch is so close and sequential that if the genuineness and authenticity of the latter are denied so also must be the former. The Books of Chronicles, at every period of the history, furnish explicit and repeated testimony as to the existence of the Pentateuch. The same is true in respect to the Books of the prophets and Psalms where we find allusions to Pentateuchal facts, institutions, and at times the precise language of the Pentateuch is employed. Moreover it is abundantly attested that the Pentateuch was known, and its authority admitted in the northern kingdom of Israel from the time of the schism of Jeroboam.

4. The argument from doctrinal development. The doctrinal teaching of the Pentateuch is elementary, fundamental, and is expanded in the Scriptures following. Hence it follows that the Pentateuch antedates the rest of the Old Testament, and lies at the basis of the divine doctrine more fully unfolded in the Books that follow. Thus *e. g.* the doctrines respecting the future state, providential retribution, the Messiah, the angels, etc. Perhaps the single exception to the above is the Book of Job which we assign to the Mosaic period.

5. The argument from Egyptology. The Pentateuch displays a large and accurate knowledge in respect to Egyptian subjects and affairs. Egyptian words, and allusions, direct and incidental, to Egyptian habits and usages, particularly in the life of Joseph, the narrative of the residence of Israel in Egypt, and their journeyings through the wilderness, as also in the enactments, institutions, and symbols of the Pentateuch indicate great familiarity on the part of the author and his readers with Egyptian matters. All this agrees precisely with the Mosaic period, and the Mosaic authorship of the Pentateuch.

[NOTE.—For a fuller discussion of this subject see Dr. Green's Higher Criticism of the Pentateuch, and Unity of Genesis.]

**V. Divisions.**—According to its subject matter the Book of Genesis may be regarded as having two general divisions as follows:—

1. Chs. 1–11. The beginnings of the human race.
2. Chs. 12–50. The beginnings of the Hebrew Theocracy.

The Book of Genesis may be further subdivided

upon the basis of the principal characters that appear in this history of beginnings, as follows:—

1. Chs. 1–3. Adam, the first ancestor of the human race.

2. Chs. 4–9. Noah, the second ancestor of the human race.

3. Chs. 10:1–25:18. Abraham, the first ancestor of the Hebrew Theocracy.

4. Chs. 25:19–35:29. Isaac, the second ancestor of the Hebrew Theocracy.

5. Chs. 36–50. Jacob, the third ancestor of the Hebrew Theocracy.

**VI. Contents.**—Ch. 1. Creation of heaven and earth; creation of vegetable, animal and human life; man, male and female, and his dominion.

Ch. 2. Review of the act of creation; location of man in Eden; man and woman.

Ch. 3. Man's temptation, fall, curse and expulsion, but including a promise of redemption.

Ch. 4. Descendants of primitive man; Cain and Abel and Abel's murder by Cain; the line of righteous Abel perpetuated in Seth, third son of Adam and Eve.

Ch. 5. Descendants of Seth traced in genealogical succession, to Noah and his three sons, Shem, Ham and Japheth.

Ch. 6. The multiplication and corruption of humanity. The divine judgment and the preparation for its execution. Noah, the one righteous man instructed to build the ark.

Chs. 7, 8. The Deluge; its coming, duration and cessation. Deliverance of the inmates of the ark, and Noah's sacrifice.

Ch. 9. God's blessing of, and covenant with Noah. Noah's sons; the curse of Canaan, the son of Ham, and the blessing of Shem and Japheth. Noah's age.

Chs. 10:1-11:9. Sons of Noah and the nations sprung from them. The dispersion of mankind over the earth.

Ch. 11:10-32. Line of Shem to Terah, the father of Abraham. Generations of Terah and his death in Haran.

Ch. 12. God's call of and covenant with Abraham. The famine in Canaan, and the migration of Abraham, with Sarah his wife to Egypt. Abraham summoned before Pharaoh.

Ch. 13. Abraham's return to Canaan. Separation of Abraham and Lot, son of his brother Haran. God's renewal of the covenant with Abraham.

Ch. 14. Abraham's war with the heathen kings for the deliverance of Lot. Melchizedek greets and blesses Abraham. Abraham and the king of Sodom.

Ch. 15. God, the defender of Abraham, the champion of the faith. Abraham's desire for an heir, followed by God's promise that his seed shall be as the stars of heaven; a divine proof given and the divine promise repeated.

Ch. 16. God's promise renewed to Abraham. Change of the name Abram to Abraham. The covenant of faith and the sign of the covenant, circumcision. Name of Sarai changed to Sarah. Ishmael blessed, but Isaac the seed of promise.

Chs. 18, 19. Abraham at Mamre. Theophany. The promise of a son to Abraham and Sarah's doubt. Judgment pronounced upon Sodom and Gomorrah. Abraham's intercession. Fall of the cities of the plain.

Lot's deliverance. Lot and his daughters. Moab and Ammon.

Chs. 20, 21. Abraham and Abimelech, king of Gerar. Sarah's exposure and preservation. Abraham intercedes for Abimelech. Birth of Isaac. Expulsion of Ishmael. Treaty of peace at Beersheba, with Abimelech.

Ch. 22: 1-19. The trial of Abraham's faith. The sealing both of Abraham's faith and the divine promise.

Chs. 22: 20-23: 20. Descendants of Nahor, Abraham's brother. Death and burial of Sarah.

Chs. 24-25: 10. Abraham's instructions as to the marriage of Isaac. Isaac's marriage to Rebekah. Abraham's second marriage. Keturah and her sons. Death and burial of Abraham.

Ch. 25: 11-34. Isaac and Ishmael. Jacob and Esau.

Ch. 26. Isaac in Gerar. The Abrahamic promise renewed to him. Exposure of Rebekah. Isaac yields to the Philistines; migrates to Beer-Sheba. Treaty of peace with Abimelech. Esau's marriage.

Chs. 27-28: 9. Isaac favors his firstborn, Esau. Rebekah and Jacob deprive him of the theocratic blessing. Esau's blessing. His hospitality to Jacob. Preparation for Jacob's flight and his journey with a view to effecting a theocratic marriage.

Ch. 28: 10-22. Jacob's journey to Mesopotamia. The vision of the heavenly ladder.

Chs. 29-30: 24. Jacob and Laban's younger daughter Rachel. Contracts between Laban and Jacob. Jacob's involuntary marriage with Leah. The double marriage. Leah's sons. Rachel's dissatisfaction. The concubines. Children of Jacob until the birth of Joseph, Rachel's firstborn.

Chs. 30:25-31:55. New treaty between Jacob and Laban. Jacob commanded of God to return home. Jacob's flight. Laban's persecution. An alliance concluded. Departure.

Chs. 32-33:16. Jacob's journey home. Met by God's host of angels. His fear of Esau. His wrestling with God. His name changed to Israel. His reconciliation with Esau.

Chs. 33:17-35:21. Jacob in Canaan, first in Succoth, then in Shechem. Dinah. Simeon and Levi. Fanaticism. Jacob leaves for Bethel. Journey from Bethel to beyond Bethlehem. Benjamin's birth. Death of Rachel.

Ch. 35:22-29. Reuben's sin. Jacob's sons. He returns to Isaac at Hebron. Death and burial of Isaac.

Ch. 36. The generations of Esau.

Ch. 37. Jacob and Joseph. Joseph's dream. Joseph sold into Egypt.

Ch. 38. Judah's temporary separation from his brothers. Judah's sons. Tamar.

Chs. 39-41:52. Joseph in the house of Potiphar. In prison. Interprets the dreams of his fellow prisoners. Interprets the dreams of Pharaoh. Is promoted to the premiership of Egypt. Marries Asenath, daughter of the priest of On. Manasseh and Ephraim born.

Chs. 41:53-45:28. The seven years of famine. First journey of Jacob's sons to Egypt. Second journey with Benjamin. Joseph makes himself known. The return to Jacob, and his joy.

Chs. 46, 47. Israel goes to Egypt with his sons, and settles in Goshen. Jacob before Pharaoh. Joseph's political economy. Jacob arranges for his burial.

Chs. 48, 49. Jacob's illness. He blesses the sons



of Joseph. His blessing on his own sons. Judah and his brethren. Jacob's last charge, and his death.

Ch. 50. Days of mourning. Jacob's funeral. Joseph's generous treatment of his brothers. Joseph's last charge and death.

**VII. Doctrine.**—The doctrines made prominent in the Book of Genesis are

*a.* The creation of man by God.

*b.* The introduction of sin and its consequences into the world by the fall of man.

*c.* The divine ground-plans and promises for the redemption of man.

**VIII. Messianic.**—The Messianic prophecies in the Book of Genesis are as follows:

1. Gen. 3:13-15. The Protevangelium. The seed of the woman.

2. Gen. 5:28-32. Lamech-Noah. Line of Seth. The Comforter.

3. Gen. 9:18-27. Salvation through the race of Shem.

4. Gen. 12:1-3. The call and blessing of Abraham out of Shem.

5. Gen. 26:1-5. The covenant with Isaac of Abraham's sons.

6. Gen. 28:10-17. The covenant with Jacob of Isaac's sons.

7. Gen. 49:8-12. The Blessing of Judah out of Jacob's twelve sons.

See Messianic under Exodus.

## GENEALOGICAL TABLES TO GENESIS.

## I. THE ANTEDILUVIAN PATRIARCHS.

Table to Gen. Ch. 5, Comp. 9:39. According to the Hebrew Text.

| Names of the Ten Patriarchs | Age at birth of Firstborn. | Remainder of Life. | Whole duration of Life. | Year of birth A. M. | Year of death A. M. |
|-----------------------------|----------------------------|--------------------|-------------------------|---------------------|---------------------|
| Adam,                       | 130                        | 800                | 930                     | 1                   | 930                 |
| Seth,                       | 105                        | 807                | 912                     | 130                 | 1042                |
| Enosh,                      | 90                         | 815                | 905                     | 235                 | 1140                |
| Kenan,                      | 70                         | 840                | 910                     | 325                 | 1235                |
| Mahalalel,                  | 65                         | 830                | 895                     | 395                 | 1290                |
| Jared,                      | 162                        | 800                | 962                     | 460                 | 1422                |
| Enoch,                      | 65                         | 300                | 365                     | 622                 | 987                 |
| Methuselah,                 | 187                        | 782                | 969                     | 687                 | 1656                |
| Lamech,                     | 182                        | 595                | 777                     | 874                 | 1651                |
| Noah,                       | 500                        | 450                | 950                     | 1056                | 2006                |

To the Flood = 100 years.

From Adam to the Flood = 1656 years.

1656 A. M. = Shem's 98th year.

## II. THE POSTDILUVIAN PATRIARCHS.

Table to Gen. Ch. 11. Comp. Chs. 21, 25, 29, 31, 35, 47.

According to the Hebrew Text.

| Names of the Patriarchs. | Age at birth of Firstborn. | Remainder of Life. | Whole duration of Life. | Year of birth A. M. | Year of death A. M. |
|--------------------------|----------------------------|--------------------|-------------------------|---------------------|---------------------|
| Shem,                    | 100                        | 500                | 600                     | 1558                | 2158                |
| Arpachshad               | 35                         | 403                | 438                     | 1658                | 2097                |
| Shelah,                  | 30                         | 403                | 433                     | 1693                | 2126                |
| Eber,                    | 34                         | 430                | 464                     | 1723                | 2187                |
| Peleg,                   | 30                         | 209                | 239                     | 1757                | 1996                |
| Reu,                     | 32                         | 207                | 239                     | 1787                | 2026                |
| Serug,                   | 30                         | 200                | 230                     | 1819                | 2045                |
| Nahor,                   | 29                         | 119                | 148                     | 1849                | 1997                |
| Terah,                   | 70                         | 135                | 205                     | 1878                | 2083                |
| Abram,                   | 100                        | 75                 | 175                     | 1948                | 2123                |
| Isaac,                   | 60                         | 120                | 180                     | 2048                | 2228                |
| Jacob,                   | 65                         | 82                 | 147                     | 2108                | 2255                |

## EXODUS.

**I. Name.**—*We-elleh shemoth* = *And these the names*. According to the Jews this name is given to the Book from its opening words. From the Vulgate we have the name *Exodus*, so called from the chief event related in it, *i. e.* the departure of the Israelites from Egypt.

**II. Position.**—The connection between the Book of Exodus and that of Genesis is close. Exodus continues the historical account with which Genesis closes. In Genesis God enters into covenant with Abraham, promising him that his posterity shall inherit the land of Canaan, and that in his seed all the families of the earth should be blessed. In the same Book, however, this promise is followed by the statement to Abraham that before his descendants shall possess that land, they shall be strangers in another, in which they shall serve and be afflicted, that this nation whom they served God would judge, after which they should come forth with great substance in the fourth generation. To this corresponds the first chapter of Exodus, and thus the connection.

**III. Theme.**—The Book treats of the history of the Israelites as a nation from the death of Joseph to the erection of the Tabernacle by Moses in the second year of the Exodus. It opens with a reference to Jacob's descent into Egypt, after which follows the historical account of the oppression of the Israelites, their deliverance from the Egyptians through the divinely commissioned Moses, the wanderings in the desert, the giving of the law from Sinai, the instructions for build-

ing the altars of sacrifice and the tabernacle, and various precepts.

**IV. Authorship.**—See *Authorship* under Genesis.

**V. Divisions.**—The Book divides itself into three principal parts which may be respectively titled—Bondage, Redemption, Establishment;—as follows:

1. Chs. 1–11. Bondage. Events preliminary to the deliverance of the Israelites from Egypt.

2. Chs. 12–19:2. Redemption. The last plague, the departure of the Israelites from Egypt, and their journey to Sinai.

3. Chs. 19:3–40:38. Establishment. Israel at Sinai. The establishment of the Theocracy.

**VI. Contents.**—1. Chs. 1, 2. Increase of Jacob's posterity in Egypt. Measures instituted by a new king to check this increase. Birth, education and flight of Moses.

2. Chs. 3, 4. The divine call of Moses to be the deliverer of Israel, and his return to Egypt in obedience to this call.

3. Ch. 5:1–21. The first attempt on the part of Moses and Aaron to prevail upon Pharaoh to let the Israelites go results only in increasing the Israelites' burdens.

4. Chs. 5:22–7:7. Additional preparation of Moses and Aaron for their mission, together with a table of their genealogies.

5. Chs. 7:8–11:10. Narrative of the successive signs and plagues by which the deliverance of Israel from Egypt was effected.

6. Chs. 12, 13. The last plague; the departure from Egypt. The institution of the Passover, and the feast of Unleavened Bread. The death of the first-

born. The journey from Ramses to Succoth. The law respecting the dedication of the firstborn. The march from Succoth to Etham.

7. Chs. 14, 15. The passage of the Red Sea. Moses's song of triumph. The journey to Marah and Elim.

8. Chs. 16-18. The journey from Elim to Sinai. The quails and manna; the miraculous supply of water at Rephidim. The conflict with Amalek. The arrival of Jethro and the council given by him to Moses respecting the civil government of the people.

9. Chs. 19-24:11. The establishment of the Theocracy at Sinai on the basis of the Ten Commandments, and of a code of laws regulating the social life and religious observances of the people called the Book of the Covenant; followed by the promise of an angel to guide the people, and the people's ratification of the Covenant.

10. Chs. 24:12-31:18. Instructions to Moses on Sinai respecting the tabernacle, the ark, the mercy seat, the altar of burnt offering, the consecration of Aaron and his sons as priests, the altar of incense, the laver, the holy oil, the selection of Bezaleel and Oholiab to execute the skilled work that was necessary and the deliverance to Moses of the two Tables of the Law.

11. Chs. 32-34. The incident of the golden calf; the intercession of Moses on behalf of the people, and the renewal of the covenant.

12. Chs. 35, 40. The construction of the Tabernacle and its appurtenances in accordance with the directions given, and its erection on the first day of the second year of the Exodus.

**VII. Doctrine.**—The doctrines more prominently brought out in the Book of Exodus are

1. Redemption through the shedding of blood.
2. The theocratic organization of the redeemed.
3. Divine law requiring man's obedience.
4. Divine ordinances regulating man's worship.

**VIII. Messianic.**—The book of Exodus contains no direct Messianic Prophecy. There is unquestionably, however, a strong Messianic element of a typological character. The types of Scripture may be classified as

1. Personal; that is, Scripture characters whose lives illustrate some truth or principle of redemption; and in so far point forward to the personal Redeemer, who is the antitype. Such, *e. g.* are Adam, Melchizedek, Abraham in the Book of Genesis, and Moses, Aaron, the Priest in the Book of Exodus.

2. Historical; that is, where great historical events are made to foreshadow the greater things that are to come; as, *e. g.* the deliverance from Egypt, the wilderness journey, the conquest of Canaan, etc.

3. Institutional; such, *e. g.* as the passover, the priesthood, the altar, the sacrifices, etc.

The types of Genesis are for the most part personal and historical; while those of Exodus are found under all three heads of the classification. Thus we have personal types, as, *e. g.* Moses and Aaron; historical types, as, *e. g.* the deliverance from Egypt, and the wilderness journey; institutional types; as, *e. g.* the priesthood, and the sacrifices. The great truth, doctrine taught by the types of Exodus is—redemption to God by blood and through a personal Redeemer. The blood of the paschal lamb is at the basis of Israel's relation with God, while it also prefigured the redemption that Christ was to accomplish. Ex. 15: 13, 16, 17; 1 Cor. 5: 7.

## TABLE OF SACRED SEASONS, FEASTS, SACRIFICES.

See Ex. Chs. 12, 13, 23, 34. Lev. Chs. 2, 4, 5, 6, 13, 14, 15, 17, 19, 23. Num. Chs. 9, 15, 19, 28, 29. Deut. Ch. 16.

## I. SACRED SEASONS AND FEASTS.

1. *The Sabbath.* Gen. 2:2, 3. Ex. 20:8-11.
  - a. The Sabbatical Month, *i. e.* 7th month.
  - b. The Sabbatical Year, *i. e.* 7th year.
  - c. The Year of Jubilee, *i. e.* the 50th year, following 7 × 7.
2. *The Passover.* Ex. Ch. 12.
3. *The Feast of Unleavened Bread.* Ex. Chs. 12, 13. Lev. 23. Num. 28. Deut. 16.
4. *The Feast of Weeks or Pentecost.* Lev. Chs. 15, 23. Num. Ch. 28.
5. *The Feast of Tabernacles.* Lev. Ch. 23. Num. Ch. 29.
6. *The New Moon, or Trumpets.* Num. 10:10.
7. *The Day of Atonement.* Ex. Ch. 30. Lev. Chs. 16, 23. Num. Ch. 29.
8. *The Feast of Purim.* One of the later feasts. Esth. 3:7, 13; 9:24, 27.
9. *The Feast of Dedication.* A late feast. Dates from the reconsecration of the altar and temple at Jerusalem after their defilement by Antiochus Epiphanes.

## II. SACRIFICES, OFFERINGS, ETC.

A. *Classified:* Animal and vegetable, or bloody and unbloody offerings.

1. *The Vegetable Offerings:* included
  - a. The regular meal and drink offering. See below.
  - b. The first sheaf at the Passover.
  - c. The shew bread, and the pentecostal loaves.
- B. *Animal Sacrifices.* The ceremony of offering required
  - a. The presentation of the victim.
  - b. The laying on of hands by the offerer.
  - c. The slaying of the victim.
  - d. The sprinkling of the blood of the victim.
  - e. The burning of some part of the animal on the altar.

These Animal sacrifices included.

1. The Burnt Offering. Lev. Chs. 8, 9, 14, etc.

2. The Peace or Thank Offering. Two kinds, required and voluntary.

3. The Sin Offering. Lev. Chs. 4, 5. Ideas;—atonement, satisfaction, restitution.

4. The Trespass or Guilt Offering. Idea;—atonement, expiation. Offered for

a. Unwitting sin as to "holy things." Lev. 5:15, 16.

b. Unintentional transgression of a divine command. Lev. 5:17-19.

c. Unjust treatment of a neighbor. Lev. 6:2-7.

d. Criminal intercourse indicated in Lev. 19:20-22.

e. In the ceremony for purifying a leper. Lev. Ch. 14.

f. In case of defilement of a Nazarite. Num. 6:6-12.

g. In case of men who had married foreign wives. Ezra 10:19.

C. "Holy" and "Most Holy" Offerings.

1. Most Holy; *e. g.* burnt, sin and trespass offering, and the lambs at pentecost for a public peace offering.

2. Holy; *e. g.* the remaining public peace offerings.

D. *The Meal Offerings.* Two kinds, *viz.:*

1. Those constituting offerings of themselves, *viz.:*

a. The offering mentioned in Lev. 2:1-3. Voluntary.

b. The oblation mentioned in Lev. 2:4. Voluntary.

c. Similar offering mentioned in Lev. 2:5, 6. Voluntary.

d. The meal offering mentioned in Lev. 2:7. Voluntary.

e. The meal offering of first fruits. Lev. 2:14-16. Voluntary.

f. The meal offering of jealousy. Num. Ch. 5. Voluntary.

g. The sin offering of poverty. Lev. 5:11-13. Required.

h. The consecration, and daily offering of the high priest. Lev. 6:19-23. Required.

i. The meal offering in purification of a leper. Lev. 14:10, 20. Required.

2. Those brought with and as accompaniments of other offerings, *i. e.* with

a. The daily morning and evening sacrifices.

b. The additional daily festival sacrifices including the Sabbath.

c. The burnt offering on presenting the first fruits at passover and pentecost.

d. The burnt and sin offerings for the unwitting sin of the congregation.



*e.* The Nazarite's offering upon completing his vow.

*E. The Daily Sacrifices.* They were

*a.* A burnt offering of a lamb with its meal offering.

*b.* The meal offering of the high priest.

*c.* The offering of incense at the altar of incense.

*d.* The drink offering for the preceding meal offering.

*e.* On the Sabbath two lambs, burnt offerings, with meal and drink offerings.

*F. Ceremonial Purifications.* Three kinds of ceremonial impurities required animal sacrifices. *viz.:*

*a.* Contact with the dead of men or animals. Num. 19: 1-22.

*b.* Leprosy in men, houses or clothing. Lev. Chs. 13, 14.

*c.* Morbid fluxes of the human body. Lev. Ch. 15.

*G. Vows.* Not required but regulated by Scripture. Two kinds. *viz.:*

*a.* Positive vows:—the dedication of something to Jehovah. Gen. 28: 20-22.

*b.* Negative Vows:—abstaining from something to honor Jehovah, *e. g.* Nazarite vow.

*H. Circumcision.*

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## LEVITICUS.

**I. Name.**—*Wa-Yikrah* = *And he called.* The Book is so called by the Jews from its opening word. The name *Leviticus* comes from the Vulgate, and is so called because the Book treats mainly of the Levitical service.

**II. Position.**—The Sinaitic legislation, begun in Exodus, is further developed in Leviticus. The tabernacle being built, and Aaron and his sons being ready for the consecration to the divine service, Moses issues instructions relative to the offerings to be made to Jehovah, and sets forth the duties of the priests.

**III. Theme.**—Priestly legislation as to divine service.

**IV. Authorship.**—See *Authorship* under Genesis.

**V. Divisions.**—The main divisions of the Book are:

1. Chs. 1-7. The law of sacrifice.
2. Chs. 8-10. The law of priestly consecration.
3. Chs. 11-16. The law of purification.
4. Chs. 17-20. The law of holiness.
5. Chs. 21-25. The law of priestly purity.
6. Ch. 26. The law of obedience.
7. Ch. 27. The law of vows and tithes.

**VI. Contents.**—1. Ch. 1. The burnt offering.

2. Ch. 2. The meal offering.

3. Ch. 3. The peace offering.

4. Ch. 4. The (unintentional) sin offering: including—*a.* The sin of the chief priest. *b.* The sin of the whole people. *c.* The sin of a ruler. *d.* The sin of an ordinary Israelite.

5. Ch. 5. Examples: including—*a.* Regulations as to the sin offering. *b.* Regulations as to the guilt offering.

6. Chs. 6, 7. Priestly directions: including—*a.* Directions in sacrificing the burnt offering. *b.* Directions in sacrificing the meal offering. *c.* The High Priest's daily meal offering. *d.* Directions to be observed in the sin offering. *e.* Rites as to the guilt offering. *f.* The peace offering. *g.* Things not to be eaten. *h.* Historical subscription to these commands.

7. Chs. 8-10. The consecration and inauguration of the priests: including—*a.* Ch. 8. Aaron and his sons consecrated according to Ex. 29:1-37. *b.* Ch. 9. Aaron and his sons enter upon their office. *c.* Ch. 10:1-7. Punishment of Nadab and Abihu. *d.* Ch. 10:8-11. Priestly prohibition as to wine while officiating. *e.* Ch.

10:12-15. The priest's portion in the meal offerings and peace offerings. *f.* Ch. 10:16-20. The flesh of the people's sin offering to be eaten by the priests.

8. Chs. 11-16. Laws of purification and atonement: including—*a.* Ch. 11. Clean and unclean animals. *b.* Ch. 12. Purification after childbirth. *c.* Chs. 13, 14. Diagnosis, kinds and purification of leprosy. *d.* Ch. 15. Purification after certain natural secretions. *e.* Ch. 16. Rules as to the observance of the Day of Atonement.

9. Chs. 17-20. Israel's law of holiness distinguishing it from heathen nations: including—*a.* Ch. 17:1-9. Animal sacrifices to be offered at the central sanctuary. *b.* Ch. 17:10-16. Blood and the flesh of animals dying naturally, or torn by beasts, not to be eaten. *c.* Ch. 18. Unlawful marriages, unchastity and Molech worship. *d.* Ch. 19. Laws regulating religious and moral conduct. *e.* Ch. 20. Penalties for transgressions of the law of holiness.

10. Ch. 21, 22. Rules concerning priests and offerings: including—*a.* Ch. 21:1-15. Rules relative to domestic life. *b.* Ch. 21:16-24. Priestly rules as to bodily perfection. *c.* Ch. 22:1-16. Conditions of partaking of sacrificial food. *d.* Ch. 22:17-25. Perfection of sacrificial animals. *e.* Ch. 22:26-30. Special injunctions touching sacrifices. *f.* Ch. 22:31-33. Closing appeal.

11. Ch. 23. The calendar of feasts; including—*a.* Ch. 23:1-8. The Sabbath and unleavened bread. *b.* Ch. 23:9-14. The sheaf of first fruits. *c.* Ch. 23:15-22. Feast of Weeks. *d.* Ch. 23:23-25. New Year's Day. *e.* Ch. 23:26-32. Day of Atonement. *f.* Ch. 23:33-36. Feast of Booths or Tabernacles. *g.* Ch.

23:37, 38. Subscription. *h.* Ch. 23:39-43. Additional instructions as to the Feast of Booths.

12. Ch. 24. Treats of—*a.* Ch. 24:1-4. The lamps in the Tabernacle. *b.* Ch. 24:5-9. The Shewbread. *c.* Ch. 24:10-23. Laws relative to blasphemy, and certain cases of injury.

13. Ch. 25. Treats of—*a.* Ch. 25:1-7. The Sabbatical years. *b.* Ch. 25:8-55. The year of Jubilee, followed by instructions relative to the right of redemption and usury.

14. Ch. 26. Treats of—*a.* Ch. 26:1, 2. The prohibition of idolatry and the observance of the Sabbath. *b.* Ch. 26:3-45. Exhortation following the deliverance of the foregoing code. *c.* Ch. 26:46. Subscription.

15. Ch. 27. Regulations relative to vows and tithes.

**VII. Doctrine.**—The doctrines more especially emphasized in the Book of Leviticus are

1. Access to God through mediatorial agencies.
2. Sin, before and after justification, and its deserts.
3. The holiness of God, and the holiness that God requires through the sanctification of the people.

**VIII. Messianic.**—As in the Book of Exodus, so in the Book of Leviticus there is no direct Messianic prophecy; but there is a pervading and complex Messianic element of a typological character. The priest, the altar, the victim, the blood, the fire, the water, the incense, etc., all, declaring by their very nature and multiplicity their own insufficiency, point forward to Him who was Priest, and Offerer, and Victim in one, and who in his person, and by his work, became the one efficient Mediator between God and man, the man Jesus Christ. He was the substitution,

as the life of the Levitical victim was substituted for that of the offender. He received the imputation of the punishment due the sinner, as the head of the Levitical victim received the imputed penalty of the guilty party by the symbolic laying on of the hands of the offerer. And as the Levitical victim was slain in the execution of the penalty incurred by the offender, so He suffered death for the sinner. John 10:11, 17, 18; Heb. 10:10; 11:14; Gal. 2:20.

See Messianic under Exodus.

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## NUMBERS.

**I. Name.**—*Bemidbar* = *In the desert*. The Book is so called by the Jews from the fifth word of the first verse; sometimes called *Wayedaber* = *And he said*, from the first word of ver. 1. Called in the LXX *Arithmoi*, and in the Vulgate *Numeri*, hence the name *Numbers*. So called from the double enumeration of the Israelites in Chs. 1-4 and 26.

**II. Position.**—The Book of Numbers continues the historical narrative of the Israelites to the fortieth year of the Exodus. The Book opens on the first day of the second month in the second year. There follows an account of the departure from Sinai; the arrival in the wilderness of Paran (or Kadesh); the mission of the spies; the defeat at Hormah; the arrival in the desert of Zin (or Kadesh); and Aaron's death.

**III. Theme.**—The history of Israel from the time of

the departure from Sinai to the arrival at the frontiers of the Promised Land.

**IV. Authorship.**—See *Authorship* under Genesis.

**V. Divisions.**—The main divisions of the Book are

1. Chs. 1:1–10:10. Preparations for leaving Sinai.
2. Chs. 10:11–14:45. The journey from Sinai to the borders of the Promised Land.
3. Chs. 15–19. Legal enactments, and historical events.
4. Chs. 20–36. The history of the last year.

**VI. Contents.**—1. Ch. 1. Census of the twelve tribes exclusive of the Levites. Result of this census, number of males above twenty years old, 603,550. The Levites, not included in this census, are appointed guardians of the Tabernacle, and located in the center of the camp.

2. Ch. 2. Position of the tribes in the camp, and their order on the march.

3. Chs. 3, 4. Separate census of the Levites, who are delegated to assist the priests, in lieu of the first-born, in doing the service of the Tabernacle. Their number, position and duties.

4. Chs. 5, 6. Laws relative to—*a.* Exclusion of the unclean from the camp. *b.* Restitutions to be made to the priest. *c.* Wifely unfaithfulness. *d.* The Nazarites. *e.* Form of priestly benediction.

5. Ch. 7. Offerings of the twelve princes of the tribes at the dedication of the Tabernacle, *viz.* *a.* Six litters for the transport of the materials of the Tabernacle by the Gershomites and Merarites. *b.* Vessels for use at the altar, and animals for sacrifice.

6. Ch. 8. Instructions relative to—*a.* The superintendence of the golden candlestick. *b.* The consecra-

tion of the Levites to their service. *c.* The term of service for the Levites, *i. e.* from twenty-five to fifty years of age.

7. Ch. 9. Treats of—*a.* A second observance of the Passover a month after the general observance of the Passover at the regular time, and for the benefit of those who were prevented, by defilement, from observing it at the regular time. *b.* The regulations of the march and halt by the cloud and fire.

8. Ch. 10. Treats of—*a.* The use of the silver trumpets in giving signals for marches, halts, assemblies, wars and festivals. *b.* Departure from Sinai, and the order of the march. *c.* Services of Hobab, father-in-law of Moses, secured as guide through the wilderness. *d.* The chant accompanying the moving and resting of the ark.

9. Chs. 11, 12. Treat of—*a.* The murmurings of the people at Taberah and Kibroth-hattaavah. *b.* The appointment of seventy elders to assist Moses. *c.* Quails sent to satisfy the people. *d.* The Leprosy of Miriam.

10. Chs. 13, 14. The spies and the people: embracing the sending of the spies; their report; the people's refusal to enter Canaan; their consequent rejection; their rash attack upon the Amalekites; their defeat.

11. Ch. 15. Treats of—*a.* Enactments relative to the Meal and Drink offerings and other sacrifices. *b.* An example of punishment for Sabbath-breaking. *c.* Instructions as to "fringes" or "tassels."

12. Chs. 16, 17. Narrative of the rebellion of Korah, Dathan and Abiram, followed by a confirmation of the priestly prerogatives enjoyed by the tribe of Levi.

13. Ch. 18. Treats of—*a.* Duties and relative positions of priests and Levites. *b.* Revenues of the priests defined. *c.* Tithes.

14. Ch. 19. Instructions as to purification after defilement.

15. Chs. 20:1–22:1. Death of Miriam; murmurings of the people for water; sin of Moses and Aaron at Meribah; Edom's refusal to pass the Israelites; death of Aaron, and investiture of Eleazar as his successor; defeat of the king Arad; impatience of the people; the brazen serpent; Sihon's refusal to pass Israel; defeat of Sihon and Og; arrival at the plains of Moab.

16. Chs. 22:2–24:25. History of Balaam.

17. Ch. 25. The fall of Israel into idolatry and immorality. The zeal of Phinehas rewarded.

18. Ch. 26. Second census of Israel. Number of males above twenty years old, and exclusive of the Levites, 601,730. Number of Levites, males, from one month old, 23,000.

19. Ch. 27. Treats of—*a.* Legislation respecting the inheritance of daughters. *b.* Moses warned of his death, and Joshua appointed his successor.

20. Chs. 28, 29. Calendar of sacrifices.

21. Ch. 30. The law of vows.

22. Ch. 31. The conquest of Midian.

23. Ch. 32. Apportionment of the transjordanic territory to the tribes of Gad, Reuben, and the half tribe of Manasseh.

24. Ch. 33. Review of the journey from Ramses to the plains of Moab followed by instructions as to the occupation of Canaan.

24. Ch. 34. Boundaries of Canaan and the names of those appointed to allot its territory.



26. Ch. 35. Appointment of forty-eight cities for the Levites, and of six among them, three on each side of the Jordan, as Cities of Refuge with regulations pertaining thereto.

27. Ch. 36. Regulations respecting heiresses.

**VII. Doctrine.**—The doctrines more especially emphasized are

1. Divine Providence;—as witnessed in the maintenance of the host of Israel, for forty years, in the wilderness of the wanderings.

2. Divine Law;—its transgression, penalty, remedy, so abundantly illustrated in this Book.

3. The pilgrim life of the people of God; defining at once the character of this world, and implying the existence of another.

**VIII. Messianic.**—The direct Messianic prophecy in the Book of Numbers is that uttered by Balaam in 24:15–19 concerning the people of God as constituting a theocratic kingdom, whose Messianic Ruler is yet to appear, and to whose scepter all nations will be subdued.

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## DEUTERONOMY.

**I. Name.**—*Elleh Hadbarim* = *These the words*. This title of the Book is taken from its initial words. The English title Deuteronomy like the LXX and Vulgate is derived from the inexact rendering of the words in 17:18 *Mishna hattorah hazoth* = *a repetition or duplicate of this law*.

**II. Position.**—The Book records the events of the

last month of the forty-years wanderings of the Israelites, and so directly connects itself with what precedes in the history of the nation. The Book closes with the termination of Moses's mission as the hero of that history.

**III. Theme.**—The discourses of Moses to the Israelites on the borders of the Promised Land, and just previous to his death. These discourses set before the people the laws which they are to obey, and the spirit in which they are to obey them, when they are settled in the Promised Land.

**IV. Authorship.**—See *Authorship* under Genesis.

**V. Divisions.**—The general divisions of the Book are

1. Chs. 1: 1-4: 43. Historical introduction, first discourse, and historical appendix.

2. Chs. 4: 44-26: 19. Historical introduction, second discourse, and hortatory appendix.

3. Chs. 27: 1-34: 12. Historical introduction, third discourse, and historical appendix.

**VI. Contents.**—1. Ch. 1: 1-5. Historical introduction setting forth as to the discourses following,—the speaker, persons addressed, place where, and time when they were delivered. Speaker, Moses; persons addressed, all Israel; place, the land of Moab; time, the eleventh month of the last year of their wanderings, *i. e.* the fortieth year after their Exodus from Egypt.

2. Chs. 1: 6-4: 40. First discourse of Moses consisting of—*a.* A review of the events of the forty-years wanderings, particularly those events that had a more especial bearing upon their occupancy of the Promised Land. *b.* An enumeration of the campaigns in which they had been engaged, and in which their victories had always depended upon their obedience; the under-

lying principle of which Moses illustrates by reminding them of the exclusion of the former generation from the Promised Land on account of disobedience, and also the like exclusion of himself, not so much however because he was disobedient, but because "the Lord was wroth with me for your sakes." *c.* Upon the basis of this past history, experience, Moses concludes with a practical and powerful appeal to remember and obey the divine commandment impressed upon them at Horeb.

3. Ch. 4:41-43. Historical appendix recording the appointment by Moses of three Cities of Refuge east of the Jordan.

4. Ch. 4:44-49. Historical introduction to the second discourse of Moses as that which is to treat of the legislation proper, and in view of the occupation of Canaan.

5. Chs. 5-26. Second discourse of Moses embracing the legislation proper, and consisting of two principal parts:—*a.* Chs. 5-11. The decalogue, as the basis of the whole Mosaic Code, and especially an exposition of the first commandment, its spirit and the spirit in which it was to be observed by the nation. *b.* Chs. 12:1-26:15. Code of special laws treating of—Religious Statutes, Official Functions, and Social Usages. *c.* Ch. 26:16-19. To these two parts of the chief discourse, an appeal is added, urging obedience and promising reward.

6. Chs. 27-30. Third discourse of Moses, closely connected with the preceding discourse, while in it the elders of Israel are associated with Moses. It comprises *a.* Ch. 27. Description, in anticipation, of the acceptance by the nation of the preceding code, after taking possession of Canaan. *b.* Chs. 28:1-29:1. In view of

the preceding code, a setting forth of the consequences to follow its observance or neglect. *c.* Chs. 29: 2–30: 20. The body of the final discourse treating of the establishment of a fresh covenant between God and the people, the promise of pardon upon penitence, and the choice set before Israel.

7. Ch. 31:1–29. The farewell of Moses including the commission of Joshua, and the delivery of the Deuteronomic law to the Levitical priests.

8. Chs. 31:30–32:52. The song of Moses closing with historical notices.

9. Ch. 33. The Blessing of Moses.

10. Ch. 34. The Death of Moses.

**VII. Doctrine.**—The two principal doctrinal teachings emphasized are

1. Obedience;—its spirit, imperativeness and blessedness.

2. Disobedience;—its origin, heinousness and entailment of misery.

**VIII. Messianic.**—In Deut. 18:15–19 occurs the direct personal Messianic promise of the Prophet like unto Moses, wherein the Messiah, as the future Mediator of salvation, is set forth in his prophetic character as afterwards he is in his kingly.

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## JOSHUA.

**I. Historico-Prophetic Books.**—The Pentateuch, according to the Jews, constitutes the first great division of the Old Testament, and it is called the *Torah*, or *The Law*. The second great division of the Old

Testament, according to the Jews, embraces the Books of Joshua, Judges, 1st and 2nd Samuel, and 1st and 2nd Kings. The collective name given to the Books of this second division *Nebeim Rishonim*, that is the *Earlier or Former Prophets*. The Pentateuch contains an account of the founding of the Old Testament kingdom of God, and the laws of that kingdom given of God to and through Moses. These Books of the "Former Prophets" trace the historical development of this kingdom of God from the death of Moses, the mediator of the old covenant, to the dissolution of the kingdom of Judah, and the Babylonian captivity;—a period of nearly nine hundred years. These Books are called the prophetic Books of History, because, in the main, they describe the history of the Old Testament covenant nation and kingdom of God in the light of the divine plan of salvation, setting forth the divine revelation, as it was accomplished in the historical development of Israel. Hence these Books do not contain a general history, a complete and detailed account of the natural development of the Israelitish nation from a political point of view, but trace the history of the people of God, or Israel, in its theocratic development as a covenant nation, and as the channel of that salvation which was to be manifested to all nations in the fulness of time. Whatever has no direct, vital connection with this loftier purpose and peculiar vocation of Israel, is omitted, or briefly referred to, and only that recorded which affected beneficently or otherwise the development of the divine kingdom in Israel.

**II. Name.**—*Yehoshua* = *Joshua* = *Jehovah-Saviour*. The Book of Joshua derives its name from Joshua, the

successor of Moses, and the leader of the Israelites in the conquest of Canaan.

**III. Position.**—While on the one hand the Book of Joshua bears an independent character, still it is also intimately related to the Pentateuch in the nature of its contents, in its literary structure, and in its furnishing the account of the final stage in the history of the *Origines* of the Hebrew nation. It is thus closely connected with the Book of Deuteronomy inasmuch as it is a continuation of the history of Israel from the death of Moses to the death of Joshua.

**IV. Theme.**—Being prophetic-historical the Book of Joshua is not simply a continuation of the history of Israel under the leadership of Joshua. The chief design of the Book is to set forth Jehovah's covenant faithfulness in the fulfillment of his promises, so that, by his almighty help, the people of Israel make conquest and take possession of the land of Canaan as their promised inheritance.

**V. Date.**—As to the date of its composition, Joshua was evidently written before the time of Ahab (915–896 B. C.) by a comparison of Josh. 6:26 with 1 Ki. 16:34. It was evidently written before the time of Solomon, as at the time of the writing the Canaanites were still dwelling in Gezer (Josh. 16:10), whereas during Solomon's reign (1013–973 B. C.), Pharaoh drove the Canaanites from thence and destroyed them (1 Ki. 9:16). As at the time of the writing of Joshua the Jebusites were still inhabiting Jerusalem (Josh. 15:63), whereas David drove the Jebusites out of Jerusalem (2 Sam. 5:6-9), therefore the composition of Joshua antedates David's reign (1053–1013 B. C.). Joshua was evidently written before Judges, inasmuch

as Judges begins where Joshua leaves off, and inasmuch as Judges seems to make quotations from Joshua, and to give abridged statements of historical incidents more circumstantially related in Joshua. Moreover the date of the composition cannot have been many years after the death of Joshua, inasmuch as the writer in 6:25 speaks of Rahab in such a manner as to imply that she was still living; while in 5:1 he refers to himself as if he were among those who crossed the Jordan.

**VI. Authorship.**—The authorship of Joshua cannot be determined with certainty. According to Higher Criticism it proceeded from the same complex source as the Pentateuch, in the main from the hands of the Deuteronomist. (See Authorship under Genesis.) Aside from other considerations, the differences in language decidedly antagonize this view. Certain portions of Joshua were doubtless written by Joshua himself; and what he wrote probably served as the basis for the Book as we now have it, the authorship of which might possibly be assigned to Eleazar or Phinehas.

**VII. Biography and the Monuments.**—Joshua, the assistant and successor of Moses, was the son of Nun, of the tribe of Ephraim, and was born in Egypt. He is first mentioned as being the victorious commander of the Israelites in their battle against the Amalekites at Rephidim. Ex. 17:8-16. He accompanied Moses part of the way when the latter ascended Sinai to receive for the first time the two Tables of the Law. Was one of the twelve sent to explore the land of Canaan and one of the two who brought back a favorable report. Nu. 13:17; 14:6. Shortly before his

death, Moses, being so directed (Nu. 27:18), invests Joshua with definite authority, in connection with Eleazar the priest, over the people. Deut. 3:28. After this God directly charges Joshua by the mouth of Moses (Deut. 31:14, 23), which charge is renewed under the direction of God (Josh. 1:1), whereupon Joshua assumes command of the people at Shittim, sends spies into Jericho, crosses the Jordan, fortifies a camp at Gilgal, circumcises the people, keeps the Passover, and is visited by the Captain of the Lord's Host. The Book that bears his name continues and completes the biography of Joshua as the hero of the wars of conquest for the possession of Canaan.

One of the most important of recent discoveries is that of the Tell Amarna Tablets unearthed in 1887 from the ruins of the palace of Amenophis IV., midway between Thebes and Memphis, about 180 miles by river south of Cairo, Egypt. The tablets are brick, dating about 1480 B. C., inscribed in Aramaic, resembling Assyrian. The inscriptions consist of a large mass of political correspondence, letters written by Phœnicians, Amorites and Philistines to Amenophis III. of Egypt. The events recorded in these letters include the conquest of Damascus by the Hittites, of Phœnicia by the Amorites, and of Judea by the Hebrews. They refer to the conquest of the country between Mt. Seir on the east, Ajalon, Lachish, Ascalon and Gezer on the west, and Shiloh and Rimmon on the north. They also contain the name of one of the kings killed by Joshua, *viz.* Japhia (Josh. 10:3), and also the name of Jabin, king of Hazor, whom Joshua attacked (Josh. 11:1). In these letters the Hebrews are called *Abiri*, and are said to have come from the



desert, and from Mt. Seir. The date of these letters is exactly that which is to be derived from the Bible, 1 Ki. 6:1, for the Hebrew invasion of Canaan.

**VIII. Divisions.**—The principal divisions are two:—

1. Chs. 1–12. Account of the passage of the Jordan, and the series of victories by which the conquest of Canaan was effected.

2. Chs. 13–24. Account of the distribution of the land among the tribes, and of the closing events in Joshua's life.

**IX. Contents.**—1. Chs. 1, 2. Preparations to cross Jordan and make conquest of Canaan. Joshua divinely encouraged. Promised help from the  $2\frac{1}{2}$  east-Jordanic tribes. Mission of the spies to Jericho and compact with Rahab.

2. Chs. 3, 4. Passage of the Jordan. Two monuments erected commemorating the event. Gilgal headquarters of the Israelites.

3. Chs. 5–8. Joshua circumcises the people and observes the Passover at Gilgal. He receives instructions as to the conquest of Jericho. The city taken and “devoted,” Rahab and her household being spared. Joshua's advances against Ai, and is repulsed on account of Achan's offense. Achan having been punished, Ai is possessed. Joshua erects an altar on Ebal, and carries out the instructions of Deut. 27:2–8.

4. Ch. 9. The Gibeonites, by craft, secure immunity for their lives, and are retained in the community as slaves.

5. Ch. 10. The conquest of Southern Canaan. Joshua defeats at Beth-horon the five kings of Jerusalem, Heshbon, Jarmuth, Lachish, Eglon. Afterwards

he gets possession of Makeddah, Libnah, Lachish, Gezer, Eglon, Hebron, Debir.

6. Ch. 11. The conquest of Northern Canaan. Joshua defeats Jabin, king of Hazor, at the waters of Merom, and takes the towns belonging to him. Review of Joshua's victories.

7. Ch. 12. Supplementary list of kings defeated by the Israelites, east and west of Jordan.

8. Ch. 13. Being instructed Joshua proceeds to distribute the conquered territory. Limits and cities of the transjordanic tribes.

9. Ch. 14. Joshua and Eleazar prepare to distribute the land by lot. Caleb receives his portion at Hebron according to Deut. 1:36.

10. Ch. 15. Borders of Judah. Caleb's conquest of Hebron. Othniel's conquest of Kirjath-sepher (Debir). Cities of Judah arranged by districts.

11. Chs. 16, 17. The children of Joseph, *i. e.* west half of Manasseh and Ephraim. South border of the two tribes treated as one. Borders of Ephraim with cities belonging to it but located in Manasseh. Borders of Manasseh with cities belonging to it but located in Issachar and Asher. Permission to the joint tribes to extend their territory.

12. Ch. 18. Assembling of Israelites at Shiloh. Tent of meeting erected. Joshua directs a survey of the land still undistributed. Its distribution by lot to the seven remaining tribes. Borders of Benjamin.

13. Ch. 19. Lots of Simeon, Zebulun, Issachar, Asher, Naphtali and Dan. Assignment of Timnath-serah in Ephraim to Joshua.

14. Ch. 20. The appointment of cities of refuge.

15. Ch. 21. The forty-eight cities assigned by the

Israelites to the tribe of Levi according to Num. 35:1-8.

16. Ch. 22. Division of the land completed. The 2½ tribes dismissed to their home east of the Jordan. Incident of the altar erected at the point of the crossing of the Jordan.

17. Ch. 23. First of Joshua's two closing discourses. Exhorts the people to faithfulness to the law, and to abstain from intercourse with the native inhabitants of Canaan.

18. Ch. 24. Joshua's second closing discourse delivered at Shechem. Review of God's mercies from patriarchal days. People pledge themselves to obedience. A stone witnessing thereto erected at Shechem. Death and burial of Joshua. Burial of Joseph's bones at Shechem. Death and burial of Eleazar.

**X. Doctrine.**—The doctrines emphasized are

1. Faithfulness on the part of God to fulfill covenant promises.

2. Faithfulness on the part of the godly to possess the promised inheritance.

**XI. Messianic.**—The Messianic element in the Book of Joshua is of a typological nature. See *Messianic* under Exodus. As a type, the Book of Joshua finds its antitype in the Epistle to the Ephesians.

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## JUDGES.

**I. Name.**—*Shoftim* = *Judges*. The Book takes its name from the men who judged or ruled in Israel in the period between Joshua and Samuel, and whose trans-

actions the Book chiefly relates. The Book is not a complete history of the times, but only accounts of part of the nation at any one time.

**II. Position.**—The second of the historico-prophetical Books. See under Joshua. Continues the annals of the Israelitish nation from the death of Joshua to the death of Samson, and the rise of Samuel the prophet.

**III. Theme.**—The general theme of the Book is,—Calamity following upon apostacy;—Deliverance following upon obedience. To illustrate this theme the author brings together the most important data of Hebrew history between Joshua and Eli.

**IV. Date.**—The Book of Judges was evidently written between the time of Saul, and the middle of the reign of David, from the following comparisons:—

1. Judg. 1:21 compared with 2 Sam. 5:6–8. According to the former the Jebusites inhabiting Jerusalem had not been driven out. According to the latter David took the stronghold of Zion, and drove out the Jebusites.

2. Judg. 1:29 compared with 1 Ki. 9:16. According to the former the Canaanites had not been driven out of Gezer. According to the latter, Pharaoh, during the reign of Solomon, captured Gezer, burnt it with fire, and slew the Canaanites dwelling in it.

3. The expression in Judg. 17:6; 18:1; 19:1; 21:25, that “In those days there was no king in Israel,” where there seems to be a comparison between the times of the Kings and those of the Judges, and from which it would appear that the Book was not written before the time of Saul.

4. “The captivity of the land” in 18:30, refers to

the victory gained over the Israelites by the Philistines, and the disastrous results to Israel that followed it, as further explained by ver. 31 following.

**Authorship.**—Of the authorship of Judges nothing is positively known. The weight of probability assigns it to Samuel, and the date of its composition about the beginning of David's reign. As the Book covers a long historical period, the author can have drawn his materials only from written sources, or oral tradition, most likely the former in view of the historical precision that marks most parts of the Book.

**VI. The Judges.**—The Judges were leaders, deliverers and governors in Israel; not simply administrators of civil jurisprudence, but virtual rulers. 1 Sam. 8:5, 6. The Judges were not always the general authority chosen by prescribed law, nor was the position an hereditary one. During the period of the Judges there were six periods of servitude. The chronology is as follows:—

|                   |                                              |              |
|-------------------|----------------------------------------------|--------------|
| Judg. 3:7-11.     | 1st Servitude to Cushan-Rishathaim.....      | For 8 years, |
| Judg. 3:7-11.     | Deliverance by Othniel, Judge.....           | 40           |
| Judg. 3:12-30.    | 2nd Serv. to Eglon of Moab, Ammon, Amalek.   | 18           |
| Judg. 3:12-30.    | Deliverance by Ehud, Judge with Shamgar..... | 80           |
| Judg. Chs. 4, 5.  | 3rd Serv. to Jabin of Hazor in Canaan.....   | 20           |
| Judg. Chs. 4, 5.  | Deliv. by Deborah and Barak, Barak, Judge.   | 40           |
| Judg. 6:1-8:32.   | 4th Servitude to Midian, Amalek, &c.....     | 7            |
| Judg. 6:1-8:32.   | Deliverance by Gideon, Judge.....            | 40           |
| Judg. 8:33-9:57.  | Abimelech reigns.....                        | 3            |
| Judg. 10:1, 2.    | Tola, Judge.....                             | 23           |
| Judg. 10:3, 5.    | Jair, Judge.....                             | 22           |
| Judg. 10:6-12:7.  | 5th Servitude to Ammonites, Philistines...   | 18           |
| Judg. 10:6-12:7.  | Deliverance by Jephthah, Judge.....          | 6            |
| Judg. 12:8-10.    | Ibzan, Judge.....                            | 7            |
| Judg. 12:11, 12.  | Elon, Judge.....                             | 10           |
| Judg. 12:13-15.   | Abdon, Judge.....                            | 8            |
| Judg. Chs. 13-16. | 6th Servitude to Philistines.....            | 40           |
| Judg. Chs. 13-16. | Deliverance by Samson, Judge.....            | 20           |

|                                                            |               |
|------------------------------------------------------------|---------------|
| 1 Sam. 1:1-4:18. Eli, Judge.....                           | For 40 years. |
| 1 Sam. 7:2. 7th Servitude (of the Ark) to Philistines..... | 20            |
| 1 Sam. 7:15-25:1. Deliverance by Samuel, Judge.....        | 12            |

An exact chronology of the period of the Judges is as yet unattained, in order to make the sum total of the above years, plus the forty years wanderings, the seven years of Joshua's conquest, and the eighty years of Saul's and David's reigns, harmonize with the statement in 1 Ki. 6:1, which assigns 480 years to the period from the Exodus to the fourth year of Solomon's reign. Nor does the statement in The Acts 13:20 settle the disputed points. One explanation is that some of the periods named in the Judges are synchronous. Another is that the years of Israel's servitude to their heathen oppressors are not reckoned in the 480 years of 1 Ki. 6:1. The succession of events is regular till the close of Samson's judgeship, where it is suddenly broken off, and not resumed till the history reopens with First Samuel.

**VII. Divisions.**—The principal divisions are three—

1. Introduction;—Chs. 1:1-3:7.
2. History;—Chs. 3:8-16:31.
3. Appendix;—Chs. 17-21.

**VIII. Contents.**—1. The Introduction is twofold—general and special. *a.* Chs. 1:1-2:5. General introduction setting forth the historical connection with what precedes in Joshua, and furnishing a summary of the results of Joshua's wars of conquest. *b.* Chs. 2:6-3:7. Special introduction setting forth the historical connection with what immediately follows, and treating of the people's sins, punishments and deliverances during the period of the Judges, thus introducing the special history that follows.

2. Chs. 3:8-16:31. History of the Judges and of their wars of deliverance. See chronological table above.

3. Chs. 17-21. Appendix. The history of the Judges, abruptly interrupted at the close of Ch. 16, is not resumed till 1 Sam. opens. Chs. 17-21, falling between, and forming a sort of appendix, are still not mere appendix, for they form an essential part of the body of the work, while the events they chronicle occurred in the earliest part of the period of the Judges. These events are mainly two, *viz.*—*a.* Chs. 17, 18. Account of the worship of images by Micah, the Ephraimite, and the transportation of that worship by the Danites to Laish-Dan. *b.* Chs. 19-21. Account of the infamous conduct of the inhabitants of Gibeah, and the war of revenge which was waged by Israel against the tribe of Benjamin as a punishment for the crime.

The Book of Joshua may also be divided into four periods based upon the four principal appearances of the Angel of Jehovah.

**IX. Doctrine.**—The doctrines emphasized are—*a.* Disobedience incurring divine judgments which are both punitive and corrective. *b.* Penitence and obedience securing pardon and power over one's enemies.

**X. Messianic.**—There is no direct Messianic element in the Book of Judges save that connected with the doctrine of the Angel of Jehovah.

## RUTH.

**I. Name.**—In Hebrew as in English, *Ruth*. The Book takes its name from its principal character.

**II. Position.**—In the Hebrew Bible the Book of Ruth stands among the Ketubim or Hagiographa. According to the LXX and A. V. the Book is placed between Judges and Samuel, which is its proper place, as it is a supplement to the former, and an introduction to the latter.

**III. Time.**—The events described in the Book occurred during the period of the Judges, probably during the judgeship of Gideon.

**IV. Design.**—The chief design of the Book is to give the ancestry of David which is not furnished by the Books of Samuel, except as to the names of his father Jesse, and his brethren. (1 Sam. 16:1–13.) Especially included in this its chief aim, the Book is designed to show how Ruth, a daughter of Moab, and a member therefore of a people not only outside of Israel, but theocratically hostile to Israel, obtained not only an eminent position among Jehovah's people, but became also an ancestor of the illustrious king, David.

**V. Authorship and Date.**—The authorship of the Book is not known. As to date of composition, the weight of internal evidence assigns it to the time of David. The social usages portrayed in the Book assign it to a pre rather than a post-exilic date. The so-called Aramaisms are ancient Arabic forms, preserved in the modern Arabic, and moreover forms that occur in the Hexateuch and the Books of Samuel.



**VI. Divisions and Contents.**—Are as follows:—

1. Ch. 1. Elimelech of Bethlehem, his wife, Naomi, and their two sons, go to Moab, where Elimelech dies. The two sons marry the Moabitesses, Orpah and Ruth. The two sons dying, Naomi determines to return to Bethlehem, but bids her daughters-in-law remain in their own country. Orpah does, but Ruth determines to accompany Naomi back to Bethlehem.

2. Chs. 2-4. After their return to Bethlehem, Ruth gleanes in the fields of Boaz, a relative of Elimelech. Boaz thus becoming acquainted with Ruth, marries her. The offspring of their union was Obed, father of Jesse, and grandfather of David.

**VII. Doctrine.**—The doctrinal thoughts emphasized are—*a.* God calls and honors whom he will. *b.* Faith in God and devotion to the godly.

**VIII. Messianic.**—While there is no direct Messianic prophecy in the Book of Ruth, still there is a Messianic trait in the fact that Ruth, a heathen woman, of a nation so hostile to Israel as Moab was, and on account of her faithful love to the people of Israel, and her entire confidence in Jehovah, the God of Israel, should have been thought worthy to be made the tribe-mother of the great and godly king David, and a lineage-mother of Jesus according to the flesh.

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## FIRST AND SECOND SAMUEL.

**I. Name.**—The name of the two Books arises from the fact that Samuel is their principal character, both as concerns himself, and the part he took in consecrat-

ing the two kings, Saul and David, to the kingly office. The two Books formed originally a single Book. By the LXX the two Books of Samuel, and the two Books of Kings were regarded as a complete history of the two kingdoms of Israel and Judah, and the entire work was divided by them into four Books of the Kings. Hence the title "The First Book of Samuel otherwise called the First Book of Kings," etc. The Books however retain the general title they bore in the Hebrew MSS., *i. e.* 1 and 2 Samuel, and 1 and 2 Kings.

**II. Position.**—The Books of Samuel are closely related to Judges preceding and Kings following. The Book of Judges treats of the affairs of the Hebrew State after the conquest, when the nation was composed of independent provinces, and had a tribal form of government. Then came the change from the tribal to the monarchical form of government, which radical change occurred under the regency of the prophet Samuel, and is set forth in the first Book bearing his name. The Books of Samuel and Kings are closely related in that 2 Sam. closes and 1 Kings opens with events connected with the close of David's reign.

**III. Time.**—The period of history included by the Books of Samuel opens with an account of Samuel's birth and early call, and extends to the close of David's public life. The death of Saul is the historically dividing point between 1 and 2 Samuel.

**IV. Theme.**—As in the case of the other propheticohistorical Books (see under Joshua), the design is not to trace the history of the nation, in the ordinary sense, but to trace the course of divine revelation; to

set forth God's method of dealing with his chosen nation that he might instruct and establish them in ways of righteousness, and so lay a foundation for the world-wide work of Messiah. The history therefore is not so much the history of the Kingdom of Israel as the history of the Kingdom of God.

**V. Date.**—There is nothing in the Books that points to a period later than the close of David's reign, or the first part of Solomon's reign, as the date of composition. The statement in 1 Sam. 9:9 does not indicate a later date than this, for while Samuel is called a "seer" (1 Sam. 9:9), Nathan and Gad, both contemporaries of David, are called "prophets" (1 Sam. 22:5; 2 Sam. 7:2). The statement in 1 Sam. 27:6 is no proof that the composition should be assigned to a date after the accession of Rehoboam, and the division of the kingdom into the kingdoms of Judah and Israel, for aside from the fact that the LXX and Peshito-Syriac read *king* and not *kings* in the passage, is also the fact that the distinction between Israel and Judah existed already in the time of David, and grew out of the fact that David belonged to the tribe of Judah, over which alone he had first ruled seven and one-half years, during a part of which time Ishbosheth, Saul's son, reigned over Israel. 1 Sam. 18:16; 2 Sam. 24:1. The expression "unto this day" does not necessarily imply a long period of time.

**VI. Authorship.**—The authorship of the Books is unknown. Four theories are advanced: (1) Samuel; (2) Samuel, Nathan and Gad; (3) Nathan; (4) Composite.

**VII. Divisions.**—The two Books of Samuel may be divided according as the contents group themselves

about the three principal characters Samuel, Saul and David, as follows:—

1. 1 Sam. Chs. 1–12. Samuel and the establishment of the Monarchy.

2. 1 Sam. Chs. 13–31. Saul and the beginnings of the Monarchy.

3. 2 Sam. Chs. 1–24. David and the succession of the Monarchy.

**VIII. Contents.**—1. 1 Sam. Chs. 1–12. Samuel and the establishment of the Monarchy.

Samuel's birth and consecration (Ch. 1). Hannah's prayer (2:1–10). Eli's evil sons, and the prediction of the fall of Eli's house (2:11–36). The judgment of Eli's house declared to him by Samuel (3:1–18). Samuel prophet of Israel in Shiloh (3:19–21). Double defeat of the Israelites, and capture of the Ark, by the Philistines; death of Eli's two sons, of Eli, and birth of Ichabod (4:1–22). Punishment of the Philistines, and recapture of the Ark (5:1–7:1). Samuel's reformation and its inauguration at Mizpah (7:2–6). The invading Philistines defeated; Israelitish possessions restored; peace established; Samuel's judgeship of Israel in a circuit of four cities yearly (7:7–17). Samuel appoints his sons judges; their evil conduct leads to the demand of a king; Samuel protests, then divinely directed, yields (8:1–22). Saul, visiting Samuel, the latter anoints him king, then calls a national assembly at Mizpah when Saul is publicly elected by lot as king, but has not the allegiance of all Israel (Chs. 9, 10). Saul aids the men of Jabesh Gilead, defeats the Ammonites, is recognized king by all the people of Gilgal, where Samuel renews the kingdom (Ch. 11). Samuel's address; justifies his

course, urges fidelity to God and the king; miracle (Ch. 12).

2. 1 Sam. Chs. 13-31. Saul and the beginnings of the Monarchy.

Saul and Jonathan defeat the Philistines at Geba; the Philistines mass a great army, whereupon Israel is dismayed, and Saul impatient at Samuel's delay, himself offers sacrifice, for which act of disobedience he is rejected of God (13:1-14). Jonathan defeats Philistines at Michmash, and for disobeying Saul is spared at the demand of the people (13:15-14:45). Saul's victories, children, relatives (14:46-52). Disobeying the order to utterly destroy Amalek, Saul is rejected from the kingdom (Ch. 15). Samuel anoints David to be king; for mental relief Saul sends for David (Ch 16). Philistines against Israel in Vale of Elah; David slays Goliath (Ch. 17). Jonathan's and David's friendship, and Saul's murderous jealousy of David (Ch. 18). David flees to Samuel, is sought by Saul; learns of Saul's continued enmity from Jonathan (Chs. 19, 20). David flees to Ahimelech at Nob, to King Achish of Gath, to the cave of Adullam, to Mizpah, to Hareth; Saul's massacre of Ahimelech and the priests (Chs. 21, 22). David delivers Keilah then flees from Saul to the wilderness of Ziph, then to En-gedi where he spares Saul's life (Chs. 23, 24). Samuel's death and burial; David, Nabal, Abigail (Ch. 25). David spares Saul; finds refuge with Achish; Philistines arm; Saul consults the witch of Endor; Achish dismisses David because of Philistine suspicions; his vengeance on Amalekites, who had desolated Ziklag (Chs. 26-30). Death of Saul and Jonathan on Mt. Gilboa (Ch. 31).

3. 2 Sam. Chs. 1-24. David and the succession of the Monarchy.

David's lament over Saul and Jonathan (Ch. 1). David made king of Judah at Hebron; Ishbosheth king of Israel; battle between their followers (Ch. 2). David's power increases; his six sons; Abner forsakes Ishbosheth for David, is slain by Joab, lamented by David who punishes the slayers, after which David made king of all Israel (3:1-5:3). David captures fortress of Zion from Jebusites; his friendship with Hiram; defeats Philistines; ark removed to "City of David" (5:4-6:23). Nathan forbids David to build the Lord's house; the Lord will build David's house (dynasty); David's prayer (Ch. 7). David's wars, victories, ministers; friendship for Mephibosheth; war with Ammon (Chs. 8-10). David's sin, punishment, penitence; Solomon born; Ammon defeated (Chs. 11, 12). Ammon's criminal assault on Tamar; Ammon slain by Absalom's order; Absalom's flight; restored after three years by Joab (Chs. 13, 14). Absalom's rebellion; David's flight; ark returned to Jerusalem; Ziba's treachery; Shimei's cursing; Ahitophel's suicide (Chs. 15-17). Battle in forest of Ephraim; Absalom's death; David's sorrow; his return to Jerusalem; Shimei, Mephibosheth, Barzillai; rivalry (Chs. 18, 19). Revolt of Sheba; Joab slays Amasa; Sheba's head presented to Joab; David's ministers (Ch. 20). Three years famine; satisfaction to Gibeonites; bones of Saul and his son buried; Philistine giants slain (Ch. 21). David's song (Ch. 22; Psa. 18). David's last words; names and deeds of his heroes (Ch. 23). The census and pestilence; the altar and offering (Ch. 24).

**IX. Doctrine.**—The official and national institution of the office of prophet and king in the sphere of revelation, and the development of the Kingdom of God.

**X. Messianic.**—Messianic prophecy in the Books of Samuel treats for the most part of the Messianic King and Kingdom. We have—*a.* In 1 Sam. 2:1–10, The prayer for it. *b.* In 1 Sam. 2:27–36, The first divine intimation of its coming. *c.* In 2 Sam. Ch. 7, The covenant with David constituting him and his seed, as the family, house, dynasty in whom this Messianic promise is to be developed, and through whom it is to be realized and forever established. *d.* In 2 Sam. 23:1–7, The theocratic king, and his theocratic rule.

# THE KINGS.

| <i>Kings.</i>    | <i>Kingdom.</i> | <i>Reign.</i> | <i>Accession<br/>B.C. about</i> | <i>Prophets.</i> | <i>Scriptures.</i>                         |
|------------------|-----------------|---------------|---------------------------------|------------------|--------------------------------------------|
| Saul             | United          | 40 years.     | 1093                            | Samuel           | 1 Sam. Chs. 9-31. 1 Chr. 9:39-10:14.       |
| David            | United          | 40 "          | 1053                            | Nathan           | 2 Sam. 2:1-1 Ki. 2:11. 1 Chr. 10:14-29:30. |
| Solomon          | United          | 40 "          | 1013                            | Nathan           | 1 Ki. 2:12-11:43. 2 Chr. 1:1-9:31.         |
| Rehoboam         | Judah           | 17 "          | 973                             | Shemaiah         | 1 Ki. 12:1-14:31. 2 Chr. 10:1-12:16.       |
| Jeroboam I.      | Israel          | 22 "          | 973                             | Abijah           | 1 Ki. 11:26-15:25. 2 Chr. 10:1-13:20.      |
| Abijah           | Judah           | 3 "           | 956                             | Iddo             | 1 Ki. 15:1-8. 2 Chr. 13:1-14:1.            |
| Asa              | Judah           | 41 "          | 953                             | Azariah.         | 1 Ki. 15:9-24. 2 Chr. 14:1-16:14.          |
| Nadab            | Israel          | 1 "           | 951                             | Abijah           | 1 Ki. 15:25-31.                            |
| Baasha           | Israel          | 23 "          | 950                             | Jehu             | 1 Ki. 15:27-16:8. 2 Chr. 16:1-6.           |
| Elah             | Israel          | 1 "           | 927                             | Jehu             | 1 Ki. 16:8-14.                             |
| Zimri            | Israel          | 7 days        | 926                             | Jehu             | 1 Ki. 16:9-20.                             |
| Tibni            | Israel          | 4 years       | 926                             | Jehu             | 1 Ki. 16:21-22.                            |
| Omri             | Israel          | 7 "           | 922                             | Jehu             | 1 Ki. 16:16-28.                            |
| Ahab             | Israel          | 20 "          | 915                             | Elijah.          | 1 Ki. 16:29-22:40.                         |
| Jehoshaphat      | Judah           | 25 "          | 912                             | Elisha.          | 1 Ki. 15:24; 22:1-50. 2 Chr. 17:1-21:3.    |
| Ahaziah          | Israel          | 1 "           | 895                             | Elijah           | 1 Ki. 22:40-2 Ki. 1:18.                    |
| Jehoram          | Israel          | 12 "          | 894                             | Elisha           | 2 Ki. 1:17-9:28. 2 Chr. 22:5, 6.           |
| Jehoram          | Judah           | 8, alone 3    | 887                             | Elijah           | 2 Ki. 8:16-24. 2 Chr. Ch. 21.              |
| Ahaziah          | Judah           | 1 "           | 884                             | Elisha           | 2 Ki. 8:25-11:1. 2 Chr. 22:1-9.            |
| Jehu             | Israel          | 28 "          | 883                             | Elisha           | 2 Ki. 9:1-10:36. 2 Chr. 22:7-9.            |
| Athaliah         | Judah           | 6 "           | 883                             | Joel             | 2 Ki. 11:1-20. 2 Chr. 22:10-23:21.         |
| Jehoash (Joash)  | Judah           | 40 "          | 877                             | Joel.            | 2 Ki. 11:4-12:21. 2 Chr. 22:10-24:27.      |
| Jehoahaz (Joash) | Israel          | 17 "          | 855                             | Elisha           | 2 Ki. 10:35; 13:1-9.                       |
| Jehoash (Joash)  | Israel          | 16 "          | 838                             | Elisha           | 2 Ki. 13:10-14:16. 2 Chr. 25:17-24.        |
| Amaziah          | Judah           | 29 "          | 837                             | Jonah            | 2 Ki. 12:21-14:22. 2 Chr. 24:27-25:28.     |



# THE KINGS.—Continued.

| Kings.                                                                     | Kingdom. | Reign.    | Accession<br>B.C. about | Prophets.           | Scriptures.                                |
|----------------------------------------------------------------------------|----------|-----------|-------------------------|---------------------|--------------------------------------------|
| Jeroboam II.                                                               | Israel   | 41 years. | 823                     | Jonah, Hosea, Amos  | 2 Ki. 13: 13-14: 29.                       |
| Uzziah (Azariah)                                                           | Judah    | 52 "      | 808                     | Amos, Hosea, Isaiah | 2 Ki. 15: 1-7. 2 Chr. 26: 1-23.            |
| <i>Interregnum in Israel eleven years.</i>                                 |          |           |                         |                     |                                            |
| Zechariah                                                                  | Israel   | 6 months  | 770                     | Hosea               | 2 Ki. 15: 8-12.                            |
| Shallum                                                                    | Israel   | 1 month   | 770                     | Hosea               | 2 Ki. 15: 13-15.                           |
| Menahem                                                                    | Israel   | 10 years  | 770                     | Hosea               | 2 Ki. 15: 14-22.                           |
| Pekahiah                                                                   | Israel   | 2 "       | 759                     | Hosea               | 2 Ki. 15: 23-26.                           |
| Pekah                                                                      | Israel   | 20 "      | 757                     | Hosea, Obed         | 2 Ki. 15: 27-31. 2 Chr. 28: 6.             |
| Jotham                                                                     | Judah    | 16 "      | 756                     | Isaiah, Micah       | 2 Ki. 15: 5-38. 2 Chr. 26: 23-27: 9.       |
| Ahaz                                                                       | Judah    | 16 "      | 740                     | Isaiah, Micah       | 2 Ki. 15: 38-16: 20. 2 Chr. 27: 9-28: 27.  |
| <i>Interregnum in Israel nine years.</i>                                   |          |           |                         |                     |                                            |
| Hoshea                                                                     | Israel   | 9 years   | 729                     | Hosea               | 2 Ki. 15: 30: 17: 1-6.                     |
| <i>Subjection of Hoshea by Shalmaneser. Samaria capitulates to Sargon.</i> |          |           |                         |                     |                                            |
| Hezekiah                                                                   | Judah    | 29 years  | 726                     | Isaiah, Micah       | 2 Ki. 18: 1-20: 21. 2 Chr. 29: 1-32: 33.   |
| Manasseh                                                                   | Judah    | 55 "      | 696                     | Isaiah              | 2 Ki. 20: 21-21: 18. 2 Chr. 33: 1-20.      |
| Amon                                                                       | Judah    | 2 "       | 641                     | Zephaniah, Jeremiah | 2 Ki. 21: 19-26. 2 Chr. 33: 20-25.         |
| Josiah                                                                     | Judah    | 31 "      | 639                     | Zephaniah, Jeremiah | 2 Ki. 19: 26-23: 30. 2 Chr. 33: 25-35: 27. |
| Jehoahaz                                                                   | Judah    | 3 months  | 609                     | Jeremiah            | 2 Ki. 23: 30-33. 2 Chr. 36: 1-3.           |
| Jeoiakim                                                                   | Judah    | 11 years  | 609                     | Jeremiah, Habakkuk  | 2 Ki. 23: 34-24: 6. 2 Chr. 36: 4-8.        |
| Jehoiachin                                                                 | Judah    | 3 months  | 598                     | Jeremiah, Ezekiel   | 2 Ki. 24: 6-17. 2 Chr. 36: 8-10.           |
| Zedekiah                                                                   | Judah    | 11 years  | 598                     | Jeremiah, Ezekiel   | 2 Ki. 24: 17-25: 7. 2 Chr. 36: 10-21.      |

*Jerusalem destroyed by the Babylonians.*

## FIRST AND SECOND KINGS.

**I. Name.**—*Melakim* = *Kings*. The Books are so named for their embracing the history of the kings of Judah and Israel. The two Books originally constituted but one Book.

**II. Position.**—The Books are closely related to the Books of Samuel in that they continue the history of the Israelitish Monarchy, tracing it through the various stages of its prosperity, decline and fall.

**III. Time.**—The Books of Kings cover a period of about 450 years. They embrace the history of Israel from the period of David's nomination of Solomon as his successor, consequent upon the rebellion of Adonijah, to the release of Jehoiachin from prison in Babylon by Evil-merodach, 562 B. C., that is, the thirty-seventh year of the Babylonian captivity.

**IV. Composition:**—*Sources, Date, Authorship.* The Books of Kings repeatedly refer to written documents which were doubtless used by the author in the compilation of his work. These written documents, or sources employed by the author are

1. The Book of the Acts of Solomon. 1 Ki. 11:41.
2. The Book of the Chronicles of the Kings of Israel. 1 Ki. 14:19, and referred to altogether seventeen times.
3. The Book of the Chronicles of the Kings of Judah. 1 Ki. 15:17, and referred to altogether fifteen times.

These books "of Chronicles" (2 and 3 above), to which reference is made, were evidently historical records written during the reigns of the kings of Israel and Judah, and not historical works written by two un-

known private individuals in the last stage of the Hebrew monarchy. The last time No. 3 above is referred to is in 2 Ki. 24:5, in connection with Jehoiakim, B. C. 600. Hence it is supposed that "The Book of the Chronicles of the Kings of Judah" was the work of a writer who must have lived at the beginning of the Babylonian captivity. This view, however, is untenable as evidenced by statements in the Books of Kings going to show that these "Chronicles" were composed of documents written at an early period. For example—*a.* The statement in 1 Ki. 9:21 refers to a condition existing in the time of Solomon, and the writer of the statement, but not applicable to the divided kingdoms of Judah and Israel, and certainly inapplicable after the deportation of the ten tribes, and the remnant of the Canaanites in their territory were no longer tributary to them. *b.* It is evident that the statement in 1 Ki. 12:19 was written before the ten tribes were carried away captive by Shalmaneser, inasmuch as the language was no longer applicable after that event. *c.* It is evident that the statement in 1 Ki. 8:8 was written before the Babylonian captivity, because the language could not be used respecting the staves of the ark when the temple had been destroyed by Nebuchadnezzar, and all its sacred utensils had been removed. *d.* It is evident that the statement in 2 Ki. 8:22 was written before the Babylonian captivity, for otherwise the language would be inapplicable, as Judah was then carried away captive.

The author of the Books of Kings, who lived during the Babylonian captivity, did not change the language of passages like the above as being no longer appli-

cable to the condition of the people in his time, for the reason that the altered circumstances of the people in his time were well known, and were not of such a nature as to demand that he should change the language of the original documents.

Hence we conclude that "The Book of the Chronicles of the Kings of Judah," and "The Book of the Chronicles of the Kings of Israel," were the annals of the respective kings of the two kingdoms, written down for the most part during the reign of each king. These annals were evidently written by the person who held the office of the *Mazkeer* of his time. The *Mazkeer* was the *recorder*, *historiographer*, *the king's annalist*, whose duty it was to record the deeds of the king and the events of his reign. The first mention made among the Hebrews of this office of *recorder* is in 2 Sam. 8:16 where we are told that in the time of David "Jehoshaphat the son of Ahilud was recorder." He is also mentioned in 2 Sam. 20:24; 1 Ki. 4:3. In the time of Hezekiah the office was held by Joah the son of Asaph, and in the time of Josiah by Joah the son of Jehoaz.

From such sources the author of the Books of Kings drew his materials. It would seem that this author wrote the Books of Kings, or at least completed his history, in the second half of the Babylonian captivity, as he states that Evil-merodach, king of Babylon, released Jehoiachin, king of Judah, from prison in the thirty-seventh year of his captivity. 2 Ki. 25:27-30. On the other hand it would seem that the author completed his work before the close of the captivity as he makes no mention of that event. Who this author of the Books of Kings was is not known.

**V. Credibility.**—*The Monuments.* The history of the Books of Kings is admitted to be distinguished for its fidelity and impartiality. The rulers and heroes of Hebrew history are estimated according to the impartial standards of the divine law, and justified or condemned according to their deeds. Moreover the history being derived from contemporary annals, rests upon the surest basis of truth, thus possessing, according to sceptics themselves, a very high degree of probability. The history of the Books of the Kings receives confirmation also from the monuments. The Moabite Stone discovered in 1869, was erected about B. C. 900, by Mesha, king of Moab, in commemoration of his deliverance from the Israelites. The inscription on the Stone agrees with Biblical statements pertaining to that period. In the course of the inscription occur the following names, that also occur in the Hebrew Scriptures, *viz.* Jehovah, Chemosh (the national god of the Moabites), Mesha, Omri, Moab, Gad, Israel, Medeba, Atoroth, Dibon Baalmeon, Nebo, Jahaz, Beth-diblahthaim, Aroer, Horonaim and Kirjathaim. This is strikingly confirmatory of the historicity of the Scripture narrative, and proves that the names in the Books of Kings have come down to us in their integrity, and that they represent real persons and places. The Assyrian monuments furnish similar remarkable confirmations of the history in these Books of Kings. For example: for some centuries Samaria was known to the Assyrians as “Beth-Omri” = “house” or “city of Omri,” thus agreeing with the Hebrew records in the importance they assign to this king, as especially confirming the statement in 1 Ki. 16:24. Ahab,

Omri's son and successor, is mentioned by name in an Assyrian contemporary inscription, which in harmony with the account in 1 Ki. 18:46; 21:1, 2, calls him "Ahab of Jezreel." The Black Obelisk of Shalmaneser contains a notice of the Israelitish king, Jehu, and another of the Syrian king Hazael, who succeeded Benhadad, Ahab's contemporary. The statements in 2 Ki. 15:29; 16:9, 10, 29, etc., receive abundant confirmation from the Assyrian monuments. The annals of Tiglath-pileser also mention the Israelite kings, Menahem and Hoshea. The annals of Sargon, Shalmaneser's successor, note the events connected with the capture of Samaria, and the fall of the northern kingdom of Israel, and assign these events to his (Sargon's) first year, which was B. C. 722, 721. Thus an exact agreement exists between the Assyrian and Hebrew dates, the Hebrew chronology placing the fall of Samaria 135 years before the capture of Jerusalem by Nebuchadnezzar, which was in the eighteenth year of that king, or B. C. 586, and  $B. C. 586 + 135 = B. C. 721$ . There is a like close agreement, and remarkable confirmation in the Assyrian and Hebrew accounts of the military operations between Sennacherib and Hezekiah: the annals of Sennacherib compared with 2 Ki. 18:7, 13-16. And the walls of Karnak in Egypt confirm the statement of 1 Ki. 14:25, 26.

**VI. Divisions.**—The Books of Kings may be divided upon the basis of their three principal historical periods, *viz.* :

1. 1 Ki. Chs. 1-11. Solomon.
2. 1 Ki. Chs. 12-22 and 2 Ki. Chs. 1-17. Israel and Judah.
3. 2 Ki. Chs. 18-25. Judah.

**VII. Contents.**—The Scripture references in the preceding table of *The Kings* indicate the contents. Compare also the Books of those prophets who were contemporaries of the kings.

**VIII. Doctrine.**—The two principal teachings that receive repeated and startling enforcement are—

1. Obedience and righteousness procure every blessing.
2. Disobedience and apostasy work general ruin.

**IX. Messianic.**—The only Messianic element in the Books of Kings is that which is bound up in the theocratic development of the kingdom, and in its typical characters, *e. g.* Solomon.

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## FIRST AND SECOND CHRONICLES

**I. Name.**—*Dibre hayyamim* = *Registers of Days or Journal of Affairs*. The nature of the work gives it this name. The name *Chronicles* comes from some copies of the Vulgate.

**II. Position.**—The Books of Chronicles originally constituted one Book. They are placed at the end of the Hebrew Canon, being included in the Hagiographa. As the events related in them, however, generally belong to the same age as the Books of Kings, they appropriately follow those Books, as in the A. V.

**III. Time.**—Considering that the Books of Chronicles open with the genealogies found in Genesis, they cover a period of time beginning with Adam, and extending to the proclamation of Cyrus for the rebuilding of the temple in Jerusalem.

**IV. Composition:**—*Sources, Date and Authorship.* The author of Chronicles refers to various works treating of the main portions of the history covered by his Books, which works he doubtless used in the composition of his own work. These works are in addition to the earlier historical, canonical Books from Genesis to and including Kings. The first mentioned of these additional sources are—The Book of Nathan the prophet, and The Book of Gad the seer. 1 Chr. 29:29. The Prophecy of Ahijah the Shilonite, and the Visions of Iddo the seer, are also mentioned in addition to the Book of Nathan the prophet, as sources for the history of Solomon. 2 Chr. 9:29. Other sources for the history of other kings are, the Book of Shemaiah the prophet, the Book of Iddo the seer concerning genealogies (2 Chr. 12:15), the *Midrash* or Commentary of the prophet Iddo (2 Chr. 13:22), the Book of the Kings of Judah and Israel (2 Chr. 16:11; 25:26; 28:26; 32:32); the same work or works referred to, as the Book of the Kings of Israel and Judah (2 Chr. 27:7; 35:27; 36:8); the Book of the Kings of Israel (2 Chr. 20:34; 33:18); the Commentary of the Book of Kings (2 Chr. 24:27). The author also refers to Isaiah the prophet (2 Chr. 26:22), and to the vision of Isaiah the prophet (2 Chr. 32:32). Comparing the Books of Chronicles with the Books of Samuel and Kings there is no good reason to doubt that the compiler of the former Books not only made use of the latter Books, but that they were for him in many matters the chief source in his history of the kings.

As to the matter of date:—as the history in these Books of Chronicles terminates with the proclamation of Cyrus for the rebuilding of Jerusalem (2 Chr. 36:22,



23), about 536 B. C., the Books could not have been composed before that monarch's reign. On the other hand there is nothing in the Books of Chronicles belonging to an age later than that of Ezra, which is probable proof that they were composed in his time. The supposition that the genealogies in 1 Chr. 3:19-24 extend to the time of Alexander the Great is unfounded, for the list goes no further than the sons of Hananiah, the son of Zerubbabel. There is no evidence that the names following in the list were those of descendants of the previous ones, but rather that they are parallel genealogies. And this is confirmed by the fact that in the last part of the list occur names of persons found also in Ezra, who speaks of them as having gone up with him in the reign of Artaxerxes. Accordingly the genealogies in Chronicles do not come down later than the time of Ezra, for Zerubbabel went up to Jerusalem in the beginning of the reign of Cyrus, 536 B. C., and the grandchildren of Zerubbabel, mentioned in 1 Chr. 3:19-21, would be the contemporaries of Ezra, who went up to Jerusalem in the seventh year of Artaxerxes, about 457 B. C. Ezra 7:6, 7.

In point of authorship, the spirit, the style, the linguistic usages, the comparison of the Books of Chronicles and Ezra—all point to Ezra as the author.

**V. Credibility.**—As the main portion of the history in Chronicles is the same as that contained in the Books of Kings, the Books of Chronicles possess all the claims to be considered genuine history that belong to the narratives in the earlier Books. Where the author of Chronicles furnishes additional matter he refers to the original sources whence he derived his

information. And in addition to this the historical credibility of the author is confirmed by independent testimony, and canonical authorities not named by the writer. Thus the invasion of Jerusalem by the Philistines and Arabians in the reign of Jehoram (2 Chr. 21:16-19), not mentioned in Kings, is confirmed by Joel 3:4-6. And the wars of Uzziah and Ahaz against the Philistines, described in 2 Chr. 26:6; 28:18, agree with Isa. 14:28; Amos 6:2. In respect to numbers, *e. g.* ages and reigns of kings, the Books of Chronicles and Kings as a rule agree. In a few instances numbers in Chronicles are excessive, but so excessive as at once to indicate that the fault is not to be ascribed to the author, but to a corruption of the original text.

**VI. Design.**—Although the Books of Samuel and Kings were already written, still the author of Chronicles had a design in preparing his work not met by the former Books. This design was in the first place, to furnish the genealogies of the Israelites, which were but partially given in the other Books of the Hebrew people. In the next place his design was to give a connected history from the death of Saul to the proclamation of Cyrus for the rebuilding of the temple in Jerusalem. In carrying out this design he confines himself, after the separation of the ten tribes, to the house of Judah, omitting considerable matter found in Samuel and Kings, and introducing new matter, especially such as relates to the armies of David, and the service of the priests and Levites in the temple.

**VII. Divisions and Contents.**—These are as follows:

1. 1 Chr. Chs. 1-9. A series of genealogical tables,

similar to those found in Genesis, beginning with Adam, together with the genealogies of the Israelites in the times following the history in the Pentateuch, terminating in the royal line with the sons of Elioenai (3:24), who lived after the return of the Jews from Babylon. Interspersed with the genealogies are other notices,—historical, geographical and liturgical.

2. 1 Chr. Chs. 10–29 and 2 Chr. Chs. 1–9. Begins with the death of Saul and the accession of David to the Kingdom of Israel, and giving the histories of David and Solomon, ends with the death of Solomon.

3. 2 Chr. Chs. 10–36. Begins with the reign of Rehoboam, Solomon's son and successor, embraces the history of the kingdom of Judah only, and extends to the proclamation of Cyrus for the rebuilding of the temple in Jerusalem.

**VIII. Doctrine.**—Remembering that the Books of Chronicles were written at the termination of the Babylonian exile, these doctrinal teachings become emphasized:—

1. God's dispensational ways from the beginning.

2. The election of grace and the reward of faithfulness in the return of a remnant from captivity to the Land of Promise.

3. The abandonment of idolatry and the attainment of spirituality through divine chastisement.

**IX. Messianic.**—The Books of Chronicles close with a kingless nation; but a nation looking forward to the near coming of its true King, Jehovah, the Messiah;—the King of whom its David and Solomon were types.

## EZRA.

**I. Name.**—In Hebrew and English, *Ezra*. The Book is so called from its principal character, Ezra, and perhaps also from his being the reputed author of the Book. The Book is written partly in Hebrew, partly in Chaldee.

**II. Position.**—Formerly the Books of Ezra and Nehemiah constituted one Book. But in modern editions of the Hebrew Bible, as also in the LXX, the Peshito-Syriac, and the Vulgate, they are separated. No sufficient reason exists for combining Ezra and Nehemiah in one Book as if they were the work of one and the same author. The language with which Nehemiah opens,—“The words of Nehemiah, the son of Hachaliah,” naturally separates the two Books. The list in Ezra Ch. 2 is given, with slight variation, in Neh. 7: 6–70. If the two Books are really one, and the work of a single author, why is the long list given twice, and with variations?

**III. Time.**—The Books of Ezra and Nehemiah extend over a period of about one hundred years, *i. e.* from the return of the exiles under Zerubbabel, B. C. 536, to the second visit of Nehemiah in B. C. 432.

**IV. Theme.**—The Books of Ezra and Nehemiah treat of—Restoration, Reorganization and Reformation;—that is, the restoration of the Jews from the Babylonian captivity, their reorganization in the Promised Land, and the reformation as to certain abuses that had crept in.

**V. Chronology.**—The chronology of the period of Ezra and Nehemiah, and up to the close of the Old Testament Canon, is in brief as follows:

|            |                             |   |            |                                       |
|------------|-----------------------------|---|------------|---------------------------------------|
| B. C. 536. | Cyrus.                      | } | B. C. 444. | Nehemiah's first visit to Jerusalem.  |
| " 529.     | Cambyses.                   |   | " 432.     | Nehemiah's second visit to Jerusalem. |
| " 522.     | Pseudo-Smerdis.             |   | " 425.     | Xerxes II.                            |
| " 522.     | Darius Hystaspis.           |   | " 425.     | Sogdianus                             |
| " 516.     | Dedication of the Temple.   |   | " 424.     | Darius II.                            |
| " 485.     | Xerxes.                     |   | " 405.     | Artaxerxes II.                        |
| " 465.     | Artaxerxes I. (Longimanus). |   |            |                                       |
| " 458.     | Mission of Ezra.            |   |            |                                       |

**VI. Composition:**—*Authorship, Unity, etc.* Chs. 7:27–9:15 are generally conceded to be the work of Ezra. The remainder of the Book is for the most part assigned by critics to the author of the Books of Chronicles. No sufficient reason exists, however, against ascribing the entire Book to Ezra. That Ezra speaks at times in the first person, and at other times uses the third person, is in the light of Scripture usage, no sufficient reason to infer diversity of authorship. Ch. 10 stands in such close connection with what precedes that we cannot but conclude it was written by the same author. Moreover it is not at all probable that Ezra would begin his narrative with 7:27, or with the letter of Artaxerxes that immediately precedes it in 7:12–26; but would rather prefix to it an introduction after the manner of 7:1–10. Hence it is concluded that Ezra wrote the second part of the Book bearing his name, *i. e.* Chs. 7–10. But the first part is also to be assigned to him as its author. Ezra did not go up to Jerusalem till the seventh year of Artaxerxes, about B. C. 458. He therefore had no active part in the affairs related in the first part of the Book, and ending with the dedication of the temple and the observance of the passover (6:15–22). But the manner in which the second part of Ezra opens, *viz.*—“Now, after these things, in the reign of Artaxerxes,” naturally refers to a preceding part. As Ezra wrote an account of the second company of exiles who returned to Jerusalem,

it was the most natural thing for him to prefix to it an account of the preceding company who had returned. He had several documents to furnish him with the materials for this part of his history, *viz.* the same list that Nehemiah had found when he went up to Jerusalem, and incorporated in his Book (Neh. 7:5-73); the decree of Cyrus in favor of the Jews; the letter of their enemies to Artaxerxes, and his order to stop building the temple; and the decree of Darius for its rebuilding. These documents together with the statements of those who had been eye-witnesses of those former transactions furnished Ezra with the material for writing the history of the first part of his Book, Chs. 1-6. This history is consecutive, and directly connected with the second part. Why should any other than Ezra write the greater part of the Book (Chs. 1-6) and prefix it to a writing of Ezra, instead of calling it by some other name?

**VII. Divisions and Contents.**—The Book of Ezra naturally divides itself into two parts.

1. Ezra Chs. 1-6. Account of the first company of exiles who went up to Jerusalem from Babylon with Zerubbabel, in the beginning of the reign of Cyrus, and the restoration of the temple. The account includes,—*a.* Ch. 1. Decree of Cyrus permitting the Jews to return to Jerusalem, and take with them the sacred vessels Nebuchadnezzar had removed to Babylon. *b.* Ch. 2. Register of those who returned. *c.* Ch. 3. Altar of Burnt-offering set up; Feast of Booths observed; foundations of the temple laid. *d.* Ch. 4. The work of restoring the temple impeded till the second year of Darius. *e.* Ch. 5. The work of restoration resumed under the impetus given by the prophets

Haggai and Zechariah. *f.* Ch. 6. The temple restored, dedicated, and the Passover observed.

2. Ezra Chs. 7-10. Account of the going up to Jerusalem of Ezra and his companions in the seventh year of Artaxerxes, and the reforms they introduced after their arrival; embracing—*a.* Ch. 7. The permission of Ezra and his company to return; the decree of Artaxerxes; Ezra's gratitude to God. *b.* Ch. 8. Ezra's companions and the journey to Jerusalem. *c.* Ch. 9. Jews in Judah having contracted marriage with foreign wives, Ezra makes a solemn confession to God in the name of his people. *d.* Ch. 10. The reform of abuses.

**VIII. Doctrine.**—The history of Ezra emphasizes—

1. God's government of the world for the benefit of his people, as *e. g.* in the decrees of restoration, etc.

2. Restoration to God, reorganization of the worship of God, and reformation in life.

**IX. Messianic.**—While there is no direct Messianic prophecy in the Book of Ezra, still a number of Messianic prophecies were uttered in the times of Ezra and the restoration, as, *e. g.* in the Books of the prophets Haggai and Zechariah, and in the post-exilic Psalms. Zerubbabel is also a type of the Messiah.

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## NEHEMIAH.

**I. Name.**—This Book receives its name *Nehemiah* from the fact that he is the chief character in, as well as the author of the Book. This Nehemiah is not to be confounded with the Nehemiah of Ez. 2: 2.

**II. Position.**—The Books of Ezra and Nehemiah, formerly taken as one Book, are in modern editions of the Hebrew Bible, in the LXX, in the Peshito-Syriac and Vulgate, separated as they should be. The Book of Nehemiah, unlike Ezra, is written wholly in Hebrew. It properly follows Ezra as it supplements and completes the account of the return of the Jews from captivity, recorded in Ezra.

**III. Time.**—Nehemiah flourished and wrought his work in behalf of the restored captives nearly one hundred years after Zerubbabel reached Judea. The Book itself of Nehemiah covers a period of about twelve years, from B. C. 444 to 432. See *Chronology* under Ezra.

**IV. Biographical.**—Nehemiah was cupbearer to Artaxerxes Longimanus. In the twentieth year of that monarch, Nehemiah, having received intelligence of the distressed condition of his countrymen in Judah, obtained permission from the king to visit Jerusalem and to rebuild it. After this the Book furnishes an account of the building of the wall of Jerusalem under his administration, the dedication of the rebuilt wall, the correction of abuses, interspersed with various lists. See Introduction to Malachi.

**V. Composition** :—*Authorship, Unity, etc.* The close connection that exists between different parts of the Book of Nehemiah argues a single authorship. The opening words of the Book assert that this author is Nehemiah himself. And this is for the most part conceded with one or two exceptions. Some critics regard Chs. 8, 9, 10 as an interpolation made by the author of the Books of Chronicles upon the basis of contemporary notes. But such an interpolation in the



writings of one who held the position Nehemiah did, and that an interpolation too in the middle of the Book, is most unnatural. Moreover there is a close connection between the incidents recorded in this so-called interpolated section, and what immediately precedes; *e. g.* compare 7:73 with 8:14-18, and 9:1. Besides the minute particulars given in these three so-called interpolated chapters show that they were written down by an eye-witness; thus note the writer's use of the first person plural in Ch. 10, showing that he was a participator in the events. Once more the unity of authorship, the unity of the whole Book is evidenced by the fact that there are linguistic peculiarities common both to the so-called interpolated section and the undisputed parts of the Book, that occur rarely elsewhere. As to 12:1-16, the incorporation of such a list in the Book is altogether appropriate, as its object was to give the names of the Levites who took part in the dedication of the wall of Jerusalem, described in 12:24-47. It is perfectly consistent with Nehemiah's authorship that reference should be made in 12:26, 47 to "the days of Nehemiah and Ezra," for these words could have been written by Nehemiah after he had retired from the governorship if not before, as they refer to his political life. The historicity of the Books of Ezra and Nehemiah is confirmed by the correspondence that exists between them and other prophetic writings.

**VI. Divisions and Contents.**—The principal divisions are three, *viz.* :

1. Chs. 1-7. Embracing—*a.* Chs. 1, 2. Occasion of Nehemiah's visit to Jerusalem—the restoration of the city's walls, etc. *b.* Chs. 3, 4. The opposition to

the progress of this work, overcome. *c.* Ch. 5. Secures just enactments in certain administrative courses. *d.* Ch. 6. Another attempt to hinder the completion of the walls defeated. *e.* Ch. 7. Beneficent municipal measures adopted, and a list of the exiles who returned with Zerubbabel given.

2. Chs. 8–10. Embracing—*a.* Ch. 8. The people's request to have the Law read, granted; the feast of Booths observed. *b.* Ch. 9. Confession of sin, and a solemn covenant made. *c.* Ch. 10. The terms of the covenant.

3. Chs. 11–13. Embracing—*a.* Ch. 11. Residents of Jerusalem and neighboring towns. *b.* Ch. 12. Levitical lists; account of the dedication of the walls; dues of the priests and Levites, and the liberality of the community. *c.* Nehemiah's second visit to Jerusalem; religious measures and reforms. See under Malachi.

**VII. Doctrine and Messianic.**—See under Ezra, and compare Haggai, Zechariah and Malachi.

## ESTHER.

**I. Name.**—*Aster* = *Esther* = *star*. The Book is so named from its principal character, a Jewish maid called originally *Hadassah*, but *Esther* after she became the wife of Ahasuerus, *i. e.* Xerxes (B. C. 485–465).

**II. Time.**—The Persian King Ahasuerus of the Book of Esther is now generally identified with Xerxes,

who reigned B. C. 485-465. The events therefore took place during his reign. The Book opens in the third year of his reign (1:3), *i. e.* B. C. 482. See Chronology under Ezra.

**III. Argument.**—The narrative of the book is, briefly, as follows:—King Ahasuerus, who reigned from India to Ethiopia, in the third year of his reign made a great feast in Shushan, the palace. During the feast he ordered Queen Vashti to be brought in that he might exhibit her beauty to his guests. Vashti refused to comply with his request; whereupon he deposed her from being queen, and chose in her stead Esther, a Jewess, the cousin and adopted daughter of Mordecai. Haman, prime minister of Ahasuerus, angered because Mordecai did not show him required reverence, obtained a decree from the king for the slaughter of all the Jews in the Kingdom. Esther obtains a counter decree. Mordecai is promoted to the highest place of honor, and Haman is hung. The Jews slaughter their enemies, and introduce the feast of Purim in commemoration of their deliverance. The Book concludes with a description of the greatness of Ahasuerus.

**IV. Credibility.**—Against the credibility of the history in Esther it is urged that it is not supposable that the king would issue a decree for the slaughter of all the Jews in his Kingdom and publish that decree twelve months before it was to take effect. It is also considered unnatural that the king, Xerxes, instead of revoking the bloody decree, should issue a counter decree giving the Jews liberty to arm and defend themselves, resulting in the slaughter of 75,000 of his subjects. But there is nothing at all incredible in all this, or any like objections that are urged against the histori-

city of the Book. They correspond precisely with what is known of Xerxes from other sources, with what is known of many another despot. The historical details furnished are too numerous and precise to regard the Book as pure fabrication, and to regard it as other than genuine contemporary history. The universal observance of the feast of Purim is a standing attestation of the historicity of Esther. The fact that the name of God does not occur in the Book of Esther is certainly strange, but seems also to be by design, and that not simply in order to guard against the profanation of the name at the Purim feast when it was intended that the Book should be read, but also in this way to give peculiar emphasis, to render all the more conspicuous, the providential work of God which is so obviously present and operative all through the history of the Book.

**V. Composition :—***Authorship and Date.* The author of the Book is not known. It was probably written by a Jew at Susa during the Persian dominion. The minuteness and vividness of the particulars narrated would seem to show that the writer lived in close proximity to the events recorded.

**VI. Doctrine and Messianic.**—The doctrinal thought emphasized in the Book is God's government in providence. While there is no direct Messianic prophecy in the Book, still throughout it there is a Messianic symbolism. The Book was admitted into the Canon because it contained the history of a most remarkable deliverance wrought out by Providence in behalf of Israel, a deliverance which may be regarded as a prefiguring symbol of that greater deliverance wrought out by Messiah in behalf of the whole Israel of God.

## HEBREW POETRY.

Hebrew poetry goes back to the earliest times, appearing already in Genesis. A number of the Books of the Old Testament are entirely poetical, while poetical selections are preserved also in the historical Books. The Books entirely poetical are Job (except Prologue and Epilogue), Psalms, Proverbs, The Song of Songs, and The Lamentations of Jeremiah. Ecclesiastes approaches the form of gnomic poetry. Hebrew poetry may be classified as *epic*, when it describes God's dealings with his people, *e. g.* Job, Psa. 78; *lyric*, when it expresses in song the religious or heart experiences of the writer, *e. g.* The Song of Songs and most of the Psalms; *didactic* when it inculcates the duties of life, *e. g.* Proverbs; *elegiac* as in The Lamentations of Jeremiah. There is strictly no dramatic poetry in the Old Testament. Hebrew poetry has properly neither rhyme nor metre, but is always distinguished by *rhythm*. The rhythm of Hebrew poetry consists in a certain harmonious relation of the parts or members of the single verses to each other, called *the parallelism of members*. This parallelism of members is the most distinguishing feature of Hebrew poetry. It is classified as *synonymous, antithetical, and synthetical* parallelism.

1. Synonymous parallelism consists in repeating in different form, and so additionally enforcing, in the second member of the verse, the thought contained in the first member; *e. g.* Num. 23:8; Josh. 10:12; Psa. 78:43. R. V.

2. Antithetic parallelism is that wherein the thought

of the second member stands in contrast with the first, the contrast emphasizing or confirming; *e. g.* Psa. 1:6; Prov. 10:1. R. V.

3. Synthetic or constructive parallelism consists of several, and sometimes of many, members, closely connected, and illustrating one subject;—it supplements or completes; *e. g.* Psa. 37:25, 26. R. V.

4. A fourth kind of parallelism, though of rare occurrence, is *climatic* parallelism, where the second member takes up and completes the thought of the first member in the manner of an ascending climax; *e. g.* Ex. 15:16; Psa. 29:1. R. V.

By far the greater number of verses in the poetry of the Old Testament consist of *distichs*, *i. e.* two lines, thus examples cited above. A very few are *monostichs*, consisting of a single line, *e. g.* Psa. 16:1. In *tristichs*, or verses of three lines, sometimes the three lines are synonymous (Psa. 5:11); sometimes the first and second members are parallel in thought, and the third completes it (Psa. 2:2); sometimes the second and third members are parallel (Psa. 3:7); and sometimes the first and third are parallel, and the second is in the nature of a parenthesis (Psa. 4:2). In *tetradistichs*, or verses of four lines, generally the first member is parallel to the second, and the third parallel to the fourth (Gen. 49:7), but sometimes the first is parallel to the third, and the second parallel to the fourth (Psa. 55:21), and occasionally the *tetradistich* takes other forms. Of rare occurrence are *pentastichs* (Num. 24:8), and *hexastichs* (Song of Songs 4:8). Using the term *strophe* in the modified sense as signifying a group of verses, connected together by a certain unity of thought, then strophes are found in

Hebrew poetry. Such strophes appear in Psalms where refrains occur, as *e. g.* Psa. 42: 5, 11, and 43: 5, the two Psalms originally constituting one. The progress of thought in poems of considerable length are also marked by pauses constituting strophes. Many of the Psalms fall logically, as well as poetically, into groups of verses, thus also constituting strophes.

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## JOB.

**I. Name.**—*Eyjob* = *Job* = *persecuted* or *enduring*. The Book is so called from the name of its principal character, or hero.

**II. Position.**—The Book of Job is included in the Hagiographa, the third division of the Hebrew Bible, called according to the Jews *Ketubim* or *Writings*. The Book also forms a part of the so-called *Chokhmah*—or Wisdom-Literature (*Job, Proverbs, Ecclesiastes*) of the Hebrews. This Literature is so called on account of the philosophico-religious character of its observations and discussions upon the phenomena and problems of human life.

**III. Time.**—According to the representations of the Book, Job and the events recorded in the Book of Job belong to the patriarchal period, or the very earliest part of the Mosaic period. See V and VI below.

**IV. Design—Argument.**—It is generally conceived that the design of the Book of Job is to discuss the problem—*Why do the righteous suffer?* and that the result of the discussion is a failure to arrive at a satisfactory solution of the problem. But this view of its

design is contradicted by the Book, and especially by the Prologue and Epilogue of the Book precisely where, if anywhere, we should go to find the design of the Book. According to the Prologue and Epilogue, and according to the entire Book, the one great design of the Book is not to discuss the problem of—Why do the righteous suffer?—but to furnish a preëminent example, and that example teaching precisely this—*Behold how the righteous can suffer, and still endure stedfast to the end; stedfast to his God and to his integrity.* That this is the one great design of the Book is the plain and emphatic teaching of the Prologue, especially as it comes out in God's repeated testimony and challenge with respect to Job and there is none like him in all the earth in being perfect, upright, fearing God, eschewing evil, and holding fast his integrity to the end and against all. No interpretation can be put upon the Book, or any part of it, that does not agree with the statement of God in regard to Job, and accept it as a true statement of Job's real character. Moreover that this is the design of the Book is the evident teaching of the prophet Ezekiel (14: 14, 20), and the apostle James (5: 11, R. V.). How this is and that this is the design of the Book appears also from the argument of the Book which is as follows:—The first Celestial Council meets (1: 6). The principal characters in this Council are God, Satan and Job. The point at issue is,—Which is the greater in and over man, the power of God, or the power of Satan? A test of this is to be instituted, a supreme trial of it is to be made. Job is the one chosen and mutually agreed upon as the one in whom the test, the trial is to be made. God issues the challenge to Satan in



the words—"Hast thou considered my servant Job? for there is none like him in the earth," etc. Satan accepts the challenge with the words,—“Doth Job fear God for nought?” The details of the challenge are then arranged, according to which Satan is given permission of God to do what he will with all Job's possessions, Satan's object being to force Job to renounce God. Accordingly Satan goes forth and dispossesses Job of all his estates, and all his children. Job stands the test. Though his possessions and children are gone he refuses to renounce God. Satan is discomfited. But God challenges Satan a second time, and again Satan accepts the challenge. The only stipulation that God makes is that Satan shall spare Job's life. Satan goes forth to do his utmost to force Job to renounce God. The test Satan now institutes and applies to Job is threefold. 1st. He smites Job with leprosy. 2nd. He turns Job's wife against him. 3rd. He marshals against Job three false friends who by the shrewdest arguments of devilish cleverness try to unbalance Job's reason, and overthrow his convictions as to God. These arguments, constituting the third part of the test, occupy the larger portion of the Book, beginning with Ch. 3 and terminating with Ch. 32. But Job endures through it all, stands the test, refuses to renounce God. Satan seeing his defeat does not appear again upon the scene, in the Epilogue, when Job, having stood the test, is blessed of God with double what he before possessed. Examination will show that this conception of the design and argument of the Book alone consistently explains and harmonizes all the parts and statements of the Book.

**V. Integrity—Historicity.**—The genuineness of certain parts of the Book of Job have at different times been called into question. A very few have questioned the genuineness of the Prologue and Epilogue, but these are absolutely necessary to the understanding and completeness of the Book. Without these parts the Book is devoid of any evident design, and the character and experiences of Job are entirely purposeless. Some critics have also questioned the genuineness of Chs. 27:11–28:28 owing for the most part, to the different moods and attitudes taken by Job therein. The real difficulty however is not owing to the different positions taken by Job, but owing to a misconception of the design of the Book on the part of the critics. If the design of the Book be as stated above under IV, then the difficulties vanish and all becomes plain. According to this design the three false friends are the agents of Satan in the attempt to effect, by the acutest arguments of Satanic plausibility, the overthrow of Job's reason, and force him to renounce God. Relentlessly assailed by such arts and arguments it becomes precisely what is to be expected that Job would manifest different moods, be subject to changes of mind, give utterance to sentiments seemingly contradictory, and in short be at times cast down to the lowest depths of doubt and despair, as well as times exalted to sublimest heights of assured faith and hope. But the genuineness of the discourses of Elihu (Chs. 32–37), has been especially assailed, and the discourses rejected by many critics as spurious, interpolations. But the grounds upon which these discourses have been rejected as being spurious, are utterly insufficient. These grounds are:—1st. It is objected that Elihu is

not mentioned either in the Prologue or Epilogue. But according to the design and argument of the Book as stated above under IV he would not and ought not to be so mentioned; for he was not one of the false friends arrayed to assail Job, and therefore is not mentioned in the Prologue; and on the other hand being a true friend and counselor of Job, and occupying the same position as Job, he therefore would not be mentioned in the Epilogue when the three false friends are summoned to have judgment passed upon them. 2nd. It is objected that the discourses of Elihu are attached but loosely to the poem as a whole. On the contrary we assert that the discourses of Elihu furnish the final link that unites all the discourses. Among other proofs this will become evident by comparing, *e. g.* 33: 23, 24 with 19: 25-27; 16: 19-22 and 9: 32-35. 3rd. It is objected that Elihu occupies substantially the same position as the three friends, especially Eliphaz. On the contrary we assert that Elihu occupies substantially the same position as Job, and directly the opposite of that of the three friends;—the passages quoted above in proof. Elihu's position is indicated in 33: 23, 24 and corresponds in every particular with Job's position as expressed in 9: 32-35; 16: 19-22; 19: 25-27. Elihu's conceptions of sin and of God are in every particular truer than those of the three friends. 4th. It is objected that Elihu's style is prolix, labored. On the contrary it is not as prolix and labored as that of the three false friends, especially Bildad and Zophar.

In regard to the historical character of the Book, and of Job its hero:—We regard the Book as being in the main real history. True the discourses of Job, Elihu, and the three friends may not have been uttered extem-

pore in precisely their present form and fulness. But that they were uttered for the most part extempore, and substantially in the same form, and with almost the same fulness,—there is no good reason to doubt; especially when we remember the history of those remarkable literary conventions and contests which in somewhat later days were held in the same country and by those who were descendants of Job. As to Job himself, it is now generally conceded that he was a real, historical character. The Book itself certainly intends to convey that idea, for in regular historical narrative form it gives us Job's name; it tells us where Job lived, *i. e.* in the land of Uz, in Northern Arabia; it states the number of his children; it enumerates his possessions; it describes his family and religious life; it gives the names and nativity of the friends, etc. And in addition to this the prophet Ezekiel and the Apostle James testify to the real, historical character of Job. To refer in such language as Ezekiel uses to a fictitious, unhistorical character, and associate him with men (Noah and Daniel) who had a real existence, is to say the least extremely unnatural.

**VI. Authorship Date.**—The authorship of Job is not positively known. Among those mentioned as probable authors are Job, Moses, Solomon, Jeremiah, a post-exilian author, etc. The most probable of all is Moses, considering the thoroughly extra-Palestinian character of the Book on the one hand, and its thoroughly Arabian and Egyptian character on the other hand. In its structure as a poem; in its use of a number of words and forms of words occurring nowhere else; in its figures of speech; in its allusions to many social and civil usages; in its reference to various

natural phenomena; and in many incidental allusions which oftentimes constitute the surest indication, the Book is intensely Arabian and Egyptian, and without exception non-Palestinian. It is in the highest degree improbable that a Post-Mosaic, Palestinian author should have so thoroughly detached himself from everything Palestinian, and have become so thoroughly native Arabian and Egyptian, without ever once betraying himself. Respecting the date of the composition of the Book, a similar difference of opinion prevails. Ezekiel 14: 14, 20 implies that the Book of Job had been written in his time. Certain passages in Jeremiah and Isaiah indicate a knowledge and use of the Book of Job by these prophets. But critics strenuously object to having the date of the composition of the Book assigned to any date earlier than the time of these prophets, or at the utmost earlier than the time of Solomon. Their objections are mainly and strictly only two, *viz.*—1st. The Book exhibits such remarkable literary finish, culture, power, excellence as to make it impossible to assign it to a date earlier than the age of Solomon, *i. e.* the mental endowments and capacities of the human race were not sufficiently developed to produce it before that time. 2nd. The theological views set forth in the Book respecting life, God, sin, deliverance, immortality, etc., are so clear, true and full as to make it impossible to assign to the Book a date earlier than Solomon or 900 B. C.; inasmuch as before that time the race was not sufficiently developed to accept and announce such perfect theological views as articles of truth and faith. We deny the truth and force of these two objections on these three grounds: 1st. They are rationalistic in nature. 2nd. They are

untrue to fact. 3rd. They charge the author of the Book with misrepresentation. They are rationalistic in nature in that they limit the operations of God in revelation and inspiration to what the human mind can itself acquire by the unaided exercise of the human reason. They are untrue to fact in that the Ancient Egyptians before the times of Abraham held to a pure monotheistic conception of God, announced their belief in immortality, and looked to a divine-human deliverer to deliver from sin. They charge the author of the Book of Job with misrepresentation in that, conceding Job to be a patriarchal character, they make the author put in the mouth of Job the statement of views and beliefs not possible to be entertained and expressed till centuries after that, thus making the author guilty of anachronism.

**VII. Divisions and Contents.**—The Book of Job may be divided and its contents indicated as follows:—

I. Chs. 1, 2. The Prologue. Written in prose. The author's historical statement setting forth the occasion and design of the Book, and consisting of—

1. Ch. 1:1-5. Statement as to Job,—his country, character, possessions, religious life.

2. Ch. 1:6-22. First meeting of the Celestial Council, and first trial of Job.

3. Ch. 2. Second meeting of the Celestial Council, second trial of Job and gathering of Job's false friends.

II. Chs. 3-31. Debate. Written in poetry. Contains the debate between Job and his three false friends, Eliphaz, Bildad and Zophar. Ch. 3 is Job's cry, introductory to this debate, which then proceeds as follows:—

1. Chs. 4-14. First debate; consisting of—

a. Chs. 4, 5. Argument of Eliphaz. God is good.

No man so good as to be exempt from suffering. The ungodly resent suffering. Let Job submit.

*b.* Chs. 6, 7. Reply of Job. Job's sufferings are exceptional, but his guilt is not exceptional; hence the argument of Eliphaz does not meet and satisfy his case.

*c.* Ch. 8. Argument of Bildad. God is not unjust. Job greatly punished must have greatly sinned. Let him seek God for mercy.

*d.* Chs. 9, 10. Reply of Job. True God is not unjust; still injustice prevails on the earth, and the innocent are involved with the guilty. Therefore there must be another cause for suffering.

*e.* Ch. 11. Argument of Zophar. God detects sin where man is unconscious of it. So prominently Job; therefore let him forsake sin, and seek mercy.

*f.* Chs. 12-14. Reply of Job. He resents Zophar's assumption to an insight of God's ways. His conscience gives him courage, and God must extend hope.

2. Chs. 15-21. Second debate. Consisting of—

*a.* Ch. 15. Argument of Eliphaz. Job assumes superior wisdom. Evil does not go unchecked and unpunished, as a tormenting conscience and disastrous end prove.

*b.* Chs. 16, 17. Reply of Job. But he (Job) is innocent, and yet afflicted, persecuted. That he is innocent he has in heaven a Witness who will attest and vindicate it.

*c.* Ch. 18. Argument of Bildad. Vexed at Job, and his protestations of innocence, when the misery he has, and the dishonor that awaits him, argue the contrary.

*d.* Ch. 19. Reply of Job. Bildad's argument false,

and application cruel. Hence appeals for pity. At any rate his vindicator, Redeemer liveth who will acquit, and reveal himself.

*e.* Ch. 20. Argument of Zophar. He is unmoved by Job's language. Declares Job perverse. Job's brief prosperity, and present destruction a proof he is wicked.

*f.* Ch. 21. Reply of Job. Facts contradict Zophar's argument. The wicked prosper and die in peace hence suffering has another cause and reason for it.

3. Chs. 22-28. Third debate. Consisting of—

*a.* Ch. 22. Argument of Eliphaz. God punishes only for impiety, sin. Eliphaz unscrupulously charges Job with inhumanity, avarice, abuse of power. Let Job repent.

*b.* Chs. 23, 24. Reply of Job. Makes no direct reply to the false accusations of Eliphaz, but discourses upon the mysteries of God's providence.

*c.* Ch. 25. Argument of Bildad. Protests against Job's declaration of his innocence. God is great and great is his majesty.

*d.* Ch. 26. Reply of Job. True God is great as his works show, but the question at issue turns not on God's greatness, but on his justice.

*e.* Chs. 27, 28. Zophar failing to appear Job utters his final words to the three friends. God is great, wise, good, and requires holiness of life.

*f.* Chs. 29-31. Job's final survey of his whole case,  
*i. e.* the conclusion or summing up of the debate.

III. Chs. 32-37. Discourse of Elihu. Consisting of—

*a.* Ch. 32:1-5. Introduction of Elihu by the author.

*b.* Ch. 32:6-22. Elihu's introduction to his discourse.



c. Chs. 33-37. Elihu's discourse. God not Job's enemy. God does not afflict unjustly, but in affliction has gracious, disciplinary designs.

IV. Chs. 38:1-42:6. Jehovah's reply to Job. Consisting of—

a. Chs. 38:1-40:2. First part of Jehovah's reply.

b. Ch. 40:3-5. Job's humble confession of unworthiness.

c. Chs. 40:6-41:34. Second part of Jehovah's reply.

d. Ch. 42:1-6. Job's further confession of God's greatness, and his own unworthiness.

V. Ch. 42:7-17. Epilogue. Concluding historical statement by the author setting forth the end of Job's trials; the condemnation of Eliphaz, Bildad and Zophar; the vindication and commendation of Job; the restoration of Job to prosperity twofold as great as that which he enjoyed before; and Job's long life and death.

**VIII. Doctrine.**—1. Job's conception of God is pure, monotheistic, Biblical.

2. As to man he is a sinner who must both have a divine righteousness imputed to him, and himself work righteousness.

3. Atonement (*kafar*), Redemption (*padu*), and Ransoming, Restoring (*ga'al*), are clearly defined in their relations, nature and working.

4. The doctrines of resurrection and immortality are clearly expressed as, *e. g.* 14:14; 19:26, etc.

5. In its practical bearing the key-word of the Book is *Endurance* (James 5:11);—the perseverance of the godly based on preservation by God.

**IX. Messianic.**—While there is no direct personal

reference to the Messiah, still there is a strong Messianic element in Job. Jehovah is the Redeemer. The great offices and works of the Redeemer are strongly brought out in the Messianic sections 9:32-35; 16:19-22; 19:25-27; 33:23, 24.

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## THE PSALMS.

**I. Name.**—*Tehillim* = *Praises* or *Praise Songs*. So called as setting forth the main object of the Book, *viz.* the worship of God. The title *Psalms* is derived from the LXX rendering of the Hebrew name.

**II. Position.**—The Book of Psalms is included in the Hagiographa, the third great division of the Hebrew Bible. In this division the Psalms have commonly occupied the first place, and hence we find the entire Old Testament summed up under the three names of the Law, the Prophets, and the Psalms. Lu. 24:44.

**III. Divisions.**—In the Hebrew Bible, as in the R. V., the Psalter is divided into five Books, *viz.* 1. Psas. 1-41. 2. Psas. 42-72. 3. Psas. 73-89. 4. Psas. 90-106. 5. Psas. 107-150. This division into Books is older than the LXX translation. The end of each of these five Books is marked by a doxology. The 150th Psalm constitutes the doxology of the fifth Book.

**IV. Collections.**—The Psalms cover a period extending from Moses to post-exilic times. The Psalter is not the work of a single compiler. Originally a number of smaller collections existed independently, which were afterwards united in one, the completed Book being

thus gradually formed out of preëxisting smaller collections. It is reasonable to suppose that the first, original collection of Psalms consisted mainly of those Psalms, mostly David's, now classed as Book I. This collection was probably made by David's son and successor Solomon. The next collection was probably not completed till the time of Hezekiah. This collection probably consisted in the main of those Psalms of David, Asaph, and the sons of Korah, composing Books II, III. This collection was probably made by those "men of Hezekiah" to whom we owe the preservation of many proverbs of Solomon not included in the first collection of his proverbs. (Prov. 25:1.) This also agrees with 2 Chr. 29:30. The third and last collection was made in exilian or post-exilian times; no further additions after Hezekiah having been made to the Psalter till the times of Ezra and Nehemiah, when it was enriched by a large number of songs written during and after the exile. To this period are due, in the main, the Psalms composing Books IV, V. With these, however, were incorporated certain Psalms belonging to earlier times. Thus Book IV opens with a Psalm or Prayer ascribed to Moses. And in these Books IV, V are seventeen psalms ascribed to David, some evidently by mistake, but others again unquestionably David's, as *e. g.* Psa. 110. Hence it appears that while a general chronological order has been observed in the order of the Psalms, still sometimes the chronological order has been displaced by an order based on subject-matter.

**V. Titles or Inscriptions.**—Most of the Psalms are provided with titles or inscriptions, all except thirty-four. Of the antiquity of these titles there can be no

question inasmuch as they are found in the LXX. As to the authority of these titles, while there is ground to question their accuracy in some particulars still they are in the main trustworthy. These titles or inscriptions of the Psalms are chiefly of three kinds, *viz.* :

1. Those which define their musical or liturgical character.

2. Those which assign them to particular authors.

3. Those which designate the particular circumstances under which a Psalm was composed.

Any of these may occur separately, or be combined to form one title. A brief consideration of them follows.

**VI. Titles of Character.**—That is, those Psalms to which notices of a liturgical or musical character are prefixed. Such notices are—

1. *Lammasayah*—“For the Precentor.” Probably designates the leader of the choir who was to set it to music, and superintend its practice. Occurs fifty-five times.

2. *Lelammed*—“For teaching.” Probably a Psalm to be taught to or by the Levites. Psa. 60.

3. *Lehazkeer*—“To bring to remembrance.” Probably memorializing Jehovah’s goodness. Psas. 38, 70.

4. *Letodal*—“For thanksgiving.” Probably with the thank-offering. Psa. 100.

5. *Mizmor*—“A Psalm.” A general name for *psalm*, but implying instrumental accompaniment.

6. *Sheer*—“A Song.” Used separately, and in conjunction with *mizmor*. A Psalm in celebration.

7. *Michtam*—“Golden.” A song of deep import.

8. *Maskeel*—A “skillful strain,” or “skillfully constructed song.”

9. *Shiggayon*—An “instrument,” a “melody,” a “lament,” or a “dithyrambic ode.”

10. *Tehillah*—“A hymn of praise.” For occasions of joy, triumph, thanksgiving.

11. *Tefillah*—“A Prayer.” So a whole collection of David’s songs. Psa. 72:20.

12. *Sheer Yedecloth*—“A song of loves”; where the subject is love. Psa. 45.

13. *Sheer hammaaloth*—“Song of accents.” Pilgrim festival songs, going up to Jerusalem.

14. Particular instruments by which the Psalm was to be accompanied are *hannaheloth*—“flutes,” and *neginoth*—“stringed instruments.”

15. Particular measures are *alamoth*, *shemenith*, *gettith*, *yedutun*.

16. Particular melodies are the “Hind of the Dawn,” “The Dove,” “The Lily of the Testimony,” etc.

17. *Selah*. Probably a pause, or call for renewed attention.

**VII. Authorship Titles.**—The authors of the Psalms according to their titles are as follows:—

1. Moses. One Psalm, the 90th.

2. David. Seventy-three Psalms.

3. Solomon. Two Psalms, 72nd and 127th.

4. The Sons of Korah. Eleven Psalms, *viz.* 42–49, 84, 85, 87. Korah was the grandson of Kohath, son of Levi. The Korahites or “Sons of Korah” were an important branch of the singers in the Kohathite division in the temple service. 1 Chr. 5:33; 2 Chr. 20:19.

5. Heman. One of the “Sons of Korah.” One Psa., 88.

6. Asaph. Twelve Psalms, *viz.* 50, 73-83.

7. Ethan the Ezrahite. One Psalm, the 89th.

Asaph, Heman, Ethan are names of the three chief singers of David.

The remainder of the Psalms, about a third, are therefore anonymous.

**VIII. Titles of Occasion.**—The titles sometimes contain historical notices, *i. e.* notices purporting to give an account of the particular occasion for which a Psalm was composed. Some of these notices are trustworthy, others are not. They occur only in the Psalms of David, and refer to events in his life. Thus with Psa. 3 compare 2 Sam. Chs. 15-18. Psa. 7 comp. 1 Sam. Chs. 24-26. Psa. 18 comp. 2 Sam. Ch. 22. Psa. 34 comp. 1 Sam. 21:1-15. Psa. 51 comp. 2 Sam. Ch. 12. Psa. 52 comp. 1 Sam. Ch. 22. Psa. 54 comp. 1 Sam. 23:19-28. Psa. 56 comp. 1 Sam. 21:1-15. Psa. 57 comp. 1 Sam. 22:1-24. Psa. 59 comp. 1 Sam. 19:11-18. Psa. 60 comp. 2 Sam. 8:1-13. Psa. 63 comp. 1 Sam. 22:3-5. Psa. 142 comp. 1 Sam. 22:1, 2; 2 Chr. 11:15-19, etc. The historical occasion of other Psalms, not noticed in the titles, might be assigned with a considerable degree of probability.

**IX. Classifications.**—The Psalms are variously classified upon the basis of their subject-matter or because of certain peculiar literary features. Thus we have,—

1. Psalms consisting of meditations on different aspects of God's providence as manifested in creation, history, etc. Such are Psalms 8, 19, 29, 33, 36, 65, 103, 104, 107, etc.

2. Psalms consisting of reflections upon God's moral

government of the world, and on the character and conduct that is pleasing to him; hence these Psalms are of a didactic character. Such are Psalms 1, 15, 32, 34, 37, 49, 73, 75, 77, 90, 92, 112, etc.

3. Psalms expressive of faith, resignation, joy in God's law and God's presence. Such are Psalms 11, 16, 23, 26, 27, 42, 62, 63, 84, 91, 119, 121, 127, 128, 130, etc.

4. Psalms having a more distinct reference to the circumstances of the Psalmist, as petitions for help in illness, persecution, or other trouble, for forgiveness of sins, besides many of personal thanksgiving. In these the Psalmist sometimes includes his companions or co-religionists. Such are Psalms 3-7, 12, 13, 17, 22, 30, 40, 116, etc.

5. National Psalms. That is, Psalms consisting of complaints of national oppression or disaster; and again expressions of thanksgivings for mercies received or promised; and still again prayers for the welfare of Jerusalem, and the coming glory of Zion as the metropolis of the world. Such are Psalms 14, 44, 46, 47, 48, 60, 66, 68, 76, 79, 87, 118, 122, 124, 129, 144, etc.

6. Historical Psalms. That is, Psalms consisting of a review of the national history with a reference to the lessons deducible from it. Such are Psalms 78, 81, 105, 106, 114.

7. Royal Psalms. That is, Psalms relating to the king or to the Davidic dynasty, and containing thanksgivings, wishes, promises, supplications, maxims, etc. These Psalms frequently have a Messianic import. See below. Such royal Psalms are 2, 18, 20, 21, 45, 72, 89, 101, 110, 132.

8. Penitential Psalms. So called on account of their being expressions of profound penitence for sin. These Psalms are seven in number, *viz.* 6, 32, 38, 51, 102, 130, 143.

9. Imprecatory Psalms. That is, those Psalms which seem to invoke terrible judgments upon the enemies of God and his people. Such Psalms more particularly are 35, 69, 109, 137, and a few other isolated passages. The usage of both the *imperative* and *imperfect* is to be noted in the discussion of these imprecatory passages. Compare also Rev. Ch. 18.

10. Hallelujah Psalms. Psalms beginning with "Hallelujah" are so called. They are Psalms 106, 111, 112, 113, 117, 135, 146-150.

11. Hodu Psalms, or Thanksgiving Psalms. These are so called because they begin with the word *Hodu* = Give thanks. They are Psalms 105, 107, 118, 136.

12. The Hallel. Psalms 113-118 are so called as being those Psalms that are chanted at the three great feasts, at the feast of the dedication, and at the new moons. In the family celebration of the Passover night Psalms 113, 114 are sung before the meal, before the emptying of the second festal cup, while Psalms 115-118 were sung after the meal, after the filling of the fourth cup, to which, after the institution of the Lord's Supper, which was connected with the fourth festal cup Math. 26:30, Mk. 14:26 probably refer.

13. Alphabetical Psalms. That is, those Psalms in which successive verses, half verses, or groups of verses begin with the successive letters of the Hebrew alphabet. The alphabetical arrangement is not fully carried out in every instance. Such alphabetical Psalms are 9, 10, 25, 34, 37, 111, 112, 119, 145.



For Messianic Psalms see below.

**IX. Theology.**—Hebrew poetry is the poetry of friendship and fellowship between God and man. It is preëminently so with the Psalms. In them God manifests himself and speaks through nature, through history, through personal experience to Israel, to the Israelite. And in them the true Israelite, the soul, finds its completest expression, holds blessed communion with God to whom it discloses all its emotions, desires, hopes, fears. The God of the Psalms is very near, and very real, and communion with him most spiritual and intimate. The Law of God is also highly magnified in the Psalms. As contrasted with its merely ceremonial enactments, there is a remarkable recognition of the higher and more spiritual requirements of the Law, and an intense affection expressed for it. The confession and remission of sins, purity in heart and holiness of life, the blessedness of righteousness here and hereafter, are matters repeatedly and boldly inculcated. The hope of a future life glorifies not a few Psalm utterances.

**X. Messianic.**—The Messianic hope shines strongly in the Psalms. This Messianic element is for the most part typical. David and Solomon, the Priest and Psalmist, appear therein as types of the Messiah, and of the Messiah in his threefold office of Prophet, Priest and King. It is to be remembered, however, that in the Psalms this Messiah, this Anointed One in whom are bound up the redemption of the world and the glorifying of Israel, is not in the first instance, or distinctly, Christ. The Messiah, the Anointed of God, is David, or Solomon, till both the one and the other fail to fulfil the hopes of men's hearts. But the

Advent to which Israel looks forward is the Advent of *Jehovah*. He is Israel's true King. It is his coming which is to be Israel's redemption and glory. The Messianic Psalms are the following:—

- Psalm 2. The Divine and Conquering King.
- Psalm 16. Jehovah the all, in all, and after all.
- Psalm 22. The Typical Sufferer.
- Psalm 40. The Offerer and the Offering.
- Psalm 45. The Marriage of the King.
- Psalm 69. God's Suffering One.
- Psalm 72. God's Prince, and his Dominion of Peace.
- Psalm 85. The Righteous Restoration and Reign.
- Psalm 87. Zion,—Mountain of God, Metropolis of Earth.
- Psalm 102. The Suffering Soul, and Suffering City.
- Psalm 110. The Priest-King.
- Psalm 118. Praise Jehovah's Loving Kindness.

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## THE PROVERBS.

**I. Name.**—*Mishlay* = *Proverbs*. The Book is so called from the nature of its contents. The *mashal* or proverb, coming from the verb *to be like*, denotes a representation, *i. e.* a statement not relating solely to a single fact, but standing for or representing other similar facts.

The statement may be deducted from a particular instance, but applicable to other like instances, or it may be a generalization from experience. The proverb concerns itself with observations relative to human life

and character, and, by striking comparisons and contrasts, expresses the truth in a pithy, pregnant manner.

**II. Position.**—One of the poetical Books of the Old Testament. Stands in the Hagiographa, or third division of the Hebrew Bible. Is one of the Books included in the *Chokhmah*—or Wisdom Literature of the Hebrews. See under Job.

**III. Design.**—The Design of the Book is clearly stated in 1:2-4.

**IV. Divisions and Contents.**—These, in brief, are as follows:—

1. Chs. 1-9. This first section gives a masterly description of wisdom, treats of the blessings of wisdom, and warns against various dangers and temptations, especially unchastity.

2. Chs. 10:1-22:16. This second section which has the superscription, “The Proverbs of Solomon,” contains many master sentences bearing upon practical life, moral and religious precepts, and prudential maxims. Especially emphasized are,—Jehovah’s sovereignty; the blessings that flow from fearing Him; righteousness more acceptable than sacrifice with Him; the contrasted aims and ends of the wise and the fool; the right use of the lips or tongue; parental authority; kingly justice, righteousness, wisdom, mercy, faithfulness, and amenableness to divine guidance.

3. Chs. 22:17-24:34. In this section the method of a more or less consecutive argument is resumed, as in the first section. The proverbs here constitute a body of maxims interwoven, addressed with a practical aim.

4. Chs. 25-29. This section contains, as stated in the superscription, the “Proverbs of Solomon which the men of Hezekiah, king of Judah, copied out.”

On this superscription, see below. The proverbs of this section do not differ materially in their character from the foregoing.

5. Chs. 30, 31. Ch. 30 is ascribed to Agur the son of Jakeh. Neither Agur nor Jakeh is named elsewhere. The Ch. is also described as an "oracle," a term usually applied to prophetic utterances. The proverbs of this chapter consist of moral and philosophical reflections. Ch. 31 contains the "Words of King Lemuel, the proverbs which his mother taught him." The proverbs enjoin temperance, justice, etc.

**V. Composition:**—*Genuineness, Authorship.* The second division of the Book, Chs. 10:1–22:16, begins with the superscription "The Proverbs of Solomon." This division is regarded as constituting the oldest collection of proverbs, and is generally conceded to have proceeded from Solomon. The section, Chs. 22:17–24:34, is evidently intended to go with the preceding division, as belonging to Solomon; nor should the last twelve verses, 24:23–34, be excluded, and treated as the product of several wise men; an unsuitable interpretation of 24:23. The division Chs. 25–29 bears the superscription "These are also proverbs of Solomon, which the men of Hezekiah, king of Judah, copied out." These proverbs were not floating about, and by common consent attributed to Solomon, for the word rendered "copied out" will not bear that construction. The word can only signify that these men of Hezekiah "copied out," *i. e. transferred, transcribed* from one book into another, proverbs that were correctly assigned to Solomon. The first division, Chs. 1–9, is also by the superscription ascribed to Solomon. It is highly improbable that the first nine chapters of

the Book should have been written by the collector of the proverbs, or by an editor, instead of by Solomon, and that the name of Solomon should be placed at the head of them when the collector or editor himself in that case wrote about one-third of the whole. Moreover the Book shows throughout a carefully executed intention on the part of the author to attribute the proverbs to their proper authors, so much so that the last two chapters in the collection are with a clear discrimination attributed respectively to Agur one and to King Lemuel one. Once more, certain peculiarities of language characterize all the proverbs attributed to Solomon, which further confirms the unity of the authorship of Chs. 1-29, and ascribes that authorship to Solomon. We also read in 1 Ki. 4:32 of Solomon that "He spake three thousand proverbs: and his songs were a thousand and five."

**VI. Doctrine.**—The Book of Proverbs is the Old Testament's special treatise on Ethics, the principal source of the Old Testament Ethics. As in the system of Ethics virtue and duty must ever occupy the principal place, so in the Book of Proverbs the special doctrine is that of virtue and duty, rectitude and law.

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## ECCLESIASTES.

**I. Name.**—*Kohleth* = *One addressing a public assembly, a preacher*; whence LXX, Vulgate, A. V., *Ecclesiastes* = *a preacher*.

**II. Position.**—This Book is included in the Hagio-

grapha, and forms a part of the *Choklmah*—or Wisdom Literature of the Hebrews. See under Job.

**III. Design.**—The Book discloses, in progress, a mental battle between old faiths and new doubts; between divine providence and retribution on the one hand, and human doubt, irresponsibility and despair on the other hand. It both summons to enjoyment, and is intensely sad; it is seemingly skeptical at times, and at other times as thoroughly convinced of the truth of the divine faith it inculcates. On the one hand it is a discourse upon the unsatisfactory nature of all things human, with a recommendation to enjoy the blessings of life, while on the other hand it urgently insists upon the importance of fearing God and keeping his commandments. The Book cannot be charged with any skeptical or Sadducean tendency, for the whole Book must be interpreted in the light of its closing utterance, the summary of the discourse,—“Fear God, and keep his commandments; for this is the whole duty of man.”

**IV. Authorship—Date.**—The canonicity and unity of the Book of Ecclesiastes have seldom been questioned. On the other hand the authorship and date have been seriously questioned. Two principal views obtain:—

1. Until about 1645 the view commonly held was that Solomon was the author of Ecclesiastes. Prof. Douglas in his additions to Keil’s Introduction makes a strong but unsuccessful effort to show that the Book proceeded from Solomon. He argues—

*a.* That whereas no distinction has yet been established between the writer and an imaginary speaker whom he introduces there are many things throughout

the Book which suit Solomon admirably, and which come in most naturally and incidentally.

*b.* Much weight ought to be attached to the unbroken chain of tradition in both the Jewish and Christian Church; and this in spite of the obscurity hanging over the title Koheleth, which is generally rendered "the Preacher," but which has also been interpreted as meaning "Preaching [Wisdom]."

*c.* The predominant ideas in the Book are connected with wisdom and the fear of God, and both of these in their practical applications; and it is notorious that these are the features of that ideal character which Solomon set before himself, and which predominates in Proverbs.

*d.* Assigning to the Book of Ecclesiastes so recent a date brings with it difficulties or improbabilities peculiar to itself. The argument at this point is weak and illogical.

*e.* The single argument in favor of a later origin is the Aramaic character of the language, which Prof. Douglas attempts to evade by changing the *place* in which it is conceived the Book was to be read, and not the *time* at which the composition of the Book is dated.

2. Since 1645 the constantly increasing and now prevailing view is that the author of Ecclesiastes is not Solomon but a post-exilic writer, and that this anonymous, post-exilic author composed the Book of Ecclesiastes between the time of Malachi, who lived in the time of Nehemiah's second visit to Jerusalem, probably under Darius Nothus (423-405 B. C.), and the apocraphal Book of Wisdom which at the earliest was written under Ptolemy Physkon (145-117 B. C.). Nearly if not quite all of the best authorities of recent times

ascribe the Book of Ecclesiastes to an anonymous post-exilic author. Thus *e. g.* Grotius, Hengstenberg, Luther, Stuart, Ewald, Keil, Delitzsch, Lange, Plumptre, Wright, Cheyne, Ginsburg, Bleek, Harman, et al. Some reasons, in brief, upon which this conclusion is based are as follows:—

*a.* The argument from language. Bernstein is right in saying that the history of the Hebrew language and literature is certainly divided into two epochs by the Babylonian exile, and that the Book of Koheleth (Ecclesiastes) bears the stamp of the post-exilic form of the language. Delitzsch follows, saying that if the Book Koheleth were of old Solomonic origin then there is no history of the Hebrew language. Delitzsch enumerates over a hundred different words and forms peculiar to the Book of Ecclesiastes, and only found in the most recent Books of the Old Testament, partly only in the Chaldee portions of these, and in general use in the Aramaic, so that beyond all doubt we have in this Book a product of the post-exilic, and, at the earliest of the time of Ezra–Nehemiah. There is a slight connection with the language of Koheleth and the old language, but at the same time it is in full accord with the new Hebrew which we meet with in the Mishna, etc. Thus, further, some of the weak verbs interchange their forms as in the Mishna and the later language. The modal forms of the old language are also disappearing in this Book. There is also a peculiar use of the personal pronoun in connection with the verbal form. And again the use of the demonstrative pronoun *Zeh* bears a Mishnic stamp.

*b.* That the Book was not composed by Solomon is indicated by the circumstance that he is not called



Solomon, nor Jedidiah (? Sam. 12:25) throughout the entire Book, but is designated by a hitherto unheard of name, which, by its form, shows that it belongs, a the earliest, to the Ezra-Nehemiah age.

*c.* The very title of the Book acknowledges that it was not written by Solomon himself, but by a Jewish thinker of a much later age, who sought to conceive of himself as in Solomon's position and clothed his own life experiences in Solomonic confessions. Solomon is called "King of Israel," "King over Israel," who "reigned in Jerusalem over Israel," but the title "King in Jerusalem," is peculiar to the title of this Book. Moreover in 1:12 the Preacher says "I was" or "have been king," which in view of following retrospective perfects could not be applied to Solomon. Solomon, even in his advanced age, could not say in respect to the period of his life as ruler, "I have been king," for he was certainly always so during the forty years of his reign, and on to the last moments of his life.

*d.* The epilogue of the Book furnishes an argument in favor of the late composition of the Book in that it is composed in a style of Hebrew approaching that used in the Mishna, yet at an earlier date than the Mishna.

*e.* The social and political allusions are utterly out of harmony with the condition of the Jewish state in the Solomonic period. The historical Solomon could scarcely have written such a satire upon his own administration as is implied, *e. g.* 3:16; 4:1; 5:8. The author of the Book shows no kingly or national feeling. He lives in a period of political servitude, void of all patriotism. His writings depict the depression

produced by the corruption of an Oriental despotism, with its capriciousness, injustice, revolutions, espionage, and hopelessness of reform. Thus 3:16; 4:1; 5:8; 8:9; 10:5, 7, 20. Evidently the writer lived when the Jews had lost their national independence and formed but a province of the Persian empire, or later. The age of the author, the social status of his times was a far gloomier one than is reflected in any part of the Book of Proverbs. Unlike the prophets and preachers preceding him he is not animated by religious zeal and hope, he scarcely looks beyond the present, he is not uplifted by the thought of Israel's Divine election. He views human life in its sober, sombre reality. He views his own life, it is full of disappointments. He views the lives of others and finds no enthusiasm, energy or serious endeavor. Hence he repeatedly passes his unrelenting sentence of "All is vanity." In short, the time in which the writer lived was one of public misgovernment, dynastic oppression and social engulfment. This certainly does not suit the Solomonic period.

*f.* In the Proverbs of Solomon Jehovah is the usual name for the divine Being; this word never occurs in Ecclesiastes, but instead thereof Eloheem (God) which is used forty times.

*g.* It is evident from 5:1 that when the Book was written the Jewish temple had been already rebuilt; for the author gives advice about going to the house of God.

*h.* In 1:16 and 2:7, 9 the writer speaks as if he had behind him a long line of kings over the whole of Israel and Judah.

**V. Divisions and Contents.**—The preacher opens his discourse with the exclamation “Vanity of vanities,” and then proceeding

1. Ch. 1:1-11. Describes the incessant changes in human affairs.

2. Chs. 1:12-2:26. The preacher’s position and fruitless search for happiness.

3. Ch. 3. Declares there is an appointed time for everything; inculcates doing good, and enjoying the results of one’s toil; while asserting that men and beasts are subject to like calamities.

4. Ch. 4. Discourses on the miseries of man, and the benefits of society.

5. Ch. 5. Religious precepts, the vanity of riches, carnal enjoyments.

6. Ch. 6. The miseries of man, and an example in illustration.

7. Ch. 7. Proverbs and moral precepts inculcating moderation, and the sometimes seeming incongruity between the portions of the righteous and the wicked.

8. Ch. 8. “It shall be well with them that fear God,” and not well with the wicked, notwithstanding seeming contradictions.

9. Ch. 9. The doctrine of all things come alike to all.

10. Chs. 10-12. Proverbs, precepts and exhortations to remember and fear God, and keep his commandments.

**VI. Doctrine and Messianic.**—Notwithstanding the seeming pessimistic tone of his Book, the author is never tempted to abandon his theistic faith. Notwithstanding his recommendations to enjoy the fruit of one’s labors in this world, and his despairing view

of life, still he strongly emphasizes the responsibility of man, and accountability to God.

The Messianic element in the Book is of a negative character. The meaning of the Book, in respect to the history of redemption, consists in the actual proof that humanity, in order to its being set free from its unhappiness, must have another, a divine emancipator.

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## THE SONG OF SONGS.

**I. Name.**—*Sheer hashshereem* = *The Song of Songs*. The name is derived from the opening words of the Book. The grammatical form of the name (the combination of a noun in the singular with a dependent plural), is a Hebrew mode of expressing the superlative. The name therefore sets forth the subject-matter of this Book as constituting the *most excellent* Song, the Song surpassing all other songs.

**II. Position.**—The Song is included in the Hagiographa. It also forms the first of the five *Megilloth*, or Rolls that are read publicly at certain sacred seasons in the synagogues. The Song of Songs was read at the Passover. The other four Books of the *Megilloth* are Ruth, Lamentations, Ecclesiastes, Esther.

**III. Theme.**—A song sung in Jerusalem at the celebration of the marriage of Solomon and Shulamite, and of typical import.

**IV. Unity.**—The Book is a unit, *i. e.* a single connected Song and not composed of several distinct songs. This is evident from the following considerations:—

1. The name declares it to be a single poem or song. Thus the singular noun *sheer* = *a song*. If it had been intended to designate a song composed of a number of songs, the grammatical construction must have been different.

2. The name of Solomon which appears in the title, 1:1, or in exchange for it the designation of "the king," appears at different points throughout the poem, thus uniting the whole.

3. The consistency observed throughout the various parts confirms the unity of The Song; *e. g.* one loved one, and always described in almost the same language, the mention of her mother, but never of her father, etc.

4. The Daughters of Jerusalem form a permanent element throughout, uniting the whole.

5. There are constant repetitions of the same expressions and sentiments throughout, thus showing it to be a poetical unit, one song; *e. g.* the adjuration of the daughters of Jerusalem, the challenging question, "Who is this?" the chorus-description of Shulamite, as "the matchless one among women," etc.

6. The Song throughout relates to different parts and features of one and the same subject and event.

**V. Date.**—It is generally agreed that The Song is constructed upon a basis of fact; *i. e.* it refers to incidents that actually occurred, and these incidents occurred during Solomon's life-time. But when were these incidents recorded? *i. e.* what is the date of the composition and writing of The Song? According to some the Solomonic period. According to others the post-Solomonic, but pre-exilic period. And still others

say the period of Ezra and Nehemiah, and even the late period of the Greek erotic poets. The weight of internal and external evidence points to the earlier part of Solomon's reign, rather than to the middle or latter part of that reign, or to any subsequent time, as the date not only for the occurrence of the events referred to in The Song, but also the date of the writing of The Song. In proof of this may be noted—

1. The consummate literary excellence of The Song shows that it must have been written at a time when Hebrew language and literature had reached their most flourishing period, the Solomonic period.

2. The author or authors of Prov. Chs. 1-9 and 22:17-24:22 were evidently acquainted with The Song, as comparisons will show.

3. The geographical references, commercial and political allusions, evidently recent occurrence of the events recorded, point to the Solomonic era for its composition.

4. From historical allusions to Solomon in The Song we must conclude not only that The Song was written during Solomon's reign, but toward the commencement of his reign; thus 6:8 compared with 1 Ki. 11:3. Moreover Solomon's mother Bathsheba is represented as still living.

5. The so-called Aramaisms of The Song are pure Arabic words and forms. The abbreviated relative pronoun, the letter *sh*, for the full form *asher*, occurs in poems of acknowledged antiquity, *e. g.* Song of Deborah, Judg. 5:7.

6. The reference to Tirzah, as that to Jerusalem, in 6:4, is not to either as a political capital, but to their natural location.

**VI. Authorship.**—The Solomonic authorship of The Song is denied almost alone by those who hold to the Shepherd-hypothesis method of interpretation (see below), and these as a rule admit that all the other evidences point to Solomon as the author. The Solomonic authorship is, in brief, defended on these grounds:—

1. The title, 1:1, ascribes the authorship to Solomon.

2. The extensive and accurate knowledge displayed in The Song offers abundant and unmistakable testimony to Solomon being the author; *e. g.* The Song as a literary, poetic production; the extensive and accurate knowledge displayed in The Song in matters geographical and historical; and a similar knowledge as to the human arts and natural sciences.

3. It is abundantly evident that the chief reason for denying the Solomonic authorship of The Song is because it is out of the question to hold to that, and at the same time hold to the Shepherd-hypothesis interpretation. But that condemns the human hypothesis rather than the Solomonic authorship so positively asserted in 1:1.

**VII. Form.**—The Song *is not a drama*. It most resembles the lyric. Certain it is that it is in no sense a drama; but a *song*, a nuptial song, lyrical rather than dramatic in character. In proof it may be briefly noted,—

1. According to its own name in the Title, 1:1, it is *sheer, i. e. a song*, and a song in celebration, according to the significance of the word.

2. From its poetic and artistic structure it is in the nature of a song, and not a drama.

3. As a *sheer*, The Song is moreover a poetic composition intended to be sung or chanted, not theatrically represented.

4. According to its form, nature and subject-matter, The Song is a song of love and marriage; and to define it more strictly still, a post-nuptial song; *i. e.* a song composed to be sung, and that actually was sung during the festivities following upon the marriage of Solomon and Shulamite, and in celebration of that marriage.

5. The drama is an institution entirely foreign to the Hebrew, the Shemitic mind.

6. The Song violates all the principal rules of a drama;—it is not represented in person throughout; it is devoted to long descriptive and narrative addresses requiring no reply; there is no regular historical succession of events, no dramatic development, no progress of a plot and a *denouement*; while omissions fatal to a drama constantly appear, and imaginary characters, scenes and speeches are introduced in order to fill out the dramatic conception.

**VIII. Divisions and Contents.**—It is to be remembered that The Song is a marriage song; that all the principal features and events connected with a Biblical, oriental marriage are clearly set forth in it, though not in the precise chronological order in which they naturally occur. It is also to be remembered that The Song was written by Solomon to be sung at the celebration of his marriage with Shulamite; and was so sung by a choir selected for the purpose, during the festivities that followed immediately upon the consummation of that marriage. So that at the time The Song opens Solomon and Shulamite are actually married, even as



in the course of The Song they address each other by terms that absolutely require us to regard them as husband and wife. The Song is largely composed of descriptive references to prominent incidents that preceded and led up to their marriage, and these incidents embrace all the prominent features of a Biblical and oriental marriage. The principal persons introduced into The Song are—Solomon, King in Jerusalem; Shulamite, a Kedarene maiden from east of the Jordan; Daughters of Jerusalem, a part of the royal household; attendants of the palace; citizens of Jerusalem; mother and brothers of Shulamite. The main divisions of The Song are as follows:—

1. Ch. 1:1. Title. Sets forth the name and nature of the Book, *i. e.* a Song; and its authorship, *i. e.* Solomon.

2. Chs. 1:2–2:7. First experiences in the royal home. That is, it refers to the first experiences of Shulamite the bride and wife, in her royal home, after having been brought there in bridal procession as described in 3:6–11.

3. Chs. 2:8–3:5. Love's separations and meetings. This division describes a pre-marriage incident, and therefore, in point of time, antedates the preceding division. It refers to a time when before their marriage Solomon visited Shulamite, and that occurred which here Shulamite narrates to the Daughters of Jerusalem.

4. Chs. 3:6–5:1. The royal home-bringing of the bride. Describes how Shulamite was brought in royal procession to her royal home in Jerusalem, as the bride and wife of Solomon.

5. Chs. 5:2–6:9. Love's separations, meetings and

confessions. Refers to another pre-marriage incident, in which occur mutual descriptions of love and praise on the part of Solomon and Shulamite, the beloved and loved one.

6. Chs. 6:10-8:4. The royal bridegroom and bride. Consisting of descriptions of Shulamite in the midst of her royal surroundings, and interviews between her and her royal husband.

7. Ch. 8:5-14. Seals and Songs. Relates to the time of the betrothal contract when Solomon goes accompanied and introduced by Shulamite into her home, and the betrothal contract having been made is finally sealed, and the customary dowry gifts bestowed.

**IX. Interpretation.**—Three principal methods of interpretation have been adopted in explanation of The Song; *viz.* :

1. The Allegorical interpretation. This interpretation denies that there is any historical basis to the descriptions of The Song, and affirms that everything in it is of spiritual import. It treats the persons, objects, events, and every utterance of The Song as unhistorical, as mere figures, names, symbols for spiritual persons, objects, sentiments. In general this interpretation regards The Song as describing, under the figure of the marriage relation, the mutual love subsisting between the Lord and his people,—in the first instance between the Lord and the Congregation of Israel, and in the second instance between Christ and the Church. To this interpretation there are serious objections; *e. g.*—

*a.* This interpretation in denying a primary, literal, historical sense to The Song destroys its own founda-

tion; for it is from the sphere of the natural and historical that the Scriptures rise to the spiritual.

*b.* Hence this interpretation is contrary to Scripture analogy; the order of which is first the symbol then the substance, first the type then the doctrine.

*c.* The allegorical method of interpreting The Song is destructive of all sound hermeneutical laws, and substitutes therefor an arbitrary system of exegesis.

*d.* This interpretation is unable to furnish a satisfactory and uniform exposition of The Song.

*e.* This interpretation practically makes The Song a meaningless Book to the people of God under the Old Testament.

*f.* This interpretation leads to all sorts of extravagances and mal-interpretations.

2. The Shepherd-hypothesis interpretation. This method of interpretation regards The Song as historical, but introduces another and wholly unnamed character in The Song, *viz.* the Shepherd, an obscure peasant, who is supposed to be the betrothed of Shulamite, and the successful rival of Solomon. According to this interpretation, Solomon, during one of his tours in the northern part of his kingdom, saw Shulamite, was overcome by her beauty, was smitten in love for her, and so had her abducted and carried away to his palace in Jerusalem. There he plied her with all the arts and arguments of a flatterer and would-be seducer, in order to persuade her to become one of his *hareem*, a royal mistress. She refuses his seductive overtures, remains true to this Shepherd to whom she is finally wedded. According to this view The Song is intended to teach the lesson of virtue and womanly fidelity, but womanly fidelity to what is nothing more

than a mere earthly, human love; for according to this there is no typical, spiritual teaching of The Song. This Shepherd-hypothesis interpretation of The Song is utterly untenable, and, in brief, for the following reasons:—

*a.* It repeatedly violates grammatical constructions and must do so in order to maintain itself.

*b.* It repeatedly violates lexical meanings, and Scripture *usus loquendi*, and must do so in order to maintain itself.

*c.* It interpolates words and expressions that have no existence in the text, and must do this to maintain itself.

*d.* It eliminates words and significations from the text because these cannot be retained, and their hypothesis maintained.

*e.* It treats, and is compelled to treat, a number of passages as being “ironical,” or “said aside,” or “said in a low tone,” when there is no intimation of this in the text.

*f.* It repeatedly makes characters in The Song contradict themselves and each other; and sets text and context at variance.

*g.* It represents Solomon as a would-be seducer when throughout The Song he is represented as precisely the opposite.

*h.* It charges The Song and the principal characters in The Song with the most absurd incongruities;—violations of all laws linguistic, social, moral.

*i.* It introduces an unnamed and entirely fictitious character in The Song.

*j.* It violates the laws of interpretation and exegesis

in that it repeatedly takes certain statements as partly literal and partly figurative.

*k.* It contradicts the plain and positive statements of The Song which repeatedly represent Solomon and Shulamite as the beloved and loved one; represent Shulamite as giving herself to Solomon; represent Solomon and Shulamite addressing each other by the same terms of love, and by terms that, if language has any meaning at all, require us to regard them as husband and wife.

3. The Typical interpretation. It regards The Song as entirely historical, the historical occasion being the love consummated in marriage between Solomon and Shulamite. But it is also typical; and has a certain and blessed teaching. In an allegory everything must be spiritualized. A type typifies one thing, and the antitype far surpasses the type. So then as to the typical character of The Song.

*a.* Solomon is a type of the Lord,—the one Lord of each and all his followers in all times.

*b.* Shulamite is a type of the individual believer, follower, lover of that one Lord.

*c.* The relation between Solomon and Shulamite is a type of that relation which exists or should exist between the Lord and each one of his individual followers.

This is the only reasonable interpretation of The Song as is evident, briefly, from the following considerations:—

*a.* It is supported by Scripture analogy. Psa. 45, and Isa. 5:1-7 show plainly how The Song is to be interpreted.

*b.* It is the only interpretation that satisfies the language of the text.

*c.* It is the only interpretation that furnishes a consistent interpretation of the different parts of The Song, and a uniform and consistent interpretation of the whole.

*d.* It is supported by the direct positive statements of The Song, and all the representations that The Song makes relative to Solomon and Shulamite as the beloved and loved one, the husband and wife.

*e.* It furnishes not only the only consistent literary interpretation, but also an interpretation consistent with the name and nature of the Book, and its place in the Canon.

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## PROPHET—PROPHECY.

**I. Name.**—The Hebrew verb *naba* means to cause to bubble up or pour forth abundantly; to speak by a divine power; to prophesy. From this verb comes the title *nabi*, *i. e.* a *prophet*. Other titles for prophet are *ro'eh*, meaning a *Seer*, and *hozeh*, also meaning *Seer* but especially in the sense of prophetic vision. The title *nabi* = *prophet* is primary, and designates one who belongs to the prophetic order, while the other two terms meaning *seer* are secondary, included in *nabi*, and set forth more especially the mode of receiving the divine communications.

**II. Office.**—The office of prophecy and prophet is the announcement and interpretation of the divine

will to others as that will is revealed to the prophet by God. The prophets were the divinely called and commissioned representatives of Jehovah, and prophecy the will and words of Jehovah communicated of Jehovah to the prophets, by whom it was to be communicated to the people. So the function of the prophet and prophecy is to declare and defend the teachings of God's truth, as that truth is set forth in the sphere of precept and of promise.

**III. Institution.**—The prophetic institution was one for which the Law made provision. See Deut. 18:9-19. The historical origin of prophecy is contemporaneous with the constitution of the Theocracy at Sinai. True, prophecy existed before this, existed with the first promise of redemption immediately after the fall of our first parents. But the Law, the Theocracy, the ceremonials of worship were instituted for the development of that promise through the prophetic office.

**IV. Inspiration.**—The modes of communication between God and men are set forth in Num. 12:6-8 where three modes are specified, *viz.* (1) Vision; (2) Dream; (3) Direct communication and manifestation. The last is the highest form. A like specification is furnished by Joel and Daniel. Joel 2:28; Dan. 1:17. Prophecy may include genius, but genius never constitutes prophecy. Prophecy is not possible to human attainment, but exclusively something of divine endowment. The prophet stands in a unique, personal and intimate relation to God, who makes him a participator of the divine counsel, and discloses to him secret things. He receives by direct communication with God, the very truth from God, and communicates

it in the language God intends to be used. Compare Aaron's relation to Moses, Ex. 4:14-16, and Ex. 7:1, 2, also Deut. 18:18 and Jer. 15:19.

**V. Classification.**—In the main prophecy is of two kinds:—Didactic and Predictive.

Didactic prophecy is the revelation to the prophet, and the communication by the prophet, of the divine will as it concerns the obligations of the present. It instructs man as to what he should be through God's gracious working.

Predictive prophecy is the revelation to the prophet, and the communication by the prophet, of the divine will as it concerns the occurrences of the future. It foretells to man what certainly shall be through God's sovereign working.

As to the union of the two kinds of prophecy,—didactic instructs as to the requirements of the present, while predictive foretells the things of the future in harmony with the requirements of the present, both being confirmed by the didactic and predictive prophecies of the past.

Predictive prophecy is also of two kinds:—Local or Temporary, and Messianic.

Predictive prophecy and its fulfilment is the strongest, the incontestable evidence to the truth of the Scriptures.

**VI. Succession.**—The prophet was sovereignly called of God to his office, generally without special reference to lineal or scholarly antecedents. The Scriptures do not represent an unbroken series of prophets, each inducted into the office by his predecessor. The steps in prophetic succession may be briefly represented as follows:—



1. Prophecy began in Eden and with the Protevangelium.
2. Enoch, the seventh from Adam, prophesied. Jude 14, 15.
3. Noah as a preacher of righteousness, and the builder of the ark was a prophet. 2 Pet. 2:5.
4. Abraham.
5. Isaac.
6. Jacob.
7. Intermission of prophecy from the death of Jacob until the Exodus.
8. Moses.
9. From Moses to Samuel interval without prophecy.
10. Samuel.
11. From Samuel to Malachi prophecy continuous.
12. From Malachi to Christ interval without prophecy.

(Chronological order)

# THE PROPHETS.

(Date approximate)

| <i>Prophets</i> | <i>Period</i>  | <i>Kingdom</i> | <i>Date B.C.</i> | <i>Co. Prophets</i>   | <i>Kings of Judah</i>           | <i>Kings of Israel</i> |
|-----------------|----------------|----------------|------------------|-----------------------|---------------------------------|------------------------|
| Obadiah         | Pre-Assyrian   | Judah          | 890-850          | Joel                  | Jehoram. Ahaziah                | Jehoram. Jehu          |
| Joel            | Pre-Assyrian   | Judah          | 885-840          | Jonah. Amos           | Joash                           | Jehu. Jehoahaz         |
| Jonah           | Pre-Assyrian   | Israel         | 859-790          | Joel. Amos            | Amaziah. Azariah                | Jeroboam II.           |
| Amos            | Pre-Assyrian   | Israel         | 810-782          | Joel. Jonah           | Uzziah                          | Jeroboam II.           |
| Hosea           | Pre-Assyrian   | Israel         | 790-724          | Amos. Isaiah          | Uzziah. Jotham. Ahaz            | Jeroboam II.           |
| Isaiah          | Assyrian       | Judah          | 760-690          | Hosea. Micah          | Uzziah. Jotham. Ahaz. Hezekiah. | Pekah                  |
| Micah           | Assyrian       | Judah          | 758-710          | Isaiah                | Jotham. Ahaz. Hezekiah          | Hoshea                 |
| Nahum           | Assyrian       | Judah          | 665-607          | Isaiah                | Hezekiah                        | Exile                  |
| Zephaniah       | Chaldean       | Judah          | 639-609          | Jeremiah              | Josiah                          |                        |
| Jeremiah        | Chald. Exilian | Judah          | 628-583          | Zeph. Hab. Dan. Ezek. | Josiah                          |                        |
| Habakkuk        | Chaldean       | Judah          | 608-590          | Jer. Dan. Ezek.       | Jehoiakim                       |                        |
| Daniel          | Exilian        |                | 605-536          | Hab. Ezek.            | Exile                           |                        |
| Ezekiel         | Chald. Exilian |                | 597-535          | Hab. Dan.             |                                 |                        |
| Haggai          | Post-Exilian   |                | 530-520          | Zechariah             |                                 | Cyrus, Darius          |
| Zechariah       | Post-Exilian   |                | 520-519          | Haggai                |                                 | Darius                 |
| Malachi         | Post-Exilian   |                | 440-424          |                       |                                 | Artaxerxes             |

## ISAIAH.

**I. Name.**—*Yeshayahu* = Isaiah = Jehovah's salvation.

**II. Biography.**—Isaiah, who belonged to the Kingdom of Judah, flourished in the Assyrian period. (See Table of Prophets.) Isaiah was the son of Amoz, and resided and prophesied in Jerusalem. He was married, and two sons are spoken of, both of whose names, like that of Isaiah, were significant as to the times:—the elder *Shear-yashub* = *A remnant shall return*; the younger *Maher-shalal-hash-baz* = *Spoil swiftly, rob quickly*. Isaiah received the prophetic call, and appeared as a prophet in the last year of King Uzziah's reign. (See Table of Kings.) Isaiah continued to prophesy throughout the reigns of the three succeeding kings, Jotham, Ahaz and Hezekiah. He probably continued to exercise his prophetic office up to the beginning of Manasseh's reign. Tradition says that he suffered martyrdom by being sawn asunder in the persecutions that followed the accession of Manasseh, and by the order of that wicked king. According to 2 Chron. 26:22; 32:32, Isaiah was the author of a history both of Uzziah and Hezekiah. Isaiah was preëminently a statesman as well as a prophet, his influence being strongly felt throughout the reigns during which he prophesied, while he was especially in high favor with King Hezekiah. The two principal state events with which Isaiah was connected, and in which he took a prominent part, were the two crises through which in his lifetime Judah passed; the first

being the invasion of Judah on the part of the allied Syrians and Israelites (Chs. 7, 8), and the second being the invasion of Judah on the part of Sennacherib, and the destruction of the Assyrian host (Chs. 36, 37). Isaiah not only lived to an advanced age, but lived to see a number of his predictions fulfilled.

**III. Ministry.**—Isaiah exercised his prophetic ministry during a period of forty-six years (758–712 B. C.), and perhaps more nearly for about half a century, as he began to prophesy in the last year of Uzziah's reign, and continued to prophesy till at least fourteen years of Hezekiah's reign had passed by. The sphere of Isaiah's prophetic ministration was Judah and Jerusalem. His labors appear to have been carried on chiefly, if not exclusively, in Jerusalem. In the exercise of his prophetic ministry Isaiah's range of subjects was far-reaching, the burdens of his prophecies embracing all the chief contemporary nations, not only Judah and Israel, but also Syria, Assyria, Babylon, Egypt, Moab, Edom, Philistia, Ethiopia, Tyre, etc. But these prophecies concerning other nations were intended primarily for the benefit of Judah, its warning, instruction and hope. Throughout his ministry Isaiah showed himself to be without an equal in the prophetic order as a social and moral reformer, as a court councilor and statesman, as the theologian of all times. The prophetic utterances of Isaiah's ministry revolve about the two great themes of prophecy;—for the unbelieving and disobedient, judgment; for the believing and obedient, redemption and the glorious consummation of the Theocracy.

**IV. Chronology.**—The chronology of this period is

1. *Contemporary Prophets*;—Hosea, Micah.

2. *Kings of Judah*;—Uzziah, Jotham, Ahaz, Hezekiah, Manasseh. See Table of Kings.

3. *Kings of Israel*;—Menahem, Pekahiah, Pekah, Hosea. See Table of Kings.

4. *Damascene Syria*;—Hazeal (2 Ki. 13:3-7). Benhadad III. (2 Ki. 13:3-7.) Jeroboam II. invades Syria. Damascus vassal of Assyria. Rezin (Rezon) 742 B. C. Last King of Damascus. 2 Ki. 16:5; Isa. Ch. 7.

5. *Assyria*. Pul = Tiglath-Pileser II. usurps the Assyrian throne, and founds the second great Assyrian empire. Reigned 745-728 B. C.

Shalmaneser IV. a general of the Assyrian army seizes the throne, and succeeds Tiglath-Pileser. Reigned 727-722 B. C.

Sargon, a military hero, succeeds, usurping the throne and reigning sixteen years, 722-705 B. C.

Sennacherib, son of Sargon, succeeds, and reigns about twenty-four years, 705-681 B. C.; and is then succeeded by his son,

Esarhaddon, who reigned 681-668 B. C., and is succeeded by his son,

Assurbanipal = Sardanapalus II., who reigned 668-626 B. C.

Toward the close of the reign of this monarch begins the swift decline of the Assyrian empire, and then follows its fall under Esarhaddon II., the Sarakos of the Greeks.

6. *Egypt*. After a period of dynastic changes, internal dissensions, and threatened invasion from Assyria on the north and Ethiopia on the south, Bokenranef, about 740 B. C., and sole king of the 24th

Dynasty, was succeeded by the Ethiopian King Shabaka or Sabako, the So of 2 Ki. 17:4 who took the Egyptian throne and founded the dynasty of the Ethiopians 725 B. C. He was succeeded by Shabatak whose reign was short when he was succeeded by Tirhaka (Isa. 36:6; 37:9), brother-in-law of Sabako, and who after a reign of twenty-six years was succeeded by Rut-Amon or Urdamen, his son-in-law, and he by the first king of the 26th Dynasty, Psametik I. or Psammetichus, who was followed about 612 B. C. by his son Neku II., the Pharaoh Necho of 2 Ki. 23:29, and contemporary of Josiah King of Judah.

7. *Events.* B. C. 756. Jotham made regent along with his father Uzziah.

B. C. 745. Tiglath-Pileser usurps the Assyrian throne.

B. C. 742. Call of Isaiah. Death of Uzziah.

B. C. 741. Death of Jotham; accession of Ahaz.

B. C. 738. Tribute paid to the Assyrians by Menahem and Rezin.

B. C. 734. Pekah deposed and slain; Hoshea with Assyrian help raised to the throne of Samaria; Damascus besieged; deportation of transjordanic tribes by Tiglath-Pileser.

B. C. 732. Damascus captured by Tiglath-Pileser; Rezin put to death.

B. C. 727. Tiglath-Pileser succeeded by Shalmaneser IV., and Ahaz by Hezekiah.

B. C. 722. Sargon seizes the throne; captures Samaria. End of the Northern Kingdom.

B. C. 721. Merodach-baladan captures Babylon.

B. C. 712. Embassy of Merodach-baladan to Hezekiah.

B. C. 711. Conquest of Judah and Ashdod by Sargon.

B. C. 710. Conquest of Babylonia by Sargon.

B. C. 705. Sargon murdered, and succeeded by his son Sennacherib.

B. C. 703. Sennacherib defeats Merodach-baladan.

B. C. 701. Campaign of Sennacherib against Phœnicia, Philistia and Judah.

B. C. 697. Death of Hezekiah; succeeded by Manasseh.

B. C. 681. Sennacherib murdered and succeeded by his son Esarhaddon.

B. C. 607. Nineveh destroyed by the Medes and Babylonians.

B. C. 586. Destruction of Jerusalem by Nebuchadnezzar.

B. C. 549. Cyrus.

B. C. 538. Cyrus captures Babylon, and releases the Jewish exiles.

**V. Authorship—Unity.**—Aben Ezra, a distinguished Spanish rabbi of the twelfth century, was the first to suggest a duality of authorship as to the Prophecy of Isaiah; intimating that the prophecies of the last part of the Book were written by King Jechoniah at the time of the Babylonian captivity. When we reach Eichhorn in the last century we find that he has carried the hypothesis of documents so far as to divide the Book of Isaiah into eighty-five fragments, which he attributed to very different authors and times. Modern criticism does not go quite so far; but having accepted the Isaianic duality of Aben Ezra, and given us a Proto-Isaiah, author of Chs. 1-39, and a Deutero-Isaiah, author of Chs. 40-66, it has further proceeded

to give us different authors for different prophecies in these two great divisions, especially the proto-Isaiah division. A recent writer has styled this criticism, not Higher, but “rationalistic criticism,” and such it unquestionably is, for it is evident that it is not Isaiah, as such, that is being criticized and assailed. What is being assailed is the supernatural, is inspiration, is in a word the possibility and reality of predictive prophecy. Granted that a prophet, by the power and knowledge given him of God, may foretell years and centuries beforehand what is to take place,—and there ceases to be any objection, worthy of the name, to the Unity of the Book of Isaiah, and its authorship by Isaiah the son of Amoz. In support of this unity and authorship, and as against the general view that the second half of Isaiah was written by a writer in the last decenium of the exile, it may briefly be noted

1. The New Testament assigns the authorship of the Prophecy of Isaiah to a single author, and that author Isaiah the son of Amoz. Thus, *e. g.* John 12:37–41 where two quotations are made from Isaiah, *viz.* one from the so-called proto-Isaiah, *i. e.* 6:9, 10, and the other from the so-called deutero-Isaiah, *viz.* 53:1. But John evidently quotes these passages as being the sayings and writings of one and the same Isaiah, for he emphasizes their Isaianic authorship by the three-fold declaration,—“the saying of Esaias,” “Esaias said again,” and “these things said Esaias.”

2. It is the exceptionless rule with the prophets to furnish in the opening words of their prophecies their prophetic credentials. These credentials include a statement— *a.* Of the prophet’s name. *b.* Of the



prophet's divine authority, *viz.* that his prophecy is a word or vision he had from Jehovah. *c.* The prophet's parentage. *d.* The prophet's nativity. *e.* The reigns during which or time when he prophesied. *f.* The parties to whom his prophecy was addressed. *g.* the place where he received or uttered his prophecy. Nearly all the prophets, all the greater prophets, and the majority of the minor prophets furnish most of the above items in presenting and as constituting their prophetic credentials. Not one of the prophets but furnishes at least two, *i. e.* his name, and the divine authority of his prophetic utterances. The greater prophets of the Exilian and post-Exilian periods are especially full and accurate in the data furnished by them as to their prophetic authority and ministry. But the so-called deutero-Isaiah, the greatest of all the prophets, leaves us without even the remotest intimation, utterly fails to present any prophetic credentials, does not mention a single item, not even his name or his divine authority for speaking. And yet this prophecy, *i. e.* Chs. 40-66, is the most pregnant and the sublimest of all the prophecies ever uttered. That such a prophecy should be anonymous, should be destitute of divine official authority, and in defiance of prophetic usage and law, is incomprehensible, far more incomprehensible than all the assumed difficulties of the critics.

3. The theologic and Messianic conceptions of the first and second halves of Isaiah are not only in precise agreement, but together constitute one continuously developed, and finally completed unit;—a unit indivisible as to nature, argument and authorship, without rendering both parts imperfect. The proto-

Isaiah alone would be foundation without superstructure. The deutero-Isaiah alone would be superstructure without foundation. Taking the Book as a unit the conception of God is one and complete as to his nature and attributes:—his majesty, infinitude, almightiness, holiness; his purity, righteousness, faithfulness, truth, mercy, love, jealousy, wrath. It is especially God's holiness, the character of God as "the Holy One of Israel," that is so strikingly Isaianic in its force and frequency. It is almost peculiar to the one undivided Book of Isaiah, occurring twenty-five times in Isaiah, and only six times elsewhere throughout the whole Old Testament. It is a characteristic of the second half of Isaiah as well as the first, and constitutes not only a remarkable bond of union between the two halves, but also remarkable evidence to the unity of their authorship. The same is true in respect to Isaiah's Messianic conception and prediction. It is a progressively and indivisibly developed unit. Thus, *e. g.* the development of the twofold Messianic figure of a plant and a child. Again the development of the threefold office of the Messiah, kingly, prophetic and priestly. And again the marvelous prophetic-historical development of the life and works of the Messiah between first advent and last judgment.

4. The argument for a deutero-Isaiah from the historic function of prophecy is not only contrary to the spirit and analogy of prophecy, but is an argument that proves too much. The position is that the author of Isa. Chs. 40–66 lived and wrote in the last decenium of the exile; that he describes historically as past the times and experiences of the exiles; that there is no prediction of the exile; that the exile is presupposed,

and only the release from it is predicted. But this position is contrary, indeed subversive of the spirit and analogy of prophecy. For not only do others of the prophets, but Isaiah the son of Amoz himself, throws himself forward by the spirit of prophecy into the future, and from that prophetic-historical standpoint describes events as past, as historically having taken place, which in reality are as yet future. Thus, *e. g.* 5:13-15; 9:1-6; 23:1, 14, etc., compare Micah 7:7-20, etc. So Isaiah describes not only the exile, but also the release from the exile. If it be granted that a prophet may divinely foreknow and foretell, there is then not a single statement in the deuter-Isaiah that might not be the work of a prophet who knew that the exile and the release from the exile must take place. Besides, the above position and argument proves too much; for then portions of the proto-Isaiah must have been written after the restoration from Babylon, and Isa. Ch. 53 must have been written after the sufferings, crucifixion and the burial of Christ.

5. The argument for a deuter-Isaiah from difference in language, literary style and character, not only cannot be but is not pressed. The marvel the rather is that the difference is so slight considering the vast historical scope, and diversified prophetic teachings of the prophet. The day is past when such slight differences of style as seemingly exist between the proto- and deuter-Isaiah can be alleged to be incompatible with unity of authorship. There is nothing in the contents of the so-called deuter-Isaiah that may not have been written by Isaiah the son of Amoz. What seem to be difficulties in style are only natural and necessary to a difference in time, subject, treat-

ment or environment. But examining it more closely, the argument from language is strictly an argument that strongly confirms the unity of the Book, and its authorship by the son of Amoz. There is a considerable number of linguistic peculiarities, *Isaianisms*, and these are common alike to the first and last parts of the Book.

6. Many passages in the so-called deutero-Isaiah would be, to say the least, utterly inconsistent and meaningless, if treated as having been written at any time during the exile; *e. g.* 40:9; 43:22-24; 56:4-7; 58:6; 62:6; 66:3, 4, 6, etc.

7. There is one other thing especially to be marked; a most remarkable argument passing all through, particularly the so-called deutero-Isaiah. It is an argument, the one supreme argument that God uses to prove that he alone is the true God; the one supreme argument that Isaiah uses to prove that he is God's prophet, and his words God's truth. The course of this argument may in part be traced in these passages,—41:21-28; 42:9; 43:8-10; 45:20, 21; 46:6-10; 48:3-16, etc. The argument is this;—God represents himself as announcing events before they come to pass as a proof that he alone is the true God; and the same argument Isaiah uses to prove that he is God's prophet, and his words are God's truth. Now it is precisely this argument that this ratiocritical criticism proposes to make void, to make of none effect, in its attempt to show that the second half of Isaiah was written in the last decenium of the exile. It is very evident from the above passages that the prophet regarded himself as revealing the future, and not simply describing what was before the eyes of all.

**VI. Divisions and Contents.**—In brief the Prophecy of Isaiah may be divided, and its contents indicated, upon the basis of six parts or Books, as follows:—

1. Chs. 1–6. *The Book of Introductions.* Contains superscriptions, credentials of the Prophet, and prophetic statements of judgment and salvation toward Israel; as follows: *a.* Ch. 1. Sets forth the thoughtlessness, hypocrisy, and wickedness of the Jews, and the destruction of their cities and desolation of their country. Probably written in the reign of Hezekiah after Sennacherib's invasion. *b.* Chs. 2–4. Contain threatenings of God's judgments upon the people of Judah for idolatry, wickedness, and pride, together with a promise of future blessedness. Probably written in the reign of Jotham. *c.* Ch. 5. Parable of the vineyard, addressed to Judah and Jerusalem, respecting Judah and Israel, ending with a denunciation of divine judgments upon the wicked. Probably belongs to the time of Jotham. *d.* Ch. 6. Isaiah's call to the prophetic office in the last year of Uzziah.

2. Chs. 7–10. *The Book of Immanuel.* In Ch. 7, against the confederated forces of Syria and Israel, Isaiah gives Ahaz the sign of Immanuel, and announces the impending judgments of God from the hands of the Assyrians. In Chs. 8:1–9:10 there is a prediction of the overthrow of Damascus and Samaria by the Assyrians, an appeal to trust in God, and a prediction of the Messiah's Kingdom. This prophecy probably belongs to the time of Ahaz. In Chas. 9:8–10:4 there is a prophecy relative to the destruction of Israel, probably delivered in the latter part of the reign of Ahaz. In Ch. 10:5–34 there is a prediction of the invasion of

Judah by the King of Assyria, which was probably uttered in the last part of the reign of Ahaz.

Chs. 11, 12 constitute a concluding statement to Chs. 7-10. They predict the appearance of the Messiah from the stem of Jesse, set forth the Messianic salvation, Messiah's reign and the song of the final redemption.

3. Chs. 13-23. *The Book of Oracles* (concerning the nations). This division or Book contains prophecies directed against foreign nations; *viz.*, *a.* Chs. 13: 1-14: 23. Against Babylon. *b.* Ch. 14: 24-27. Against Assyria. *c.* Ch. 14: 28-32. Against the Philistines. Last year of Ahaz. *d.* Chs. 15, 16. Against Moab. *e.* Ch. 17: 1-11. Against Damascus and Samaria. Time of Hezekiah. *f.* Ch. 17: 12-14. Against enemies of Judah, probably the Assyrians. Time of Hezekiah. *g.* Ch. 18. Against Ethiopia. Time of Hezekiah. *h.* Ch. 19. Against Egypt. Time of Hezekiah. *i.* Ch. 20. Relates a symbolic action performed by Isaiah in the time of Sargon, King of Assyria, accompanied with a prophecy that the King of Assyria would lead captive the Egyptians and Ethiopians. Time of Hezekiah. *j.* Ch. 21: 1-10. Against Babylon. *k.* Ch. 21: 11, 12. Dumah in Arabia. *l.* Ch. 21: 13-17. Concerning Arabia. *m.* Ch. 22: 1-14. Prophecy of the invasion of Judah by Sennacherib in the fourteenth year of Hezekiah's reign, and delivered shortly before the event. *n.* Ch. 22: 15-19. Against Shebna, treasurer in the middle of Hezekiah's reign. *o.* Ch. 22: 20-25. Prediction as to Eliakim who is to replace Shebna. *p.* Ch. 23. Against Tyre.

Chs. 24-27 constitute a concluding statement related to Chs. 13-23, as Chs. 11, 12 were to Chs. 7-10. This

concluding statement, Chs. 24-27, sets forth the judgment of the earth, the humiliation of Moab, the salvation of the nations, and the redemption and resurrection of Israel.

4. Chs. 28-33. *The Book of Woes.* These prophecies belong to the period from the sixth to the fourteenth year of Hezekiah. They treat of the Assyrian invasion, and are prophecies uttered against: *a.* Ch. 28. Ephraim and Jerusalem, whose vices are rebuked, and judgment threatened. *b.* Ch. 29. Against Ariel (Jerusalem), followed by the promise of returning happiness. *c.* Chs. 30, 31. Against those who look to Egypt for help against the Assyrians, with a promise of future prosperity. *d.* Chs. 32, 33. Various applied judgments and promises.

Chs. 34, 35 constitute a concluding statement related to Chs. 28-33 as Chs. 24-27 are to Chs. 13-23. These Chs. 34, 35 set forth the judgment (Ch. 34<sup>a</sup>) upon all nations of the world, especially (Ch. 34<sup>b</sup>) Edom, and the redemption (Ch. 35) of Jehovah's people.

5. Chs. 36-39. *The Book of Histories:* including

*a.* Chs. 36, 37. The double demand made by Sennacherib for the surrender of Jerusalem, and the miracle of its deliverance.

*b.* Ch. 38. The illness of Hezekiah, and the promise of his recovery.

*c.* Ch. 39. The prediction of the Babylonian exile.

6. Chs. 40-66. *The Book of Redemption:* including

*a.* Chs. 40-48. The certainty of the coming redemption from Babylon.

*b.* Chs. 49-57. The work and experiences preparatory to the coming redemption.

c. Chs. 58–66. The conditions of participation in the coming redemption.

**VII. Theology.**—Isaiah is the theologian preëminent. His theology is all-embracing. Still even the theology of Isaiah has its distinguishing characteristics; that is, aspects, doctrines, attributes that the times of Isaiah required should be especially emphasized. It was in that vision of Jehovah's glory wherein were especially revealed the supreme attributes of Majesty and Holiness that Isaiah received his prophetic call. These attributes of the divine character are therefore distinguishing features in his theology, in his conception of God. And they were so in great measure because the times required that these supreme attributes of Jehovah's majesty and holiness should receive most impressive emphasis. Luxury, independence, injustice, scepticism, idolatry, contempt for the rights of the poor, and an insolent defiance of the supreme majesty of Jehovah of hosts,—this was the proud spirit of the times, a spirit that had to be humbled before the awful manifestations of Jehovah's majesty. And even more strongly does Isaiah emphasize Jehovah's holiness. With Isaiah as with his contemporaries Amos and Hosea, holiness is the essential characteristic of Deity. This holiness is not simply negative but positive, refers not alone to the passive attributes, but especially to all the activities of the Divine Being. Jehovah is separated, is essentially deity, that is, is holy, primarily and chiefly in that which he does, in the character of his works. Precisely this Israel was to be, and precisely this Israel was not. Hence Isaiah's theology emphasizes holiness; that holiness which was in Him who required holiness in his; that holiness which



rendered Him peculiarly the “Holy One of Israel”; the holiness of the Seraphim’s song. 6: 3.

**VIII. Messianic.**—Isaiah is also preëminently the Messianic Prophet. The life of the Messiah from beginning to ending; the offices of the Messiah, prophetic, priestly and kingly; the work of the Messiah from its inception to its consummation in the redemption of the whole earth in the last days,—are set forth with marvelous minuteness and power. The more especial Messianic sections are

1. Isa. 2: 2-4. The Final Messianic Period.
2. Isa. 4: 2-6. The Sprout of Jehovah.
3. Isa. Ch. 7. Immanuel.
4. Isa. 8: 23-9: 6. The Prince of Peace.
5. Isa. Chs. 11, 12. The Shoot of Jesse.
6. Isa. 19: 16-25. Egypt, Assyria and Israel United.
7. Isa. 28: 14-18. The Corner-Stone of Zion.
8. Isa. 33: 13-24. Zion the City of the Great King.
9. Isa. Ch. 35. The Blessed Time Coming.
10. Isa. 42: 1-9. The Chosen Servant of Jehovah.
11. Isa. 49: 1-9. The Calling of the Servant of Jehovah.
12. Isa. 50: 4-11. The Mission of the Servant of Jehovah.
13. Isa. 52: 13-53: 12. The Suffering and Saving Servant of Jehovah.
14. Isa. 55: 1-5. The Invitation of the Covenant of Redemption.
15. Isa. 61: 1-3. The Glorious Words and Works of the Servant of Jehovah.

## JEREMIAH.

**I. Name.**—*Yermeyahu* = Jeremiah = Jehovah raises up.

**II. Biography.**—Jeremiah who flourished in the Chaldean and Exilian period, belonged to the Kingdom of Judah. See Table of Prophets. Jeremiah was born at Anathoth, a small town in the territory of Benjamin, about three miles northeast of Jerusalem. Jeremiah was of priestly descent. He received his call to the prophetic ministry when yet a very young man, and served in it for something over forty years. It would seem that he was never married. The early part of his life, and the earlier scene of a brief prophetic ministry was spent in his native town of Anathoth. The main scene of his ministry, and therefore life, was Jerusalem. The closing scene of his prophetic ministry was Egypt. In the time of Zedekiah he was imprisoned and cast into a miry dungeon, from which he was liberated by order of the king, though still confined to the court of the prison. Indeed the life of the prophet was spent during the most troublous times of the Jewish State, *i. e.* during the reigns of the last kings of Judah.

**III. Ministry.**—Jeremiah was called to the prophetic ministry in the thirteenth year of the reign of King Josiah. He continued in this ministry until the time of the destruction of Jerusalem by the Chaldeans, and even later. He prophesied under the reigns of Josiah, Jehoahaz, Jehoiakim, Jehoiachin and Zedekiah. During all this time Jeremiah took a most active and effective part, in matters both external and internal,

relative to the fate of his people and the attitude of surrounding nations. Of these times of the prophet his Book affords not only a graphic, but a more complete historical account than does the Book of any other prophets of his times.

**IV. Chronology.**—The contemporary prophets of Jeremiah were Zephaniah, Habakkuk, Ezekiel and Daniel. The principal events were the following:

B. C. 639. Accession of Josiah. Reigned about thirty-one years.

B. C. 626. Call of Jeremiah.

B. C. 609. Accession of Jehoahaz. Reigned three months.

B. C. 608. Accession of Jehoiakim. Reigned eleven years.

B. C. 604. Victory of Nebuchadnezzar over Pharaoh Necho at Carhemish on the Euphrates.

B. C. 597. Accession of Jehoiachin. Reigned four months.

B. C. 597. First siege of Jerusalem, and deportation of Jewish exiles.

B. C. 596. Accession of Zedekiah. Reigned ten years.

B. C. 586. Destruction of Jerusalem by the Chaldeans, and second deportation of Jewish exiles.

**V. Genuineness.**—The genuineness of the prophecies of Jeremiah has been generally admitted. It is difficult to see how it could be otherwise, inasmuch as these prophecies are so interwoven with the events of Jeremiah's life, and bear so strongly the stamp of Jeremiah's age. Consequently only a comparatively limited number of isolated passages or small sections have ever been called into serious question, and these have

been questioned on insufficient grounds. In a number of instances passages are found in the Hebrew text that are wanting or omitted in the LXX. But the mere fact that these verses are wanting in the LXX furnishes no sufficient proof that they were wanting in the Hebrew text before the time of Christ; and certainly furnishes no sufficient reason for their being rejected from the text. Examined in the light of the context these passages omitted by the LXX are all of them well connected, and suitable to the occasion; while on the other hand it is well known that the LXX, not infrequently, took liberties with the text. A few other sections in the prophecies of Jeremiah are supposed by some critics to have been written or rather revised by a later writer, the Deutero-Isaiah, inasmuch as they are in his style; thus notably, *e. g.* Chs. 30, 31, 33. But what possible object the Deutero-Isaiah could have had in retouching portions of Jeremiah to make these bear his style, is difficult to see. True, there are a number of passages in Jeremiah that strongly resemble Isaiah; but comparing these passages, and comparing the styles of Jeremiah and Isaiah, it becomes manifest that these passages are original in Isaiah. The most natural conclusion then is that Jeremiah used or imitated Isaiah. The last chapter of Jeremiah, *i. e.* Ch. 52, constitutes an historical appendix which describes the reign of Zedekiah, the capture of Jerusalem and the events connected with it, and the deliverance of Jehoiachin from imprisonment in Babylon. This chapter was probably written by another and later writer than Jeremiah, in view of the words with which the preceding chapter, Ch. 51, closes, *viz.* "Thus far are the words of Jeremiah."

The Book of Jeremiah does not present the prophecies of Jeremiah in the precise chronological order in which they were delivered; although the disorder is by no means great in the arrangement of the prophecies and the events. The chronological order is perhaps more nearly as follows:

Reign of Josiah,—Chs. 1–17.

Reign of Jehoiakim,—Chs. 18, 19, 20; 21: 11–22: 19; 25, 35, 36, 45, 46.

Reign of Jehoiachin,—Chs. 22: 20–23: 40.

Reign of Zedekiah,—Chs. 21: 1–10; 24, 27–34, 37, 38, 39.

Chs. 40–44. Events after the capture of Jerusalem, and Jeremiah's migration to Egypt.

Chs. 46–51. The prophecies respecting foreign nations, having no special relation to the events of his time, are placed at the end.

Ch. 52. Appendix by a later hand.

**VI. Divisions and Contents.**—The Book divides itself into two principal parts, according as the prophecies relate to the prophet's own nation, or to foreign nations, as follows:

I. Chs. 1–45. Prophecies relating to the prophet's own nation, including

1. Ch. 1. The call of the Prophet.

2. Chs. 2–10. Rebukes, warnings and promises in the times of Josiah.

3. Chs. 11–20. Rebukes, warnings and promises in the times of Josiah, Jehoiakim and Jehoiachin.

4. Chs. 21–24. Rebukes, warnings and promises in the times of Jehoiachin and Zedekiah.

5. Chs. 25–29. Prophecies uttered during the reigns

of Jehoiakim and Zedekiah, placed together on account of similarity of subject-matter, and treating of the overthrow of Jerusalem, and the servitude of the Chaldeans for seventy years. This section is introduced by the announcement of the judgment upon all nations in the fourth year of Jehoiakim.

6. Chs. 30–33. Prophecies belonging to the latter part of Zedekiah's reign, and making announcements of salvation in reference to the future redemption and glorification of Israel.

7. Chs. 34–39. Prophecies and narratives belonging to the times of Jehoiakim and Zedekiah.

8. Chs. 40–45. Historical narratives treating of the life and conduct of the Prophet among the people left in the land by the Chaldeans after the destruction of Jerusalem, both prior to and after their flight into Egypt.

II. Chs. 46–52. Prophecies against foreign nations, *viz.*—

1. Ch. 46. Against Egypt.
2. Ch. 47. Against the Philistines.
3. Ch. 48. Against Moab.
4. Ch. 49:1–6. Against Ammon.
5. Ch. 49:7–22. Against Edom.
6. Ch. 49:23–27. Against Damascus.
7. Ch. 49:28–33. Against Kedar and Hazor.
8. Ch. 49:34–39. Against Elam.
9. Chs. 50, 51. Against Babylon.
10. Ch. 52. Historical appendix.

**VII. Theology.**—The distinguishing doctrine in Jeremiah's theology, the distinguishing characteristic in his conception of God is that of Love,—Jehovah's love. But this implies also the reverse, *viz.* jealousy, wrath.

Hence associated with Jeremiah's preaching setting forth the tenderness and infiniteness of that love, we find also awful rebukes, warnings, threatenings of judgment directed to and against those who had outraged that love. Like Amos and Hosea, Jeremiah bases his theology and preaching on the relation of Jehovah to Israel. Jehovah had chosen Israel, entered into covenant with Israel, brought them out of Egypt, led them through the wilderness, and ever educated, delivered and blest them with infinite and almighty love. Especially is Jeremiah the counterpart of his earlier co-prophet in the Kingdom of Israel, Hosea. Like Hosea, Jeremiah uses the figures of marriage and sonship to describe the intimacy and intensity of the relationship between Jehovah and Israel, and the duties implied in that relationship. This relationship Israel had outrageously violated. The particular sins of which Israel was guilty are specified as idolatry, scepticism, immorality, formalism, self-confidence, obduracy, moral degeneracy. On account of these Israel receives rebukes, warnings, calls to repentance, threatenings of judgment, inflictions of chastisements, and all these all the more terrible because they proceed from outraged divine love,—“The *Wrath* of the *Lamb*.” But from this sinful and desperate present, Jeremiah turns to a more hopeful future, and to utter promises of consolation and restoration. The fullest of these promises are collected in Chs. 30–33, called the “Book of Comfort.” These promises set forth first of all one of Jeremiah's favorite doctrines, *viz.* the indestructibility of Israel. The judgment which must be inflicted is designed for correction, not annihilation. Hence while the nation must go into captivity, it must also through the ten-

derness and eternity of Jehovah's love be restored from captivity. With the restored people Jehovah will make a New Covenant, a covenant written not on tables of stones, but the tables of the heart,—an inward, spiritual, everlasting covenant of pardon and grace. Jeremiah also emphasizes the doctrines of personal responsibility, spirituality of religion, while he describes the spirituality and glory of the coming Messianic age when, instead of the ark, Jehovah himself shall come and dwell in the midst of his people.

**VIII. Messianic.**—Jeremiah's view of the Messianic King and Kingdom is perhaps less magnificent and comprehensive than Isaiah's, but none the less spiritual. In that day of the true and final restoration of Israel from all the lands of the diaspora, there shall be raised up unto David a righteous Branch, who shall reign as King, administer justice, save Israel, and be called Jehovah our Righteousness. This King is styled David. Not that Jeremiah expected David to return in person, but, like Hosea, he looked for one of the line of David who should fulfil the divine ideal. This King should have priestly power. He should be the righteousness of his people. He should thus reign a righteous King over a righteous people. And ransomed Zion should once more be the wonder of all the nations of the earth. The Messianic sections are

1. Jer 3:14–18. Jerusalem Jehovah's Throne.
2. Jer. 23:1–8. Jehovah our Righteousness.
3. Jer. 33:14–26. Jehovah our Righteousness.
4. Jer. Chs. 30, 31. The Book of Comfort.



## THE LAMENTATIONS OF JEREMIAH.

**I. Name.**—*Aikah* = *How?* The Book is so called in the Hebrew Bible from its opening word. In the LXX, Peshito-Syriac and Vulgate it is called the Lamentations of Jeremiah, or simply Lamentations, whence the English name.

**II. Position.**—Being poetical, the Book in the Hebrew Bible stands in the Hagiographa just before the Book of Ecclesiastes. The Peshito-Syriac and Vulgate place the Book immediately after the Book of the Prophet Jeremiah, from which, in the LXX, it is separated by the Book of Baruch. The A. V. also puts it after the Prophecy of Jeremiah, it being connected therewith by unity of authorship, and unity in historical matter.

**III. Theme.**—The Book of Lamentations is an elegy, a dirge, written over the desolation of Jerusalem. It has for its theme the calamities that befell the people of Judah and Jerusalem in consequence of the siege and capture of Jerusalem by the Chaldeans.

**IV. Structure.**—The Book of Lamentations has a remarkably executed alphabetical arrangement. In the first four chapters the verses are arranged alphabetically. In the first and second chapters each verse consists of three members, and the verses begin severally with the successive letters of the Hebrew alphabet. In the third chapter the verses consist of single members, and three verses, each having the

same initial letter, are assigned to each successive letter of the alphabet, so that the chapter contains in all sixty-six verses. The fourth chapter is similar in structure to the first, except that each verse has two members only. The fifth and last chapter is not alphabetical, but consists nevertheless of twenty-two verses, each formed by two somewhat short members.

**V. Authorship—Date.**—There is no statement in the Old Testament as to the authorship of the Lamentations. The LXX, the Vulgate and the most ancient Jewish traditions ascribe the Book to the Prophet Jeremiah. The evidences furnished by the Book itself confirm rather than disprove the traditions; for

1. The same spirit, deeply sympathetic in national sorrow, and ever ready to give unrestrained utterance to its emotions, manifests itself strongly both in the Lamentations and in Jeremiah.

2. In the Lamentations the national calamities are referred to the same causes as in Jeremiah; *e. g.* the national sins, the guilt of prophets and priests, the people's false confidence in the help of weak and treacherous allies, etc.

3. Similar representations and figures occur in both Lamentations and Jeremiah; *e. g.* as to the virgin daughter of Zion, the prophet's eyes flowing with tears, the appeal for vengeance to the righteous Judge, the expectation that the nations who exulted in the fall of Jerusalem would be visited by a like desolation, etc.

4. Many similarities of expression peculiar to the Lamentations and Jeremiah.

From the vividness that characterizes the Book, it would seem that it must have been written soon after the events of which it treats.

**VI. Divisions and Contents.**—1. Ch. 1. In language of deep pathos the author describes, and gives expression to his sorrow for the desolations and miseries of Judah and Jerusalem on account of their sins.

2. Ch. 2. He emphasizes the cause of the country's sufferings, *viz.* Jehovah's just anger that has cast off his people, his land, and his sanctuary.

3. Ch. 3. He sets forth his own and the people's intense sufferings, while at the same time he expresses hope and confidence in God, in God's compassion, and the purposes of grace which God may have in this visitation.

4. Chs. 4, 5. Zion's past and present contrasted, and the prayer of the nation for Jehovah's compassionate regard, and restoration to divine favor.

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## EZEKIEL.

**I. Name.**—*Yehezkael*=Ezekiel=God will strengthen.

**II. Biography.**—Ezekiel was the son of Buzi. He was one of the captives who were carried with Jehoiachin in 597 B. C. into Babylonia, and was settled with others at Tell-abib, by the river Chebar. He was a priest, and as such belonged to the aristocracy of Jerusalem, who constituted the majority of the first captivity under Jehoiachin. He was married, as mention is made of the death of his wife in the ninth year of the captivity. Ch. 24:18. He had a house of his own on the Chebar in the land of his captivity. Chs. 3:24; 8:1. There is no account of his death.

**III. Ministry.**—Ezekiel received his prophetic call, and began his prophetic ministry in the fifth year of

Jehoiachin's captivity, B. C. 592. Ch. 1:5. He continued to exercise his prophetic ministry for at least twenty-two years, the latest date in his Book (29:17) being twenty-two years after his call, *i. e.* B. C. 570. Whether he prophesied for a longer period is not known. Ezekiel probably began his prophetic ministry in the thirtieth year of his age. Ch. 1:1. He exercised his prophetic ministry among the Jews who had been brought from Judea, in the captivity of Jehoiachin, by Nebuchadnezzar, King of Babylon, and dispersed in different parts of his dominions. This deportation in the reign of Jehoiachin was the second deportation of exiles. A colony of exiles had located near the river Chebar, either a tributary of the Euphrates, or one of the great canals constructed by Nebuchadnezzar. Ezekiel was dwelling in the midst of this colony of exiles, when, in the fifth year of the captivity of Jehoiachin, the heavens were opened to him, and he saw visions of God, and the divine word was communicated to him.

**IV. Authorship—Date.**—The genuineness of the Book of Ezekiel is admitted by all critics, with scarcely an exception. The Book throughout is uniform, closely connected, while the contents furnish abundant evidences of the prophet's age and authorship. Driver remarks,—“The dates of the several prophecies are in many cases stated with precision. No critical question arises in connection with the authorship of the Book, the whole from beginning to end bearing unmistakably the stamp of a single mind.”

**V. Divisions and Contents.**—The prophecies of Ezekiel were delivered partly before and partly after the destruction of Jerusalem by Nebuchadnezzar. This fall of Jerusalem constitutes their central point. Before

this calamity Ezekiel's chief object was to call to repentance those who were living in careless security; to warn them against indulging in the false hope that, by the help of the Egyptians, the Babylonian yoke would be shaken off (17:15, 17); and to assure them that the destruction of Jerusalem was inevitable and rapidly approaching. After the destruction of Jerusalem Ezekiel's chief object was to comfort the exiled Jews by promises of future deliverance and restoration to their own land. Between the call to repentance in the first part, and the comfort given by the promises in the last part, there occur the prophecies relative to foreign nations in the middle part of the Book. The Book therefore falls into three principal divisions, *viz* :

1. Chs. 1-24. The call to repentance, and the approaching fall of Jerusalem.
2. Chs. 25-32. Prophecies on foreign nations.
3. Chs. 33-48. Israel's future restoration.

The contents of the Book may be briefly indicated as follows:

1. Chs. 1-3. Ezekiel's call and commission to be Prophet stated both in literal and symbolic form.
2. Chs. 4, 5. The impending destruction of Jerusalem portrayed symbolically; and closing with an exposition, in unmetaphorical language, of Jerusalem's guilt and imminent judgment.
3. Ch. 6. Jerusalem and Judah alike guilty of idolatry that can only be eradicated by the desolation and depopulation of their territory.
4. Ch. 7. A final denunciation of the kingdom, and the certainty of the coming disaster.
5. Chs. 8-11. Vision of the guilt and punishment of

Jerusalem. Sixth year of the exile of Jehoiachin = 591 B. C.

6. Chs. 12-14. The certainty of the fall of Jerusalem further established. Its cause, the nation's sinfulness. Only the righteous delivered.

7. Chs. 15-17. Allegories, showing from different points of view the nation's ripeness for judgment, wherein Israel is compared to a vine-branch, to an adulteress, while Ch. 17 setting forth first the result to be expected from Zedekiah's disloyalty to his Babylonian masters, closes with a prophecy of the restoration of the Davidic kingdom in the future.

8. Ch. 18. The prophet emphasizes the doctrine that every one is rewarded according to his own doings, as against the complaint of the people that they were suffering for the sins of their ancestors.

9. Ch. 19. A lamentation on the "princes," *i. e.* the Jewish kings, and on the fall of the kingdom. Two allegories; in the first the Davidic stock is compared to a lioness, her two whelps being Jehoahaz and Jehoiachin, whose fates are described; and in the second it is compared to a vine planted, now uprooted, its rods (Jehoahaz and Jehoiachin) destroyed, itself planted in the wilderness (= the exiles with Jehoiachin), and fire going out of the branches, destroying the fruit (= the suicidal policy of Zedekiah).

10. Ch. 20. While Israel's idolatry continues Jehovah will not hearken, but the purifying judgments must come.

11. Ch. 21. Jehovah's sword drawn against Jerusalem.

12. Ch. 22. Jerusalem's guilt, not only idolatry but moral corruption and extending to all classes.

13. Ch. 23. Under an allegory similar to Ch. 16 the prophet describes the past history of Samaria and Jerusalem, representing the two kingdoms by two women, harlots, Oholah and Oholibah.

14. Ch. 24. The date is the ninth year of the exile, B. C. 588, the tenth day of the tenth month, being the day on which Jerusalem was invested by the Chaldeans, 2 Ki. 25:1; Zech. 8:19. The chapter contains a parable setting forth the siege of Jerusalem, now commencing, and next the final issue of the siege, *viz.* the forced evacuation of Jerusalem by its inhabitants on account of their sins. The chapter closes with an account of the sudden death of the Prophet's wife, which is made the medium of a lesson.

15. Chs. 25-32. Prophecies on foreign nations, *viz.* Ammon, Moab, Edom, the Philistines, Tyre, Sidon, and Egypt.

16. Chs. 33-39. The restoration of the land and people; including—*a.* Ch. 33. The prophet. *b.* Ch. 34. The advent of the Messianic Kingdom. *c.* Chs. 35, 36. The land. *d.* Ch. 37. The people. *e.* Chs. 38, 39. Jehovah's final triumph over the world.

17. Chs. 40-48. The constitution of the restored Theocracy; including—*a.* Chs. 40-43. The Temple. *b.* Chs. 44-46. The Temple and the People. *c.* Chs. 47-48. The land to be occupied by the restored diaspora. (Date twenty-fifth year of the exile = 572 B. C.)

**VI. Theology.**—Ezekiel emphasizes in particular the glory and holiness of God.

1. The fundamental doctrine of Ezekiel's theology was the glory of God. God's glory is the Old Testament expression for the revealed Presence of God among his people. God's glory corresponds to his

name, and his name is the summary of his nature, so far as he has revealed it. See 1:28; 3:23; 8:4; 9:3; 10:4, 18, 19; 43:2-7; 44:4, etc.

2. Jehovah's name which is the correlative of his glory is the basis and the summit of everything. All Jehovah's relations and dealings with Israel have been and are and will be for his name's sake. They are designed to manifest his one unchangeable nature. See 20:9, 14, 22; 36:22, etc.

3. Jehovah is holy, and will demonstrate his holiness. His holiness is his essential Deity. It has been profaned by his people. He will sanctify it again in Israel and among the nations. See 20:41; 28:25; 36:23; 38:23, etc.

**VII. Messianic.**—The Messianic sections in the Book of Ezekiel are as follows:

1. Ezek. 11:14-21. Jehovah the Sanctuary of His People.
2. Ezek. 17:22-24. The Cedar Sprout.
3. Ezek. 21:24-27. The Rightful King.
4. Ezek. 34:11-31. The Faithful Shepherd.
5. Ezek. 36:22-36. The Purification.
6. Ezek. 37:7-14. The Resurrection.
7. Ezek. 37:21-28. The Reunion.
8. Ezek. Chs. 38, 39. The Judgment of God.
9. Ezek. Chs. 40-48. The Holy Land of the Restoration.

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## DANIEL.

**I. Name.**—*Daniyel* = *Daniel* = God my Judge. The Book takes its name from its author, Daniel, who is its



chief historical character, and whose prophecies it contains.

**II. Biography—Ministry.**—Daniel was probably born in Jerusalem. He was of noble if not of royal birth. 1:3. He was carried away captive from Jerusalem to Babylon, at the first invasion of Judah by Nebuchadnezzar, in the third year of the reign of Jehoiakim. 1:1. The entire period of his exile, which terminated only with his life, was spent at Babylon and its vicinity, where he continued to occupy various positions of honor, and to receive divine communications. He lived and ministered during the reigns of Nebuchadnezzar and his successors, and down to the third year of Cyrus. 10:1. The time of his death is uncertain.

**III. Position.**—The Book of Daniel is written partly in Hebrew, partly in Chaldee. In the Hebrew Bible the Book is now included in the Hagiographa. This, however, has not always been its position in the Hebrew Bible. (See below.) Its proper place is as in the A. V., with the Prophets, after Ezekiel.

**IV. Unity.**—Eichhorn and Berthold ascribed the Book of Daniel to several authors. The unity of the Book is now generally conceded, *i. e.* it proceeded from a single author. That this author, whom we take to be Daniel himself, should in the first part of the Book speak of himself in the *third* person, and in the rest of the Book speak of himself in the *first* person, is perfectly consistent when the nature of the contents of the Book is considered, for the first part of the Book is *historical* while the second part is *prophetical*.

**V. Genuineness.**—About A. D. 300, Porphyry, a pagan philosopher belonging to the school of the Neo-

Platonists, devoted the whole of the twelfth book of his fifteen against Christianity, in the attempt to show that the Book of Daniel is spurious, and that it was written in the time of Antiochus Epiphanes, B. C. 175–164. After that the genuineness of the Book was not seriously assailed until in the seventeenth century by Spinoza, a Dutch Jew; in the eighteenth century by Anthony Collins, an English Deist; and then followed Eichorn, Bleek, Ewald, Hitzig and others, together with some of the critics of the present day in the same line. While modern criticism does not altogether reject the Book of Daniel as spurious, still its authorship by Daniel is denied, while it is supposed to have been composed under the persecution of Antiochus Epiphanes, B. C. 168 or 167. The grounds for this view and answers to the same are

1. The position of the Book in the Jewish Canon, not among the prophets, but in the Hagiographa, and among the latest in the Hagiographa. But this implies that the arrangement of the Books in the Hebrew Canon was the same when the Canon was originally formed in the time of Nehemiah, as it is now. This is denied. In the time of Josephus, Origen and Jerome, Daniel was classified among the prophets. It was not till about the time of Jerome that the Rabbies of the school of Tiberias re-arranged the Books of the Canon, and removed Daniel from the prophets, and placed him in the Hagiographa. It is very apparent that their anti-Messianic views led them to do this. Besides, if Daniel was written in the time of Antiochus Epiphanes, it could no more have been admitted in the Hagiographa either, for that division was already closed.

2. It is objected that Jesus, the son of Sirach, who

wrote about 200–180 B. C., in his enumeration of Israelitish worthies, is silent as to Daniel. True, but he is silent as to others also, and so the objection is without weight. The son of Sirach mentions *e. g.* Enoch, Moses, Joshua, but omits Jephthah, Gideon, Samson; mentions Zerubbabel and Nehemiah, but omits Ezra and Mordecai, etc. On the other hand, other Apocryphal Books confirm the fact that Daniel was the principal and only prophet of the time in which he lived, and that the Book which claims to be written by him and to which they refer is genuine; thus, 1 Maccabees, Book of Baruch, Song of the Three Children, Susanna, Bel and the Dragon.

3. It is alleged that there are especially Greek words in Daniel that require us to put the composition of the Book at a late date. But at the most there are only two or three words that can be referred to a Greek origin, and these words names of musical instruments. But when we remember what was the inventive genius of the Greeks in music, and what were the extensive commercial relations of the Greek colonies more than 600 years B. C., it is difficult to see why we are compelled to put the date of the composition of Daniel down to 175 B. C. because of two or three Greek words in it.

4. It is alleged that there are historical errors in Daniel. That this charge is entirely unfounded see more fully Pusey's Daniel the Prophet, Keil and Delitzsch commentary, Harman's Introduction, Sayce's Fresh Light from the Ancient Monuments, etc.

On the other hand the historical reality of Daniel and the genuineness of his Book receive confirmation from

1. The testimony of the prophet Ezekiel, *e. g.* 14:14,

20; 28: 3. When Ezekiel used this language Daniel had been in Babylon eighteen years.

2. The testimony of Daniel who a number of times throughout his Book claims to be its writer.

3. The testimony of Christ to "Daniel the prophet," *e. g.* Matt. 24: 15.

4. The testimony of its admission into the Canon.

5. The testimony of the Apocrypha, Josephus and others.

6. The language of the book of Daniel exactly represents Daniel's age and position.

7. The exact historical knowledge displayed in the Book confirms the authorship by Daniel.

8. Confirmed by archæological researches.

**VI. Division and Contents.**—The Book of Daniel falls into two principal divisions, *viz.*—

I. Chs. 1–6. *Historical*; giving an account of important events at Babylon in the author's time.

II. Chs. 7–12. *Prophetical*; containing prophecies respecting future empires, the Messiah's kingdom, and resurrection of the dead.

A more detailed chronological analysis is the following:—

1. Ch. 1. Introductory; Nebuchadnezzar the King. B. C. 605.

2. Ch. 2. The image dream; Nebuchadnezzar's second year. B. C. 603.

3. Ch. 3. The fiery furnace; Nebuchadnezzar's twentieth year. About B. C. 580.

4. Ch. 4. Nebuchadnezzar's mania; his thirtieth year. B. C. 570.

5. Ch. 5. Fall of Babylon. B. C. 538. Belshazzar regent.

6. Ch. 6. The lion's den. Darius the Mede. B. C. 538.

7. Ch. 7. The four wild beasts. B. C. 555. Belshazzar regent.

8. Ch. 8. Vision of the ram and he-goat. B. C. 553. Belshazzar regent.

9. Ch. 9. The seventy weeks. B. C. 538. Darius the Mede.

10. Chs. 10-12. Final vision—the apocalypse. B. C. 534. Cyrus King.

**VII. Theology.**—The doctrines of the Book of Daniel are closely connected with the writings of the exile, and form a last step in the development of the ideas of Messiah. Especially emphasized are the doctrines of the Messiah, of angels, of the resurrection of the dead, and the judgment of the world.

**VIII. Messianic.**—The special Messianic sections of the Book of Daniel are

1. Dan. 2:31-45 and 7:2-27. The Kingdom of the Son of Man.

2. Dan. 9:24-27 and 12:1-13. The Seventy Weeks—The Last Times.

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## HOSEA.

**I. Name.**—*Hosheya* = Hosea = Salvation. The Book is so called from the name of its author.

**II. Biography.**—Hosea flourished in the Pre-Assyrian period, and belonged to the Kingdom of Israel. His time is about 790-724 B. C. A long life of activity of about sixty years extending from the latter part

of the reign of Jeroboam II. into the earlier part of the reign of Hezekiah. He was the son of Beerī, and probably a native of the Kingdom of Israel, in which kingdom he exercised his prophetic office. Nothing further is accurately known as to his personal, unofficial history.

**III. Ministry.**—Hosea's ministry was exercised in and for the benefit of the Kingdom of Israel, or simply Ephraim as he frequently called the Northern Kingdom, a rebuking designation. According to 1:1 Hosea's prophetic activity was of long duration, one of the longest:—he saw Jeroboam's kingdom still in its greatness, saw the rapid and anarchical changes of dynasty that followed in the Northern Kingdom, saw four successive reigns in the Southern Kingdom, and saw the beginning of the Assyrian Period. Delivered orally, Hosea's prophecies were probably committed by him to writing near the close of his prophetic career, about 725 B. C. Judah is mentioned to be censured with Israel, and again in contrast to Israel as the house Jehovah would bless and deliver.

**IV. Chronology.**—The prophets contemporary with Hosea were Amos and Isaiah. Contemporary kings of Judah were Uzziah, Jotham, Ahaz, Hezekiah. Contemporary kings of Israel from Jeroboam II. to subjection of Hosea by Shalmaneser. See Table of Kings.

**V. Composition.**—Hosea is generally conceded to be the author of the Book bearing his name. The Book is composed of the essential contents of discourses delivered by the Prophet at various times. It is, however, impossible to indicate the precise limits of each of these individual discourses, or to give them any

exact chronological order. This however argues for the unity of the Book as written and transmitted, a unity further confirmed by the orderly advance, according to plan, from wrath and threatening to mercy and promise; by the clearly defined strophical arrangement of the Book; and by "The Word of the Lord" in the superscription uniting the whole.

Hosea's style is concise, abrupt, poetical, powerful in imagery. There are peculiar idioms and unusual constructions. The symbolical narrative, Chs. 1-3, is prose, the rest poetico-rhythmical. The general character of the prophecy is censure but terminating with promises of Messianic import.

A number of coincidences between the prophecies of Hosea and the Pentateuch show an acquaintance with the latter. Hosea also refers a number of times to the prophecies of Amos. A closer resemblance exists between Hosea and the greater prophets than between the greater prophets and any other of the minor prophets.

**VI. Historical.**—The history of the times of Hosea is similar to that of Hosea's elder contemporary Amos. Only in Hosea the corrupt conditions of the Northern Kingdom is increased and aggravated to the extreme. After the reign of Jeroboam II., when Hosea began to prophesy the succession of kings, six in number, was for the most part a succession of royal murders, and anarchy in the State. Ungodly alliances with heathen nations were made, the rival factions in Israel invoking or buying the support alternately of Assyria and Egypt. Thus, after an interregnum of eleven years Jeroboam II. was succeeded by his son Zechariah, who, after a reign of six months, was murdered by

Shallum. Shallum after a month's reign was overthrown and assassinated by Menahem who sought to strengthen himself by buying the support of the Assyrian monarch Tiglath Pileser. 2 Ki. 15:17-22; Hos. 8:9. About the same time another faction was seeking aid from Egypt. Menahem was succeeded by his son Pekahiah, who was murdered by his successor Pekah, formerly engaged with Rezin, King of Damascus, in attacking the Davidic dynasty in Jerusalem. Isa. Ch. 7. Pekah was deposed and murdered by his successor Hoshea, the Assyrian king Tiglath Pileser conspiring with him in this. Afterwards Hoshea broke with the Assyrian power, and opened treasonable negotiations with So, king of Egypt, 2 Ki. 17:4, with the result that Shalmaneser, Tiglath Pileser's successor, laid siege to Samaria, which after holding out for three years, capitulated to Sargon, who transported large numbers of Israelites to different parts of Assyria, thus bringing the Northern Kingdom of Israel to an end. In matters of religion as in matters of state, corruption prevailed:—ingratitude, violence, idolatry, immorality. Jehovah had been forsaken for Baal; devotion was given to sensuous Canaanitish cults; the worldliness of the priests, and the sensuality of the leaders intensified the public and gross moral corruption; confidence was placed in enemies instead of God; the claims of law and religion were set at nought; schisms, homicides, fornications, perjury, theft, bribery, impiety fill up the dark catalogue of Israel's sins, the swift and bloody forerunners of Israel's impending destruction.

**VII. Divisions and Contents.**—According to its subject-matter the Book has a threefold division.



- I. Chs. 1-3. The Indictment.
- II. Chs. 4-13. The Argument.
- III. Ch. 14. The Petition.

In the Indictment, Chs. 1-3, Israel is arraigned for unfaithfulness to Jehovah, which unfaithfulness is symbolically represented. Thus— *a.* Chs. 1:2-2:1. The prophet is directed to take to himself an unchaste wife, Gomer, thus to represent the unfaithfulness of Israel to Jehovah. The three children born by the prophet's unchaste wife are given symbolic names:— *Jezreel* = *God will scatter*, that is, in view of the vengeance to be exacted by the house of Jehu on the spot where formerly Jehu had slain the house of Ahab. 2 Ki. Chs. 10, 11. *Lo Ruhamah* = *Not mercy*, that is, unfaithful Israel should be left without mercy or pardon. *Lo Ammi* = *Not my people*, that is, Jehovah had rejected them. The rejection however is not final for a promise follows setting forth the union again of Judah and Israel, and the restoration to the divine favor. *b.* Ch. 2:2-23. The prophet's interpretation of his symbolic narrative in 1:2-2:1. Israel's coming punishment and its cause, *viz.* ingratitude and idolatry; this punishment being also a means of reformation resulting in the restoration of Israel to her Divine Husband, when Jezreel, representing Israel, shall verify the full meaning of the name, and they shall become *planted of God* again in the earth, for they shall obtain mercy and become his people. *c.* Ch. 3. As in Ch. 1 Hosea again represents the part of Jehovah toward his people. His love for and conduct towards his adulterous wife, are, he declares, symbols of Jehovah's love for the unfaithful Israelites, and the means used by Jehovah to bring them

back to godliness, *viz.* the withholding from them, for a time, civil and religious institutions.

In Chs. 4-13, the Argument sets forth Israel's guilt and punishment. Thus— *a.* Chs. 4-7. Israel's flagrant moral corruption augmented by the worldliness and sensuality of the nation's priests and leaders, resulting in a national decline that can only end in a national fall. *b.* Ch. 8. Announcement of judgment about to be executed on the Northern Kingdom together with its cause, idolatry and schism; a judgment that has indeed already commenced to be executed, and that Israel has brought upon itself by its heathenish alliances and religious abuses. *c.* Chs. 9:1-11:11. A more minute description of the coming judgment, *viz.* disaster, ruin, exile; with an intimation of its cause, *viz.* national ingratitude and sin, with a closing reference as to the responsibility of restoration. *d.* Chs. 11:12-13:16. Again Israel's sin, and how they had withstood the influence of ancestral example, of the efforts and entreaties of Jehovah, and therefore judgment must be executed.

In Ch. 14, the Petition, there is a closing appeal to repent, whereupon Jehovah would come to them again in rich blessings.

**VIII. Theology.**—The fundamental and uppermost doctrine in Hosea's theology is Jehovah's love;—the mighty and indestructible love of Jehovah for Israel, which will not be satisfied until it has brought all Israel into harmony with itself. God's love for his people is the prominent thought, and God's loving kindness the prominent expression Hosea uses to set forth the natural attitude of Jehovah to his people, and man's natural attitude to his fellow-man, as the reflection of

that love. Hosea emphasizes also a deep, spiritual repentance, a radical change of heart, as the condition of restoration. And while Hosea like Amos describes the future as a time of restored prosperity and fertility, he especially emphasizes that the chief blessedness of that time will consist in the perfect fellowship of love and life between God and his people.

**IX. Messianic.**—The Messianic element in Hosea is mainly connected with the promised restoration of Israel in the last times, and after a long period of exile, and as set forth chiefly in the first three chapters. Briefly this Messianic element embraces:—1. The restoration of the Northern Kingdom of Israel after a long period of exile. 2. The reunion of Israel and Judah into one nationality, 3. The submission and obedience of this reunited people to David their King, which finally can refer only to the Messiah. 4. The natural world is to share in the promised blessing of that period. 5. All this is to take place in “the latter days,” *i. e.* the Messianic or closing portion of the Messianic period.

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## JOEL.

**I. Name.**—*Yo'el* = Joel = Jehovah is God. The Book is so called from the name of its author.

**II.—Biography.**—Joel flourished in the Pre-Assyrian period, and belonged to the Kingdom of Judah. His time limits are B. C. 890–840. Probably flourished between B. C. 860–850, or in the earlier part of the reign of Joash. He was the son of Pethuel, and lived

in Judah. Nothing further is known of his personal unofficial history.

**III. Ministry.**—Joel ministered in Judah. There is no allusion to Israel. Probably resided and ministered in Jerusalem. There is a presumption that he was a priest. He exercised great power in the nation. He not only exhorts but imperatively demands repentance on the part of the nation, and with the evident assurance that he will be obeyed.

**IV. Contemporaries.**—King of Judah, Joash. Kings of Israel, Jehu and Jehoahaz. High Priest, Jehoida. Prophets, Jonah and Amos. Philistines and Phœnicians are referred to as enemies dealing in Jewish slaves. Edomites, from the same stock, also enemies, independent, subdued later. Sabeans of Arabia Felix. Greeks of Asia Minor. No reference to Assyria.

**V. Composition,**—*Authorship, Date, etc.* It is generally admitted that Joel is the author of the Book bearing his name. The unity of the Book is attested in all its parts and contents, in subject-matter, style, etc. A question has arisen in respect to the date of the composition of the Book. It must be placed either very early or very late. In support of the earlier date, *i. e.* about B. C. 860–850, there are these arguments: 1. The position of Joel in the series of the Minor Prophets raises a presumption in favor of this early date. 2. There is no mention of Syria, Assyria and Babylon among the enemies of Judah, a fact which points to a time when these nations had not yet come into conflict with Judah. On the other hand Amos threatens the Syrians with punishment, and foresees that Israel will fall a prey to Assyria, so

that Joel antedates Amos. 3. The times and condition of affairs described in Joel precisely suit this earlier date and the reign of Joash, while they do not at all apply to the later date; thus, *e. g.* the influence of the priests, the regularity of the temple services, the spiritual nature of religion, the absence of any denunciation of particular sins, etc. 4. The earlier date agrees with the references to foreign nations, the latter does not. 5. Amos makes use of Joel. That Joel and not Amos is the original is evident from the fact that the passages in question are firmly imbedded in the context of Joel, and belong to his circle of ideas, whereas they are not in Amos. Compare Jo. 3:16 with Am. 1:2; Jo. 2:12 with Am. 4:6, etc. 6. The argument from style favors the early rather than the late date.

**VI. Historical.**—The historical occasion of the Book of Joel was a terrible visitation of Judah by locusts and drought. This visitation was not prophetic-allegorical, but present and actual. Joel describes the destruction effected, views it as the beginning of a great judgment day of Jehovah, calls upon the priests to appoint a day for national humiliation and prayer. This was evidently done, and by divine authority, as he promises the people richest blessings for the present and future, and complete deliverance from all their enemies.

**VII. Divisions and Contents.**—The book has a two-fold division:—

I. Chs. 1:1–2:17. Plagues.

II. Chs. 2:19–3:21. Promises.

The two parts are joined together by the historical statement in 2:18.

1. Plagues. The plagues are a divine judgment.

*a.* The plague of locusts and drought. This chapter is not a prediction. The narrative of the locusts is not an allegory, or a figurative description of the hosts of war. It is the historical record of that which actually took place. 1:4 does not describe different insects, but all locusts appearing in different and successive portions of a season or year. Hence the severity of the judgment, extending over an entire year. The description of the locusts is accurate as well as graphic. Those afflicted by the plague are called upon to mourn the desolation of the land. The worst feature of the plague is the necessity for suspending the daily sacrifices. Therefore the priests required to mourn and the people to join them. *b.* Ch. 2:1-17. The plague a token of a coming judgment day of Jehovah. The locusts Jehovah's army doing his will. Threatened judgment may be averted by repentance. Hence humiliation and prayer.

2. Promises. *a.* For the present (2:18-27), God will deliver his people; evil repaired; new blessings. *b.* For the future (2:19-3:21), promises of greater things. The day of the Lord coming with salvation to Israel, terror to Israel's foes. This day introduced by the outpouring of God's spirit. Signs in heaven and earth. Safety in Zion. Nations found guilty and punished. Gathering in the valley of Jehosaphat. Nations destroyed. Israel's eternal salvation and blessedness.

**VIII. Theology.**—The doctrines emphasized by Joel are—

1. Jehovah's judgship over the whole earth.
2. Repentance and obedience avert punishment.

3. The blessedness of the redeemed.

**IX. Messianic.**—General in character. The Messianic salvation is bound up in the existence of the Kingdom of Judah. The Messiah is not defined as of any distinct human personality, but Jehovah is specified as the author of salvation. The promise of the outpouring of God's spirit finds its essential fulfilment in the Christian Church only, especially in the first establishment of it, though at first the promise related to Judah. It is indicated that members of other nations shall also partake in the Messianic promise.

## AMOS.

**I. Name.**—*Amos* = Burden. The Book is so called from its author.

**II. Biography.**—Amos lived in the Pre-Assyrian period. He was a native of the Kingdom of Judah, but ministered in the Kingdom of Israel. His time is B. C. 810–782. Latter part of this period marks the time Amos prophesied; *i. e.* latter part of Jeroboam's and early part of Uzziah's reign, these kings being contemporaries about twenty-seven years. See Table of Kings. Amos was a native of Judah, and of the town of Tekoa, twelve miles south of Jerusalem.

**III. Ministry.**—The prophetic ministry of Amos was in and to the Kingdom of Israel. Only the passages 2:4, 5 and 6:1 directly concern Judah and Jerusalem. The execution of his mission was in Bethel whose priests he greatly offended by his prophetic utterances; so much so that Amaziah the priest sent word to King Jeroboam that Amos was conspiring against him, at

the same time exhorting Amos to flee into Judea and prophesy. The prophecies of Amos delivered orally were probably committed to writing after his return to the Kingdom of Judah.

**IV. Contemporaries.**—King of Judah, Uzziah, and of Israel, Jeroboam II. See Table of Kings. Prophets Joel and Jonah. High Priest at Bethel, Amaziah. Surrounding nations introduced are Damascus, Philistia, Tyre, Edom, Ammon, Moab.

**V. Composition.**—Amos is generally conceded to be the author of the Book bearing his name, and the unity of the Book is likewise generally admitted. All this is evident not alone from the superscription, but from quotations made from the Book, the relation and interdependence of parts, historical unity and continuity, subject, style, etc. Though not by profession or descent a prophet, but a shepherd, still Amos like the shepherd David was not uncultured. His writings show marked literary finish and force. His shepherd life was of great suggestiveness to him in the language and imagery employed. He is remarkably orderly in his literary constructiveness and development; *e. g.* the seven surrounding peoples taken up in turn, and the series of predictions, each constructed after the same pattern, setting forth their sins and doom. So following this the three successive chapters, 3, 4, 5, each beginning with "Hear this word." And so the series of symbolic visions in the last three chapters. The symbolism or imagery of Amos is extensive and varied. He makes large use of the Pentateuch. On the other hand extensive use was made of Amos by the prophets following, especially Hosea and Jeremiah.



**VI. Historical.**—The historical occasion of the prophecy of Amos was the low moral and religious status of the times, as observable and notorious not only in the surrounding nations but especially in the Northern Kingdom of Israel. Idolatry, injustice, oppression, corruption, unchastity, formalism call forth rebukes, admonitions, and threatenings of divine punishment and overthrow. The terrors of impending judgment close with the announcement of the final exaltation of the Theocracy.

**VII. Divisions and Contents.**—The Book of Amos consists of two principal parts, *viz.*—

1. Chs. 1–6. Prophetic discourses of a threatening character.

1. Chs. 7–9. Visions and symbols followed by their interpretations, and other prophetic announcements.

Part first, Chs. 1–6, contain—*a.* 1:1. Preliminary historical statement. *b.* Threatening discourses against the surrounding nations, *viz.* Syrians of Damascus (1:2–5); the chief cities of the Philistines (1:6–8); Tyre (1:9, 10); Edom and its chief cities (1:11, 12); the Ammonites (1:13–15); Moab (2:1–3). These nations are charged with cruelty against the Israelites, and their destruction is threatened. *c.* A charge of disobedience and idolatry against Judah and the judgment therefor. *d.* The statement concerning Judah forms a transition to the principal prophecies that follow on to 6:14 all directed against Israel (excepting perhaps the single allusion to the careless in Zion in 6:1). These discourses of Amos against Israel are directed against the moral and religious crimes such as idolatry, unchastity, worldliness, the oppression of

the poor by the rich, corruption in the administration of justice, and formalism in the service of Jehovah. He follows these censures with warnings to turn back to Jehovah, and with threatenings of divine punishment, overthrow, deportation, captivity in a land beyond Damascus.

Part second, Chs. 7-9, contain—*a.* 7:1-9. Vision representing the overthrow of Israel and of the house of Jeroboam. Locusts, fire and a plumbline the figures employed to represent this overthrow. *b.* 7:10-17. Hostility of Amaziah to Amos; Amos warns Amaziah, and announces Israel's captivity. *c.* 8:1-3. Vision of a basket of fruit showing Israel to be ripe for destruction. *d.* 8:4-14. The punishment of those who oppressed the poor, carried on a shameful trade, gave themselves to idolatry, and upon whom Jehovah would bring affliction, mourning, hunger and thirst. *e.* 9:1-10. Vision of the Lord standing on the altar. He orders a destruction from which there is no escape. Jehovah will blot out the sinful kingdom, sinners shall perish, the house of Israel shall be dispersed among the nations but the house of Jacob shall not altogether be destroyed. *f.* 9:11-15. Closing promise that Jehovah will reinstate the fallen tabernacle of David; Israel shall possess the remnant of Edom, and the nations called by Jehovah's name; the land shall be abundantly blest; the scattered ones of the people restored; the overthrown cities rebuilt; the Theocracy reëstablished.

**VIII. Theology.**—The fundamental doctrine in the theology of Amos is the sovereignty of Jehovah in nature and in history. His conception of God is remarkable for its pure, ethical monotheism. As to man

he is a sinner, whose sins are offensive to God to whom he must turn forsaking his sins. An intimate, working, spiritual union must be established, and in which alone is to be found blessedness. The prophet's views of religion are marked by a deep spirituality. The alternative of not seeking Bethel, Gilgal or Beersheba is not the seeking of Jerusalem but the seeking of Jehovah, and so live. The alternative of idolatrous service is not ceremonial service, but the service of heart and life.

**IX. Messianic.**—The Messianic element in the Book of Amos is composed of the promise that forms the conclusion to the Book, *viz.* in 9:11-15, which sets forth

1. vv. 11, 12. The Restoration of the Davidic Kingdom.

*a.* v. 11. Its divine up-building.

*b.* v. 12. Its divine out-building.

2. v. 13. The Restoration of the cursed but chosen land.

*a.* v. 13<sup>a</sup>. Constant productivity.

*b.* v. 13<sup>b</sup>. Abundant productivity.

3. vv. 14, 15. The Restoration of the Diaspora.

*a.* v. 14. Re-colonization.

*b.* v. 15. Immovable Possession.

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## OBADIAH.

**I. Name.**—*Obadyah* = Obadiah = Servant of Jehovah. The Book is so called from the name of its author.

**II. Biography and Ministry.**—Obadiah who flourished in the Pre-Assyrian period belonged to the Kingdom of Judah. He lived and prophesied during the reign of King Jehoram, B. C. 890–850. Of the prophet himself nothing further is positively known.

**III. Composition.**—Obadiah is generally admitted to be the author of the Book bearing his name:—the smallest of the prophetic Books. Question has arisen however in regard to the date of the composition inasmuch as it seems to be necessary to place Obadiah as the earliest of the prophets, or assign his prophecy a date about the time of the destruction of Jerusalem by Nebuchadnezzar. The weight of argument is in favor of the early date, and for the following reasons:—

1. The comparison of Obadiah's prophecy with Jer. 49: 7–22, also against Edom. Examining these two prophecies it is evident that one has copied or quoted the other. If Jeremiah is regarded as the original then we have the anomaly of a prophet appearing with a single chapter of matter, called a *vision*, principally borrowed from a great prophet living just before him. Certainly that makes Obadiah's prophetic status somewhat questionable. On the other hand, if Obadiah is the original, there is nothing strange in Jeremiah's borrowing from him in his great prophetic Book, just as he has borrowed from Isaiah. Moreover the prophecy in Obadiah is a well-arranged whole, whereas in Jeremiah the same matter is broken up and given in a less forcible and obvious order. For the above reason it is also highly improbable that both Jeremiah and Obadiah are borrowing from a still older prophet.

2. The capture of Jerusalem to which Obadiah refers cannot be that made by Nebuchadnezzar, for he carried away the people of Jerusalem to Babylon. The language of Obadiah refers to a very different captivity, see ver. 20. This undoubtedly refers to the capture of the city in the reign of Jehoram, about B. C. 887, when the Philistines and the Arabians made an irruption into Judah and Jerusalem, and took captives, and carried off valuable property (2 Chron. 21: 16, 17). To this Joel also seems to refer (3: 4-6). He represents the children of Judah and Jerusalem as sold to the Grecians. The captivity of Jerusalem in Sepharad (Obad. 20)—a district in or about Asia Minor—seems to be that part of the people carried away at that time. It therefore seems best to refer the plundering of Jerusalem, to which reference is made in Obadiah, to the reign of Jehoram, and the prophecy to the time immediately subsequent, about B. C. 880.

3. This early date for Obadiah agrees with the allusions to his prophecy in Joel, and with the references to Edom in Amos. Joel was evidently familiar with the words or writings of Obadiah, *e. g.* compare Joel 2: 32 with Obad. 17; Joel 3: 3 with Obad. 11; Joel 3: 7, 8, with Obad. 15; Joel 3: 17 with Obad. 11, 17, etc.

**IV. Historical.**—The historical occasion of the prophecy of Obadiah was some recent capture of Jerusalem, in which the Edomites had been guilty of the grossest insult and injury to Judah. It does not appear that they were themselves the principal assailants, but they had shown a most unbrotherly spirit by their malignant delight at Judah's calamity, by sharing in the plunder of the city, by intercepting the fugi-

tives, and slaughtering them or surrendering them to be sold as slaves.

**V. Divisions and Contents.**—1. vv. 1–10. The nations are summoned by Jehovah's messengers to make war upon Edom. He has determined to humble Edom's pride. Edom will be plundered by enemies, deserted by allies, and its counsellors and heroes overthrown; all because of Edom's inhuman treatment of his brother Jacob.

2. vv. 11–14. For in the day of Judah's humiliation and calamity, Edom maliciously exulted, and shared in the plunder.

3. vv. 15–21. But Jehovah's day of judgment for all the nations is at hand, and Edom will not escape a just retribution. A remnant will remain in Jerusalem; Jerusalem will no more be defiled by invaders; Judah and Israel will possess Edom and Philistia; Jehovah's Kingdom will be forever established.

**VI. Theology—Messianic.**—Obadiah's theology emphasizes

1. Jehovah's enemies shall be defeated.
2. Jehovah's people shall prevail.
3. Jehovah's Kingdom shall be established.

The Messianic thought is contained in the closing words of the prophecy which set forth the final result to which all Israel's history pointed, *viz. the Kingdom shall be Jehovah's.*

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## JONAH.

**1. Name.**—*Yonah* = Jonah = A Dove. The Book is so called from the name of its author.

**II. Biography.**—Jonah, who flourished in the Pre-Assyrian period, belonged to the Kingdom of Israel. He lived and ministered during the reign of Jeroboam II. He was the son of Amittai, and was born about B. C. 859. He was a native of Gath-Hepher, a town of Lower Galilee in Zebulun. The only incident of Jonah's life recorded outside of this Book, and its New Testament reference is mentioned in 2 Ki. 14:25.

**III. Ministry.**—Jonah's prophetic ministry covered quite a long period, probably not less than 825-790 B. C. His visit to Nineveh was only a single event in his official career. He doubtless lived a life of faithful prophetic activity in the ungodly and idolatrous kingdom of the Ten Tribes. This certainly seems to be implied by the *waw* = *and*, with which the Book begins, as if other calls and ministrations had preceded this one. A single allusion to his ministry in the Kingdom of Israel is that in 2 Ki. 14:25 where he foretold to Jeroboam II. the success of his wars for the restoration of the boundaries of Israel upon which Hazael, King of Syria, had encroached. He is sent on a mission unique in the history of the ancient economy, *viz.* to preach judgment and repentance to the Gentile Ninevites. Not from fear, but from exclusiveness (4:2) he attempted to flee to the commercial port of Tarsus in Cilicia. Arrested by a miracle he returned, obeyed, preached. The failure of his prophecy on Nineveh was only apparent while it was really a signal success. The royal edict calls the Ninevites to repentance, while discontented Jonah is rebuked.

**IV. Contemporaries.**—King of Israel, Jeroboam II. Kings of Judah, Amaziah and Uzziah. Prophets, Joel and Amos.

**V. Composition.**—Not only is Jonah historical, but the Book that bears his name is also historical. It is not fiction, allegory, myth or legend, but an account of that which actually took place, genuine history, of deep prophetic-symbolic and typical significance. Ancient Jews and Christians regarded the Book as real history. The Book of Tobit so regards it (14:4, 8). In making Jonah and his history a type of his own resurrection, Christ affixes the seal of his authority to the Book. Still while the Book records an actual history, it is not solely or chiefly history. The compilers of the Canon considered the Book a prophetic one. The historical omissions are too great for the Book to be simply a pure history. The Book is prophetic, and only those historical events are furnished which are required as the basis of the prophetic teaching. Moreover the unity of the Book is actually and externally indivisible. The word “second” in 3:1 connects both halves in the most intimate manner. While Jonah is not distinctly declared to be the author of the Book, still that is in all probability the fact. He probably wrote the Book shortly after his return from Nineveh. His prayer of thanksgiving in Ch. 2, uttered from the bowels of the fish, and reproduced essentially, though not perhaps literally, afterward, follows the Psalms in structure and is filled with reminiscences of passages from the Psalms. That Jonah should be the author of the Book and still speak of himself in the third person is in strict accordance with the manner of the other prophets who also speak of themselves in the third person except when they speak of God’s revelations to them. The so-called Aramaisms of the Book are all genuine Hebrew words



or forms except the one Aramaic name for the decree of the King of Nineveh which Jonah naturally heard in Nineveh itself. The abbreviated form of the relative pronoun (*shl* or *sh* for *asher*) in 1:7 by no means indicates an exilic or post-exilic date, as this abbreviated form of the relative is found not only in The Song of Songs, and in Deborah's Song (Judges 5:7), but is also found on a beautifully preserved weight, recently discovered on the site of Samaria, which bears an inscription in characters pointing to the 8th century B. C., and where precisely this same form, *shl*, of the relative occurs.

**VI. Historical.**—The narrative of the Book indicates history. Not all the details but the principal facts in this history are given. The immediate occasion of this history of Jonah's mission to Nineveh was the great wickedness of Nineveh, and the just judgment of God to be visited therefor, or repentance shown through the preaching of Jonah. Its historical scope, however, embraces the entire heathen world, and the true attitude of Israel, of the people of God in all times, to the world.

**VII. Divisions and Contents.**—The Book contains two principal divisions, united by the historical statement in 3:1, *viz*:

1. Chs. 1, 2. The Man.
2. Chs. 3, 4. The Mission.

In the contents we have— 1. Ch. 1. The Prophet Jonah receives divine orders to proceed to Nineveh, and declare judgment against it for its great wickedness. Foreseeing, according to 4:2, a possible repentance on the part of the Ninevites, and a consequent sparing and blessing on the part of God, and

selfishly considering God's spiritual blessings to be exclusively for the benefit of Israel, Jonah attempts to evade the divine command by fleeing to Tarshish. A storm arises, the heathen crew pray, and sleeping Jonah is awakened. The crew regard the storm as a sign of divine wrath, and cast lots to detect the guilty person. The lot falls upon Jonah, who confesses, and, upon his own advice, is cast into the sea. 2. Ch. 2. A large fish swallows Jonah, but he is preserved in life and thanks God. On the third day he is vomited out on the land. 3. Ch. 3. The divine command comes again to Jonah, who obeys, and in Nineveh proclaims its destruction for its sins. Headed by the King, the Ninevites observe a public fast, whereupon Jehovah determines to withdraw his threatening. 4. Ch. 4. Jonah, selfish of the divine blessings, and feeling that the effect of the divine purpose to remit the calamity would put him in a false light, is displeased. His displeasure is increased by the incident of the plant that shot up, shaded him, and then was destroyed in the night. The next day's heat angers him. He pities the plant—Jehovah pities the city.

**VIII. Theology.**—The teaching of Jonah is manifest, *viz*:

1. Sin incurs the divine judgment.
2. Repentance secures the divine remission.
3. God's spiritual blessings are for the world.
4. They who have must give those blessings or be punished.

**IX. Messianic.**—The Book of Jonah is a symbolical one after the analogy of Isa. Ch. 5, and Ezek. Ch. 16. The Book is typical especially in Ch. 2 where Jonah is a type of Christ according to Mat. 12: 40. The Book is

prophetical and symbolical. Jonah represents Israel. Nineveh represents the heathen world as afterwards did Babylon and Edom. Israel has the mission of preaching God's Word to the heathen world. He seeks to flee from his calling. God reproves and punishes Israel, because he in whom all the families of the earth were to be blessed had neglected his vocation. Israel is restored and recommissioned to preach that the heathen world shall perish. Israel doubts, delays, despairs and therefore God corrects Israel. But as the sparing of Nineveh came before the correction of Jonah, so the type as to the future is that the multitude of the heathen world shall be gathered in before the Jewish people who must first be humbled and broken. In the fulfilment of his mission Jonah is a type of Israel, and Israel a type of Christ. Mat. 12:40. As the sparing of Jonah and his preaching of repentance was a sign to the Ninevites which must bring them to faith or judgment, so the preservation of Christ in the grave, and the preaching of the Risen One were a sign to the world of judgment and of faith.

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## MICAH.

**I. Name.**—*Mecah* = Micah = Who is like Jehovah? The Book is so called from the name of its author.

**II. Biography.**—Micah who belonged to the Kingdom of Judah, lived in the Assyrian period. His date is about 758–710 B. C. He was a young contemporary of Isaiah and Hosea. In 1:1 he is called “the Morashtite,” *i. e.* he was a native of Moresheth, a de-

pendency of Gath, in the maritime plain, about twenty miles southwest of Jerusalem. Like Amos, Micah was a countryman, a "man of the people," born of obscure parentage, his father's name not being mentioned. As in the case of many of the other prophets little is known of the circumstances of Micah's life other than as indicated in his prophecy.

**III. Ministry.**—According to the superscription 1:1, Micah prophesied under the reigns of Jotham, Ahaz and Hezekiah, kings of Judah. Micah's time limits would therefore be about B. C. 756-697, *i. e.* a period of fifty-nine years. The minimum limit of his ministry would be sixteen years, *i. e.* from the death of Jotham to the accession of Hezekiah. But the prophecy itself furnishes a more accurate estimate of the duration of Micah's prophetic ministry inasmuch as 1:6 was evidently uttered prior to the fall of Samaria which took place in B. C. 722, while according to the notice in Jeremiah 26:17 *sq.* Micah 3:12 was spoken during the reign of Hezekiah. Micah's prophetic message was directed both to Israel and Judah, but for the most part to his country Judah. While Isaiah the statesman-prophet at the capital rebuked the courses and foretold the destinies of nations, kings and nobilities, at the same time emphasizing in an unrivaled manner the great truths of religion and uttering glorious promises,—Micah on the other hand spoke as a man of the people, in sympathy with the common people in their sufferings, attacking the wrong like Isaiah, but otherwise less interested in matters of state, foreign policies, etc. His ministry therefore was more exclusively that of an ethical and religious teacher. At the same time Micah had a

powerful influence at the capital, and gave weightiest evidence of his prophetic ministry as a religious teacher inasmuch as he was largely instrumental, according to Jer. 26:17 *sq.* compared with Mic. 3:12, in effecting the reformation under Hezekiah.

**IV. Contemporaries.**—Kings of Judah, Jotham, Ahaz and Hezekiah. Kings of Israel, Pekah and Hoshea. Prophets, Isaiah and Hosea. Assyria referred to as an invading, conquering and deporting foe.

**V. Authorship.**—Micah is generally conceded to be the author of the Book bearing his name. The chief opposition to this view is raised by a few who attribute Chs. 6, 7 to an anonymous author. But from their contents these chapters not only may have been written under the reigns of Ahaz or Manasseh, but in every respect the most suitable time for their production is the reign of Ahaz, rather than the reign of Manasseh, when true prophets were silenced, or any subsequent time. More recent criticism assigns the passage 7:7-20 to the Exile, so that according to this view there is a gap of a century between 7:6 and 7:7. But there is no difficulty whatsoever in this passage precluding it from being the work of a prophet who might know and foretell that the exile must happen. Besides, a prophecy can hardly be conceived of as ending so abruptly as would be the case at 7:6.

**VI. Historical.**—The sins of Judah and Israel constituted the historical occasion of Micah's prophecy. These sins were against the fundamental laws of social morality, transgressions of the elementary principles of justice and mercy. The very founda-

tions of society were being upheaved and overthrown. It is especially the social sins of his time that Micah attacks with passionate energy. The accumulation of vast estates by wealthy nobles; the unscrupulously powerful defrauding the honest poor and dispossessing him of his ancestral land and home; governors and judges fleecing the people whom they were sworn to protect; exacting creditors tearing the garments from a man's shoulders; exorbitant taxation and private extortions; the dictates of natural piety ignored and the most sacred relations of life violated; strong fortifications and stately palaces constructed of human lives and cemented with human blood; everywhere appalling social selfishness, corruption, fierceness. These are the sins that Micah denounces, and upon them, the people, for the commission of these sins he denounces the judgment of God,—humiliation, overthrow, anguish, exile, dispersion. But Micah also preaches promise; and beyond this blackness of darkness dawns the sure hope of restoration, reunion, and glorification.

**VII. Divisions and Contents.**—Upon the basis of its subject matter the Book of Micah is best divided into three parts, as follows:—

I. Chs. 1, 2. Reproof dominant but closing with promise.

II. Chs. 3-5. Promise dominant but closing with reproof.

III. Chs. 6, 7. The legal controversy and conclusion:—will it be reproof or promise?

I. Chs. 1, 2. Reproof and promise; including

1. Ch. 1. Jehovah the Judge. *a.* 1:1. Superscription. *b.* 1:2-5. Jehovah the Judge of Israel is

about to appear. *c.* 1:6, 7. Samaria will be destroyed. *d.* 1:8, 9. The catastrophe will reach Jerusalem: *e.* 1:10-16. Various towns of the Lowland, where the prophet's own home is, will be overwhelmed.

2. Ch. 2. Judah's woe and Jehovah's promise. *a.* 2:1-5. The violent deeds of Judah's nobles demand punishment. *b.* 2:6, 7. They would silence true prophets and listen to false ones. *c.* 2:8-11. As they eject the poor so shall they themselves be exiled. *d.* 2:12, 13. The exiled and dispersed flock of Israel will one day be reassembled, and go forth from captivity in a second exodus, led by their King with Jehovah at his side, to restoration. Compare Ex. 13:21; Psa. 110:5; Isa. 52:12.

II. Chs. 3-5. Promise and reproof; including

1. Ch. 3. The censure of rulers. *a.* 3:1-11<sup>a</sup>. Judges, prophets and priests dishonor their office. *b.* 3:11<sup>b</sup>. Their false reliance upon Jehovah. *c.* 3:12. Their ungodliness the cause of Jerusalem's impending ruin.

2. Ch. 4. The center of salvation and the humiliation to Zion. *a.* 4:1-5. But in the ending of the days Jerusalem will be the center of instruction, obedience and peace. *b.* 4:6-8. The dispersed will be reassembled, the eternal reign of Jehovah inaugurated, and the Davidic Kingdom restored. *c.* 4:9, 10. Zion's immediate future is humiliation and exile. *d.* 4:11-13. Zion's ultimate future will be victory over the nations.

3. Ch. 5. Exaltation from Bethlehem. *a.* 5:1. Israel and her ruler must be reduced to extremity and insult. *b.* 5:2-6. But from Bethlehem shall come forth a Ruler of David's house to rule over a reunited

people, and repel the Assyrian invader. *c.* 5:7. Israel will be a source of blessing to some. *d.* 5:8, 9. Israel will be a source of destruction to others. *e.* 5:10-15. Israel will be purified and vengeance executed on the disobedient.

III. Chs. 6, 7. Controversy and conclusion. The representation is that of a legal suit between Jehovah and his people Israel. Jehovah is plaintiff, Israel is defendant.

1. Chs. 6:1-7:13. The controversy. *a.* 6:1, 2. Exordium. *b.* 6:3-5. Jehovah states his case. *c.* 6:6, 7. The people admits its sin, and asks how Jehovah can be propitiated. *d.* 6:8. The prophet answers. *e.* 6:9-16. Jehovah speaks denouncing the wickedness, and threatening punishment. *f.* 7:1-6. The prophet speaks in the name of the true Israel lamenting the corruption. *g.* 7:7-10. They will bear the punishment confident that Jehovah will vindicate his righteousness. *h.* 7:11-13. In answer is heard the divine proclamation of Zion's restoration.

2. Ch. 7:14-20. The conclusion. *a.* 7:14-17. The prophet prays for this restoration of Zion, and Jehovah promises to effect it. *b.* 7:18-20. The prophet concludes by expressing a perfect trust in Jehovah's pardoning mercy and unchanging faithfulness.

**VIII. Theology.**--The theological doctrines of Micah are similar to those of Isaiah. In the main they set forth

1. The regeneration of Israel through judgment.
2. The establishment of Jehovah's Kingdom under the ideal King of David's line.
3. The evangelization of the nations through that Davidico-Messianic Kingdom.



In regard to man Micah emphasizes

1. Man must follow justice toward his neighbor.

2. He must also show mercy, and not only show it, but love mercy.

3. Man must walk humbly with his God; live such a life of fellowship with God as implies an identity of will and purpose.

**IX. Messianic.**—Israel is to be scattered in judgment, but it will be restored again in mercy. The ideal of the Theocracy will be realized. Jehovah shall reign in Zion forever. A Prince of the house of David will rule over a reunited Israel. He is to spring from Bethlehem. The Kingdom of God will be established in peace and righteousness. This Messianic production in Micah is in the main threefold, and for the most part contained in Chs. 4:1-5:5<sup>a</sup>, as follows:

1. Ch. 4:1-7. The final Messianic period. Comp. Isa. 2:2-4.

2. Ch. 4:8-13. The Davidico-Zionitic dominion. Comp. Am. 9:9-15.

3. Ch. 5:1-5<sup>a</sup>. The Ruler from Bethlehem. Comp. Isa. 9:6; Zech. 9:9.

## NAHUM.

**I. Name.**—*Nahoom* = Nahum = Consolation. The Book derives its name from its author.

**II. Biography.**—Nahum flourished during the Assyrian period and in the Kingdom of Judah. He was a native of Elkosh, probably a town in Galilee. He probably belonged to the Northern Kingdom of Israel,

and, upon the invasion and deportation of the Ten Tribes, escaped into the territory of Judah taking up his residence in or near Jerusalem. Nahum flourished and prophesied between B. C. 665–607.

**III. Ministry.**—Nahum's prophetic ministry was carried on in the Kingdom of Judah, and in the second half of Hezekiah's reign. It was after the capture of No-amon (Thebes, in Upper Egypt) by Assurbanipal. And it preceded the destruction of Nineveh by the Babylonians and Medes. The subject or burden of Nahum's prophecy was the fall and destruction of the Assyrian capital Nineveh. While the prophecy of Jonah against Nineveh was followed by the remission of God's judgments, the prophecy of Nahum against Nineveh was followed by the execution of God's judgments.

**IV. Contemporaries.**—King of Judah, Hezekiah. Prophets, Isaiah and Micah. Assyrians who had annihilated the Kingdom of Israel, and humiliated the Kingdom of Judah. Egyptians.

**V. Composition.**—Nahum is generally admitted to have been the author of the Book bearing his name. The genuineness of the Book has never been called into question. There is a peculiarity in the superscription in that it makes the announcement of the subject precede the announcement of the author. There is however nothing inconsistent in this. Besides, the prophet uses several words and forms of words that are almost peculiar to himself. He uses several words that occur elsewhere only in Job. He uses a striking expression also in 2:10 that only occurs besides in Joel 2:6, while the first clause of 1:15 is nearly word for word the same as that of Isa. 52:7. Nahum occupies one of

the highest places in Hebrew literature, while he more nearly approaches Isaiah than any of the other Prophets. He possesses a peculiar power of representing several phases of an idea in the briefest sentences, as in his description of God, of the conquest of Nineveh, and the capture of Thebes.

As to the date of the composition, it must have been according to 3:8-11 after the capture of Thebes by Assurbanipal which took place shortly after B. C. 664; and on the other hand, as Nineveh is represented as still standing, it must have been before the destruction of that city by the Babylonians and Medes in B. C. 607.

**VI. Historical.**—The historical occasion of Nahum's prophecy was the approaching fall of Nineveh. On account of its great wickedness and corruption Nahum predicts the fall of the Assyrian capital. This took place not long thereafter when a coalition of Necho, King of Egypt, Cyaxares, King of Media, Nabopolassar, King of Babylon, was formed against Assyria, and the Medes and Babylonians, after defeating the Assyrian forces, laid siege to Nineveh which after two years capitulated.

**VII. Division and Contents.**—1. Ch. 1. The appearance of Jehovah in judgment; his faithfulness toward those who are faithful to him; the description of the coming fall and irretrievable destruction of the Assyrian capital.

2. Ch. 2. Description of the assault upon Nineveh, the entrance effected, the scenes of carnage and tumult that follow, the flight of the inhabitants, and the subsequent deserted and silent condition of the city.

3. Ch. 3. Nineveh's cruelty, avarice, insidious

policy, corruption, the cause of her own ruin. Jehovah is against her; overthrow awaits her; and amid the rejoicings of those who have suffered by her, her empire shall forever pass away.

**VIII. Theology.**—The theological teaching of Nahum emphasizes

1. God's moral government of the world.
2. The certain destruction of this world's kingdoms built on the foundation of force and falsehood.
3. The certain triumph of the Kingdom of God up-built on the foundation of truth and righteousness.

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## HABAKKUK.

**I. Name.**—*Habakkook* = Habakkuk = Embraced. The Book is so called from the name of its author.

**II. Biography and Ministry.**—Habakkuk belonged to the Kingdom of Judah. He flourished and prophesied during the reign of Jehoiakim, and towards the beginning of the Chaldean supremacy, *i. e.* B. C. 608–590. Nothing is known, outside of apocryphal sources, of the personal history of this prophet, and his prophecy gives us no information respecting himself. The subject of his prophecy is the overthrow of Judah by the Chaldeans, and then, in turn, the overthrow of the Chaldean monarchy,—each power for its sins.

**III. Composition.**—Some modern critics maintain that Chs. 1:1–2:8 is the only part of the Book which is to be assigned to Habakkuk; that 2:9–20 is an addition of post-exilic times; and Ch. 3 a prayer of the

post-exilic congregation in time of distress, possibly written by the author of 2: 9-20, or taken from some Psalm-collection used in the Temple. But against this position, the unity of the Book, and its authorship by the prophet Habakkuk, are both generally admitted, on account of the close relation between the several parts, the progress of the thought throughout, and the organic connection of the whole. As to the date of the composition of the prophecy, the balance of probability favors a date shortly before the defeat of Pharaoh-Necho at Carchemish, B. C. 605, by which defeat the supremacy of the Chaldeans was assured.

**IV. Historical.**—The historical occasion of Habakkuk's prophecy was the rise of the Chaldean power, and its employment by Jehovah as an instrument to inflict deserved chastisement upon ungodly Judah. When the reformer-king, Josiah, fell in the fatal battle of Megiddo, the hopes of Judah perished. Passing over his eldest son Jehoiakim, the people made Jehoahaz king. After a reign of only three months, Jehoahaz was deposed by Pharaoh-Necho, who was now for a short time supreme over the countries from the Euphrates to the Nile. Necho placed Jehoiakim on the throne instead of Jehoahaz. Jehoiakim was selfish, despotic, godless. The nobles all too willingly followed Jehoiakim's example, so that in a short time the old evils of Manasseh's reign broke out afresh. In the meantime the Chaldeans were mustering and marching threateningly in the north. Reports of their fierceness and resistlessness reached Jerusalem. Fear and doubt settled on many a mind and heart in Judah. Would a righteous God permit such an insatiable in-

vader to overwhelm Judah? At such a critical moment Habakkuk appears upon the scene with his prophetic message.

**V. Divisions and Contents.**—1. Ch. 1. *a.* vv. 2–4. Habakkuk expostulates with Jehovah for permitting evil to go so long unchecked in Judah. *b.* vv. 5–11. Jehovah replies by pointing to and describing the Chaldeans whom he has raised up to chastise the guilty nation. *c.* vv. 12–17. Habakkuk is amazed that Jehovah can use as his instruments those cruel Chaldeans.

2. Ch. 2. *a.* vv. 1–4. In answer to Habakkuk's challenge of the divine rectitude, Jehovah declares that the Chaldeans carry in themselves the seed of their own ruin, while the righteous possess the principle of life. *b.* vv. 5–20. The truth that the Chaldean bears in himself the germ of his own ruin is expanded and proven in the description of the Chaldean's drunkenness, ambition, lust for conquest, cruelty, injustice, bloodshed, despotism, intrigue, idolatry. *c.* Verse 20 contrasts the living God with heathen idols, and so forms the transition to

3. Ch. 3. *a.* v. 2. Habakkuk has heard the announcement of God's judgment on Israel, and the final doom of the Chaldeans. But the prophet fears that a delay of the latter will prove too severe a test of faith, and therefore prays that the time may be shortened. *b.* vv. 3–15. The answer to the prophet's prayer is given in the fuller revelation of Jehovah's working in the world, which is expressed by the description of His Advent to redeem his people and judge their enemies. *c.* vv. 16–19. Meditating upon

this transcendent Theophany the prophet determines to rejoice and rest all assurance in Jehovah.

**VI. Theology.**—The Apostle Paul has adopted the second clause of Hab. 2:4, as one of the watchwords of his theology,—“But the just shall live by his faith,” or “in his faithfulness.” The essence of Habakkuk’s theology is

1. Faith in God and his supreme government.
2. Patience in waiting on God and his working.
3. Rejoicing in God alway.

**VII. Messianic.**—The Messianic element in Habakkuk appears for the most part in 2:4, 14 and Ch. 3, setting forth the righteous life, the coming glory, and the advent of Jehovah for the redemption of his people.

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## ZEPHANIAH.

**I. Name.**—*Sefanyah* = Zephaniah = Whom Jehovah hid. The Book derives its name from its author.

**II. Biography and Ministry.**—Zephaniah, who lived in the Chaldean period, belonged to the Kingdom of Judah. According to the superscription, 1:1, he was the great-grandson of Amariah, who was the son of Hezekiah. This Hezekiah was probably King Hezekiah, which would make Zephaniah belong to the royal family. He probably lived and ministered in Jerusalem. Zephaniah’s prophetic ministry falls between B. C. 639–609, and during the reign of Josiah. He was a contemporary of Jeremiah.

**III. Composition.**—Zephaniah is generally conceded

to be the author of the Book bearing his name. As to the date of the composition of Zephaniah's prophecy, it doubtless belongs to the beginning of Josiah's reign, and before the great reformation effected by that king. From allusions to the condition of morals and religion in Judah in 1: 4-6, 8, 9, 12; 3: 1-3, 7, it may be concluded with certainty that the period of Josiah's reign during which Zephaniah wrote was prior to the great reformation of his, Josiah's eighteenth year (B. C. 621), in which the idolatrous practices condemned by Zephaniah were abolished by Josiah. The design of Zephaniah's prophecy is to announce God's judgment, and the moral condition that necessitated it.

**IV. Historical.**—The historical occasion of Zephaniah's prophecy seems to have been the irruption of those mysterious, marauding hordes of Scythians who poured down over Western Asia from the steppes of the North, spreading consternation and devastation in their path. As Joel saw the locust plague to be a visitation of judgment from Jehovah, so Zephaniah viewed the desolating invasion of the Scythians. It was a visitation wherein Jehovah was manifesting his power, judging the nations, and summoning his people to repentance.

**V. Divisions and Contents.**—The Book has a three-fold division.

1. Ch. 1. The menace. The prophecy opens with an announcement of far-reaching destruction, but especially directed against the idolaters in Judah and Jerusalem. Jehovah's day of sacrifice is at hand; the victims, the Jewish people, and nations the "sanctified" (1 Sam. 16: 5), invited guests. Three classes to be judged;—court officials, merchants and those sunk



in irreligious indifferentism. The "Day of Jehovah" further developed and described.

2. Chs. 2:1-3:7. The admonition. The prophet urges his people to repent and so escape the doom which will overtake, he declares, in succession the Philistines, Moab, Ammon, Ethiopia, Nineveh. Then again the prophet turns again to address Jerusalem, describe her sins, and her heedlessness to warning.

3. Ch. 3:8-20. The promise. The prophet exhorts the faithful in Jerusalem to wait patiently on Jehovah whom all nations will yet serve, while the faithful, cleaving to God, will dwell in safety upon their own land, and be made to rejoice in the coming restoration of Jehovah's presence.

**VI. Theology.**—Zephaniah emphasizes the supreme lesson that Jehovah is King and Judge; that judgment is impending; and that judgment will be universal. Force and violence are temporary; truth and righteousness shall abide. Out of the fury and fall of world empires the faithful remnant shall see established the universal empire of Jehovah.

**VII. Messianic.**—Zephaniah has no prophecy of a distinct personal Messiah. Jehovah is the Saviour. He will effect redemption. The terrible judgments impending will issue in salvation for Israel and the world. The Messianic element in Zephaniah's prophecy, contained for the most part in 3:8-20, is remarkable as containing a prediction of the conversion not only of the heathen nations, but even of those who execute the divine judgments upon Israel.

## HAGGAI.

**I. Name.**—Haggai = Festal. The Book derives its name from its author.

**II. Biography and Ministry.**—Haggai, like Zechariah and Malachi, lived and ministered in the Post-Exilian period. The date of his ministry Haggai states very definitely in 1:1 where he declares that the word of the Lord came to him on the first day of the sixth month of the second year of the reign of Darius (Hystaspis), B. C. 520. All the other communications belong also to the second year of the reign of Darius, and fall within the limits of four months. Apart from his prophecy, Haggai is mentioned in Ezra 5:1, 2 as prophesying to the Jews while they were rebuilding the temple, after the return from Babylon in the second year of Darius, and as helping Zerubbabel and Joshua the son of Jehozadak, the high priest, in their work. Haggai and Zechariah were contemporaries in the prophetic ministry. Compare Hag. 1:1 and Zech. 1:1.

**III. Composition.**—Haggai is generally conceded to be the author of the Book bearing his name. His style is simple, practical, and goes directly to the point. His prophetic message is addressed to the restored captives, and its design is to incite them to duty and encourage them in duty, particularly in the matter of rebuilding the temple,—their national sanctuary and living evidence of their national religion.

**IV. Historical.**—The decree of Cyrus permitting the Jews to return to their own land (Ezra Ch. 1), and

to rebuild the temple at Jerusalem, was followed by the joyful compliance of a considerable number, some 50,000 in all, who set out to return to their Holy Land. The leaders of the returning exiles were Zerubbabel the son of Shealtiel, and Joshua the son of Jehozadak. Zerubbabel, as the actual or legal heir of Jehoiachin, was the representative of the house of David, and had been appointed governor of Judah by Cyrus (Ezr. 5:14). Joshua, who held the office of High Priest, was grandson of Seraiah, the last High Priest who had ministered in the Temple at Jerusalem before its destruction. The work of rebuilding began with the erection of the altar in its ancient place, and the commencement of the erection of the Temple. But with the death of Cyrus the emigration of exiles to Judah ceased, and under the reign of some of the successors of Cyrus, particularly Cambyses and Pseudo-Smerdis, the work on the Temple and city was suspended. Great obstacles to the continuance and completion of the work were encountered, owing to the jealousies of the inhabitants of Samaria and Edom, and constant misrepresentations at the court of Persia. Ezra Ch. 4. So for some fifteen years the work of rebuilding was arrested, till in the second year of the reign of Darius it was resumed under the prophetic ministry of Haggai and Zechariah.

**V. Divisions and Contents.**—The prophecy of Haggai consists of four sections, communications, arranged chronologically.

1. Ch. 1. In the second year of Darius, the first day of the sixth month, Haggai appeals to the people no longer to postpone the work of rebuilding the Temple, declares that the failure of their crops is

due to their having failed to rebuild the house of the Lord, and that the pleasure and presence of Jehovah will attend them in performing this work.

2. Ch. 2:1-9. In the same year on the twenty-first day of the seventh month the prophet again addresses the people with words of encouragement assuring them that this second temple, though inferior in splendor to the first, shall have greater glory than it, and that Jehovah will shake all nations, and the most excellent of the nations shall come to it, and the house shall be filled with glory. Comp. Heb. 12:26, 27.

3. Ch. 2:10-19. In the same year on the twenty-fourth day of the ninth month the prophet addresses the priests declaring that so long as the Temple remains unbuilt the people are unclean, and hence the seasons are unfruitful.

4. Ch. 2:20-23. On the same day, Haggai encourages Zerubbabel, the civil head of the restored community, and representative of David's line, with the assurance that in the approaching overthrow of the thrones and kingdoms of the earth, he will receive special tokens of Jehovah's favor.

**VI. Theology and Messianic.**—The theological teachings of Haggai emphasizes

1. The obedience of Jehovah's people will ever secure Jehovah's coöperation.

2. Jehovah will overrule all convulsions among the nations of the earth to effect his purposes, and bring in his reign of peace.

The Messianic portion is contained in Ch. 2:6-9, 21-23 wherein Haggai predicts that heaven and earth will be shaken; kingdoms overthrown; instruments of war destroyed; nations bring their treasures to the

house of Jehovah, whose latter glory will be made greater than the former; while Zerubbabel, the servant of Jehovah, will become His signet, according to which it is evident that the Jewish governor is made a type of Christ.

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## ZECHARIAH.

**I. Name.**—*Zecharyah* = Zechariah = Whom Jehovah remembers. The Book derives its name from its author.

**II. Biography.**—According to 1:1 of his prophecy Zechariah was the son of Berechiah, the son of Iddo. From Neh. 12:16 it appears that Zechariah was a priest, and that he went up from Babylon to Jerusalem with Zerubbabel. In Ezra 5:1, 2 he is spoken of as prophesying along with Haggai, and aiding in the rebuilding of the Temple. In this passage he is called simply Iddo, probably because his father was already dead when Ezra wrote, and his grandfather was his nearest living ancestor. Zechariah lived and ministered between B. C. 520–510. How much longer he lived, and whether his prophetic ministry extended over a greater period than four or five years, is not known. Haggai was Zechariah's contemporary prophet; Joshua was High Priest; Zerubbabel was governor of the restored community of Jews in Judah; Tattenai was general Persian governor of the province; and Darius was King.

**III. Ministry.**—According to 2:4 Zechariah was a young man when he was called to the prophetic office.

In the beginning of his prophecy he states that the word of the Lord came to him in the eighth month of the second year of Darius, two months after Haggai received his first divine communication. Besides this Zechariah gives two other dates of divine communications, *viz.* the twenty-fourth day of the eleventh month in the same year (Ch. 1:7), and the fourth day of the ninth month of the fourth year of Darius (Ch. 7:1);—these years were B. C. 520 and 518. As in the case of Haggai, so with Zechariah, the first, local, present and practical object of their preaching was to incite and encourage the people in rebuilding the Temple service. This preaching of these two prophets had its desired effect. The rebuilding of the Temple progressed rapidly. Tattenai, the Persian governor, referred the matter of the rebuilding to Darius, but did not interfere with the work. The reference to Darius led to the discovery of the decree of Cyrus in the archives at Ecbatana; and Darius issued a decree directing Tattenai to furnish materials for the work, and to provide the Jews with animals and other requisites for sacrifice. In less than four and a half years from the recommencement of the work the Temple was completed and dedicated on the third day of the twelfth month of the sixth year of Darius, B. C. 516. But it must be remembered that while Haggai and Zechariah in the exercise of their prophetic ministry directed their words and efforts primarily to the rebuilding of the Temple, and the restoration of the Temple service, still it was by no means with a formal, ceremonial, unspiritual conception of that service, and by no means in any spirit of national exclusiveness and religious bigotry. These prophets themselves predicted that the glory of

that Temple was to be its catholicity. They saw not only the nations of their time bringing offerings for the rebuilding of that Temple, but like Isaiah and Micah, they saw all the nations of the future flowing thither to the worship of Jehovah. There in that place they saw was to be consummated the final reconciliation of man to God and man to man. Looking forward to that coming Messianic reconciliation Haggai preaches, "In this place will I give peace, saith Jehovah of hosts." And Zechariah points the finger of prophecy forward, beyond the material temple of Zerubbabel, to the glorious outline of a spiritual Temple, which the priestly King of David's line will build.

**IV. Authorship—Date.**—Zechariah is the author of the entire Book that bears his name; it is generally conceded that this Zechariah is the author of Chs. 1-8. In more modern times, however, the authorship and date of Chs. 9-14 have been violently assailed. Concerning the origin of these chapters three principal hypotheses obtain, *viz.*:

1. The traditional view. According to this view the Book of Zechariah is a unit, and was written by Zechariah, the contemporary of Zerubbabel.

2. This view ascribes Chs. 9-14 to a pre-exilic origin. That is, Chs. 9-11 were written shortly before the downfall of Samaria 722 B. C., and Chs. 12-14 before the destruction of Jerusalem 586 B. C.

3. The Post-Zecharian hypothesis. This ascribes Chs. 9-14 to a late Persian or an early Greek or Maccabean date.

Some of the principal objections to the arguments adduced in support of the second hypothesis are as follows:

1. The exile in both parts of the Book of Zechariah is represented as a fact, an event of the past, and the restoration from the exile both of Ephraim and Judah, though incomplete, has already begun.

2. The alleged authors of Zechariah Chs. 9-14 dissociate themselves from any definitely named person, or any specific event, known to be pre-exilic.

3. If Chs. 9-14 were of pre-exilic origin then certain passages in these chapters would entirely fail to be understood by a people standing face to face with the calamities of 722 and 586 B. C. Thus there is no reference to an approaching army or to allying with foreigners, while victory and prosperity are promised rather than defeat and calamity announced.

4. The historical allusions in Chs. 9-14 point rather to post-exilic than pre-exilic times.

5. The names given to the Theocracy in Chs. 9-14 do not imply a pre-exilic date for the entire section, for Israel and Judah were both represented in the post-exilic congregation, and as *names*, were both applicable to the post-exilic Theocracy.

6. The national sins according to Chs. 9-14 are spoken of as having been committed in the past, before the exile, and which now Israel was exhorted not to repeat. The enemies of Israel mentioned in Chs. 9-14 do not fix the date of these prophecies as being pre-exilic.

7. The point to which the Messianic development has reached in Chs. 9-14 indicates a post-exilic rather than a pre-exilic date. Thus in regard to the Messianic person, *e. g.* Ch. 9:9, 10; 11:12, 13; 12:10 *sq.*; 13:7. Again in regard to the Messianic times or Zechariah's Eschatology. The description of the incorporation of



the heathen world into the Kingdom of God in Chs. 9-14 is one of the most remarkable in the Old Testament, and seems to presuppose all that has gone before.

8. The prophet Zechariah in Chs. 9-14 shows a familiarity with Ezekiel and Jeremiah as well as the so-called Deutero-Isaiah.

Some of the principal objections to the arguments adduced in support of the Post-Zecharian hypothesis are as follows:

1. The argument from language and style favors the Zecharian rather than the post-Zecharian authorship. Thus there is a remarkable freedom from Aramaic expressions. The usage of the full instead of the shorter form of the name *David* cannot be used as an argument inasmuch as the shorter form occurs also in Ecclesiastes 1:1, probably the latest Book in the Old Testament. The same is true also in regard to the usage of the abbreviated instead of the fuller form of the first person pronoun, when we compare the similar usage in Lamentations, Ecclesiastes, Esther, Ezra, Nehemiah, 1 and 2 Chronicles and Daniel. The employment of the Infinitive absolute to set forth the finite verb is even more striking in Haggai and Zechariah Chs. 1-8 than in Zechariah Chs. 9-14.

2. Against the argument from historical data adduced in favor of a Greaco-Maccabean date, it is to be noted,

That the temple was still in process of construction. This is evident from the Messianic and Eschatological character of these prophecies; from the fact that the prophet bases his exhortations for the present

on the history of the past; from the fact that the prophet makes Israel's chief interests center in Jerusalem; and from the fact that certain allusions are best explained in these times.

In proof of the Zecharian authorship of Chs. 9-14, and in further disproof of hypotheses number 2 and 3 it is to be noted:

1. The fundamental ideas of both parts of the Book are the same.

2. There are peculiarities of thought that are common to both parts of the Book.

3. Certain peculiarities of diction and style argue in favor of the unity of the Book and the Zecharian authorship.

4. Chapters 1-8 show a familiarity with the same prophetic Books as Chs. 9-14.

5. Chapters 9-14 presuppose the exile not only of Ephraim [but also of Judah. Thus Ch. 9:9, 11, 12, where Judah is represented as having been partly restored to its land, and is to expect more complete restoration. In Chs. 1-8 the representation is that of Judah being overrun by a foreign enemy and the temple desecrated. In 9:9 Judah is represented as being without a king and is therefore bidden to rejoice at the approaching advent of the Messianic King.

6. Other admittedly exilian and post-exilian prophets and writings seem also to imply the still continued existence of the two kingdoms as much as Zechariah himself. Thus *e. g.* note Jeremiah 31:18-20, 27, 31. And yet in spite of this, Ephraim had gone into captivity a hundred years before this.

7. If Chs. 9-14 belong to pre-exilic times, how

comes it that there is no mention made in them of the Chaldeans?

8. It is true that in the last part of the Book are found predictions relative to the captivity of Jerusalem; but the entire description makes it totally unsuitable to refer this to the destruction and captivity of Jerusalem by the Chaldeans. It evidently refers to times long subsequent to that event, and is closely connected with the advent of the Messiah.

**V. Historical.**—See under III *Ministry*.

**VI. Divisions and Contents.**—The Book of Zechariah is divided into two parts; *viz.* Part 1, Chs. 1–8, and Part 2, Chs. 9–14. Part 1, Chs. 1–8, includes

1. Ch. 1:6. Introduction; a warning voice from the past.

2. Chs. 1:7–6:8. A series of visions designed for encouragement as to the present, and instruction as to the future; including—*a.* 1:7–17. Vision of the divine chariots and horses in the valley of myrtles representing a time of peace and opportunity for rebuilding the city and temple. *b.* 1:18–21. Four horns symbolizing the nations opposed to Israel, have their strength broken by four smiths. *c.* Ch. 2. The man with the measuring line. The significance is that the coming Jerusalem will be of too wide an extent to be confined by walls, will have an unlimited population, will have Jehovah for its defence, and many nations will join themselves to Israel. *d.* Ch. 3. Joshua, the High Priest appears before the altar burdened with the sins of the people. Satan accuses him, but he is acquitted, and given rule over the Temple, with the right of priestly access to Jehovah. He receives the promise of the advent of Messiah, and restored blessing. *e.* Ch.

4. The vision of the golden candlestick and the two olive trees, symbolizing that all obstacles should be removed, and the restored community, the chosen people of God, should ever receive sufficient supplies of divine grace. *f.* 5:1-4. The vision of the flying roll symbolizing that the swift curse of God shall exterminate sinners, and the land should be purified. *g.* 5:5-11. Israel's guilt, personified as a woman, is cast into an ephah-measure, heavily covered, transported to Babylonia, where it is to remain, as in fact it did, idolatry having ceased in Israel with the return from the exile. *h.* 6:1-8. The vision of the four chariots seems to refer to the time of the end, and the execution of God's judgments in the earth.

3. Ch. 6:9-15. Symbolical action. The prophet is commanded to crown the High Priest, Joshua. By this act the two offices of priest and king were united in his person, and he became the type of One greater than himself who was still to come, the royal priest, the Branch of the house of David, the Messiah.

4. Chs. 7, 8. Prophecies didactic and predictive; didactic relating to present obedience, justice, mercy, truth; and predictive relating to near and remote blessings.

Part 2. Chs. 9-14, includes

1. Ch. 9:1-8. Surrounding nations destroyed; Jehovah protects his people; enemies shall no more invade their land.

2. Chs. 9:9-10:12. The humble, suffering, peaceful, delivering, strengthening, victorious advent of the Messianic King.

3. Ch. 11. An allegory, describing the rejection of

the divinely appointed Good Shepherd by His ungrateful flock, and the fatal consequences to the flock.

4. Chs. 12-14. Contain prophecies respecting Judah and Jerusalem and the Messiah's Kingdom. They treat of Israel's restoration, redemption and re-establishment as God's centre for earthly and universal blessing. Judgment, repentance, forgiveness and purifying are all secured to Israel through the gracious work of the Messiah. The last chapter introduces the universal peace and blessing and glory by the personal return of the Messiah, Jesus Christ.

**VII. Theology—Messianic.**—Zechariah's teaching emphasizes especially

1. An obedient, spiritual service of Jehovah on the part of a holy people.

2. The redemption of Israel and the nations through the workings of the spirit and grace of Jehovah.

3. The final and universal Messianic sovereignty of Jehovah over the whole earth.

Messianic prophecy in Zechariah is especially remarkable for its fulness. It treats of

1. Chs. 2, 8. The Glory of the New Jerusalem.

2. Chs. 3:8-4:14 and 6:9-15. The Coronation of the Priest-King.

3. Chs. 9:9; 10. The King of Peace.

4. Ch. 11:7-14. The Rejected Shepherd.

5. Ch. 12:1-9. The Unique Day.

6. Chs. 12:10-13:9. The Smitten Shepherd.

7. Ch. 14. The final Conflict, Triumph and Empire.

## MALACHI.

**I. Name.**—Malachi = My Messenger. Probably a contracted form of Malachiyah = Messenger of Jehovah. So Abi (2 Ki. 18:2) is contracted from Abijah (2 Chr. 29:1).

**II. Biography and Ministry.**—Respecting the person and life of Malachi, the last of the Old Testament prophets, nothing is known outside the Book that bears his name. The date of Malachi's ministry probably falls in the year B. C. 435–410. Nehemiah, cup bearer to Artaxerxes at Susa, having heard that the gates of Jerusalem had been burnt, and breaches made in its walls (Neh. 1:2, 3), obtained, a few months later, the desire of his heart, *viz.* the permission of Artaxerxes to go to Jerusalem and restore the impaired city. Arrived at Jerusalem he not only repaired the walls and gates of the city, but complaint having been made to him of serious social evils and religious delinquencies, he effected various radical reforms. Then Nehemiah was recalled to the Persian Court. When once more he returned to Jerusalem, *i. e.* upon his second visit (see Chronology under Ezra), he found that many of the reforms he had effected upon his first visit had been undone. Malachi probably exercised his prophetic ministry during the interval between Nehemiah's first and second visits to Jerusalem, and possibly for a time while Nehemiah was making his second visit. This date agrees better with the terms of 1:8 where the allusion to the governor points to the presence of a foreign governor rather than Neh-

emiah who refused to avail himself of his official allowances. Neh. 5:14 *sq.* Besides, the evils that Nehemiah found on his second visit are for the most part precisely the same as those denounced by Malachi. Nehemiah found selfishness and irreverence on the part of the high priest; a general neglect of the temple service; a failure to pay the tithes; a violation of the Sabbath; and mixed marriages. And so we find Malachi denouncing the negligence of the priests and people in the matter of the temple service; the robbery of God by the withholding of tithes and offerings; the divorce of Israelite wives and contracting marriages with foreign women. Nehemiah does not speak of divorce, and Malachi does not speak of Sabbath breaking, but otherwise the correspondence is so close as to lead to the conclusion that they belong to the same date.

**III. Composition.**—Malachi is generally conceded to be the author of the Book bearing his name. Standing midway between the old age and the new age, Malachi's style at once bears a strong resemblance to the manner of the older prophets, while it also bears marks of the transitional state. He has peculiarities of expression. His diction shows the decline of poetic prophecy. He is less rhetorical while being none the less argumentative. His chief literary characteristic is a dialectic treatment by means of question and answer. He states briefly the truth that is necessary to be enforced; then he states the objection that this truth is likely to provoke; and finally he refutes the objection, substantiates his original proposition, and pronounces in connection therewith warning or promise.

**IV. Historical.**—See under II *Biography and Ministry*.

**V. Divisions and Contents.**—Ch. 1:1-5. Malachi addresses Israel. As in the case of his prophetic predecessors, the basis of his appeal to Israel is Jehovah's relation to the nation. . Jehovah had loved them; had chosen Jacob and rejected Esau. The proof of this lay in the contrasted experiences and destinies of Israel and Edom. Israel had been restored to his own land, but Edom's heritage lay desolate beyond restoration.

2. Chs. 1:6-2:9. Israel is utterly indifferent of Jehovah's love for them, and utterly neglectful of Jehovah's due from them. Hence Malachi's prophecy consists largely of a reproof of the sins of his contemporaries. The first reproof is addressed to the priests. They offered or permitted the people to offer blemished or unclean animals for sacrifice, and so the service of Jehovah had been brought into contempt. Still Jehovah's name was held in honor throughout the world, and acceptable worship was being offered him among the Gentiles. But these priests who had corrupted themselves and the offerings were threatened with curse and punishment. Their course had been just the opposite of the Levite as the keeper of divine knowledge and the interpreter of the Law.

3. Ch. 2:10-16. The prophet's next reproof is addressed to the people. He denounces them on account of the heartlessness and heinousness of their conduct in divorcing their Israelite wives, and contracting foreign marriages.

4. Chs. 2:17-3:6. There were sceptics among the people who denied the divine government and justice,



and who doubted whether God would ever come to judge between the evil and the good. To these sceptics the prophetic message is addressed that the time speedily approaches when Jehovah, the Judge whom they thoughtlessly seek shall suddenly come to his temple in the person of the Angel of the Covenant. He will separate between the righteous and unrighteous, and purify the ungodly nation.

5. Ch. 3:7-21 (3:7-4:3). They had robbed God by withholding tithes and offerings, and so had been visited of God with a judgment upon their lands and products. But a blessing was promised in the future if they would faithfully discharge these duties in a God-fearing service. They complained that it was vain to serve God. But the time would come when God would discriminate between those who served him and those who served him not. Destruction would be the portion of the one, blessing and triumph the portion of the other.

6. Ch. 3:22-24 (4:4-6). The prophecy concludes with an appeal to obey the requirements of the Mosaic Law, and with a promise of the advent of Elijah the prophet to move the people to repentance against the day of Jehovah, and so avert the curse which otherwise might smite the earth.

**VI. Theology and Messianic.**—The theological doctrines emphasized by Malachi are

1. Jehovah's love for his people.
2. Jehovah's requirement of supreme obedience.
3. Jehovah cometh.

The Messianic element in Malachi is contained in its closing section, *viz.* 2:17-3:24 (2:17-4:6). Both treat of the coming of the messenger, the second

Elijah, to prepare the way for the coming of the Lord, himself the Angel of the Covenant. The messenger who should come and prepare the way for the advent of the Lord in 3:1, is one and the same with Elijah the prophet in 3:23 (4:5), the mediator between the old and the new, the herald of the day of judgment, and this messenger and second Elijah, was, according to our Lord's teachings, John the Baptist. In teaching us that John is the messenger of 3:1<sup>a</sup>, and the second Elijah, Christ teaches us also that he himself is the Lord, Jehovah, and the Angel of the Covenant. The messenger of 3:1<sup>a</sup> is to be distinguished from the messenger the Angel of the Covenant of 3:1<sup>b</sup>. As the Angel of Jehovah was strictly Jehovah himself to Israel of old, so the Angel of the Covenant is the Lord, Jehovah, Messiah who cometh for judgment and for mercy.

LITERATURE  
AND  
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(PARTIAL LIST.)

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INTRODUCTION.

Davidson's Introduction to the Old Testament.  
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Horne's Introduction to the Holy Scriptures.  
Bleek's Introduction to the Old Testament.  
Harman's Introduction to the Holy Scriptures.  
Driver's Introduction to the Literature of the Old Testament.  
The Commentaries, etc., etc.

PHILOLOGY.

See Introduction above.  
Schaff's Theological Propædeutic.  
Weidner's Exegetical Theology.  
Bissell's Biblical Antiquities.  
Clarke's Shemitic Alphabets.  
By-Paths of Bible Knowledge (Series).  
Briggs' Biblical Study.  
Bible Cyclopædias, etc.

CRITICISM.

Green's Moses and the Prophets.  
Green's Higher Criticism of the Pentateuch.  
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Bissell's *The Pentateuch, its Origin and Structure*.  
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 Briggs' *Higher Criticism of the Hexateuch*.  
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 Zenos' *Elements of Higher Criticism, etc.*

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Keil and Delitzsch.  
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 On *Numbers and Deuteronomy*, see  
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 Crosby on *Joshua*.  
 Bush on *Judges*.  
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- Stanley's Sinai and Palestine.  
Stanley's Lectures on the History of the Jewish Church.  
Krummacher's Elijah and Elisha.  
Ryle on Ezra.  
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Haley on Esther.  
Lewis on Job.  
Davidson on Job.  
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Perowne on The Psalms.  
DeWitt on The Psalms.  
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Ewald on The Psalms.  
Stuart on The Proverbs.  
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Cheyne on The Proverbs.  
Hengstenberg on Ecclesiastes.  
Stuart on Ecclesiastes.  
Ginsburg on Ecclesiastes.  
Cheyne on Ecclesiastes.  
Wright on The Book of Koheleth.  
Stuart on The Song of Songs.  
Ewald on The Song of Songs.  
Ginsburg on The Song of Songs.  
Delitzsch on The Canticles.  
Alexander on Isaiah.  
Ewald on Isaiah.  
Cheyne on Isaiah.  
Smith, Orelli and other general Commentaries on Jeremiah  
and The Lamentations.  
Cowles on Ezekiel and Daniel.  
Fairbairn on Ezekiel.  
Hengstenberg on Ezekiel.  
Hitzig on Ezekiel.  
Stuart on Daniel.  
Pusey on Daniel.  
Wuensche's Hosea.  
Drake on Jonah and Hosea.

Credner on Joel.

See general Commentaries on Amos.

Caspari on Obadiah.

Randolph's Obadiah and Habakkuk.

Fairbairn's Jonah.

Martin's Jonah.

W. Wright's Jonah.

Caspari and general Commentaries on Micah.

See the general Commentaries on Nahum, Habakkuk and Zephaniah.

Moore, Wright, Köhler and general Commentaries on Haggai, Zechariah and Malachi.

(These separate Commentaries are in addition to the general and standard Commentaries mentioned above.)

A few among various miscellaneous works of especial value to the Old Testament student are as follows:

Cremer's *Biblico-Theological Lexicon*.

Oehler's *Old Testament Theology*.

Elliott's *Old Testament Prophecy*.

Lewis' *Six Days of Creation*.

Geikie's *Hours of the Bible*.

Curtiss' *The Levitical Priests*.

Godet's *Biblical Studies*.

Fairbairn's *Typology*.

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Trumbull's *Blood Covenant*.

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Tomkin's *Times of Abraham*.

*Works of the Palestine Exploration Survey and of the Egyptian Exploration Fund, etc., etc.*

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Outlines of the Archæology of the Old Testament.

Outlines of Special Introduction to the Books of the  
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An Exposition of The Song of Songs.

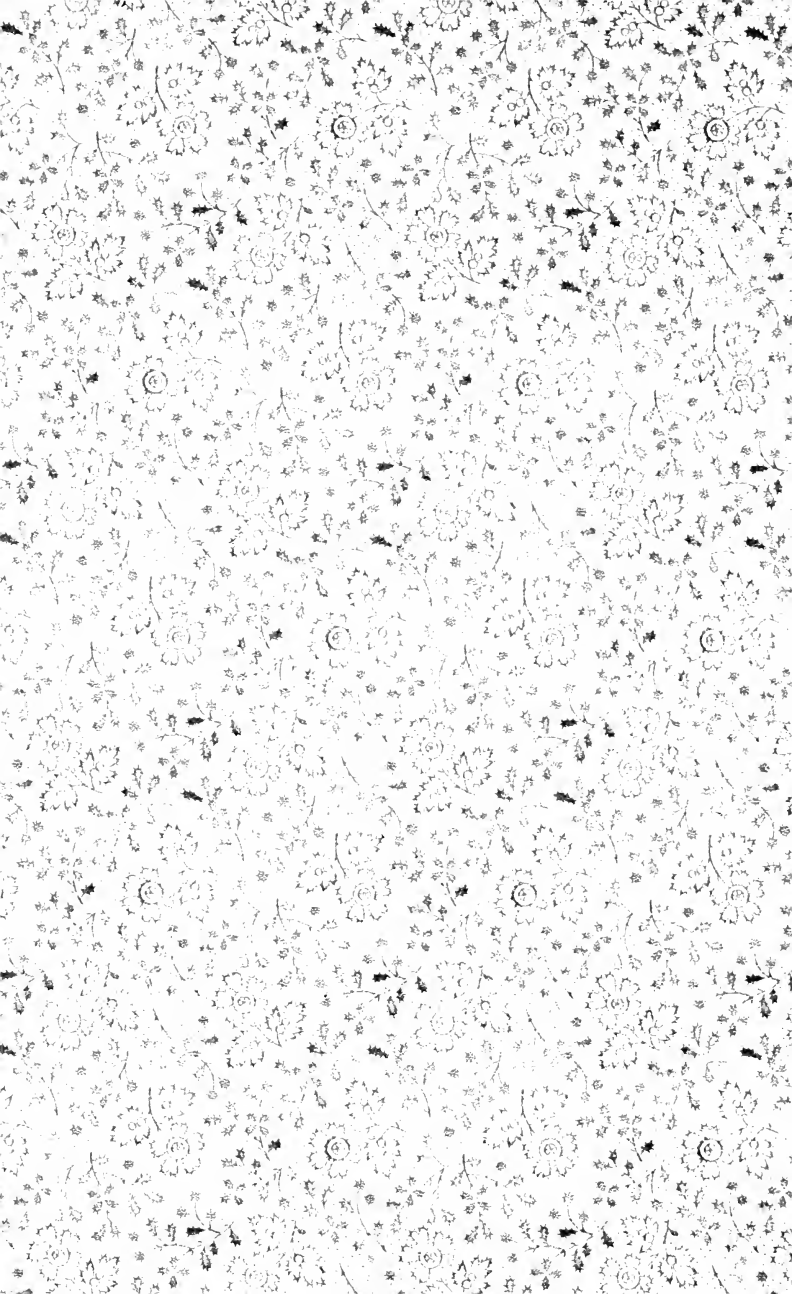
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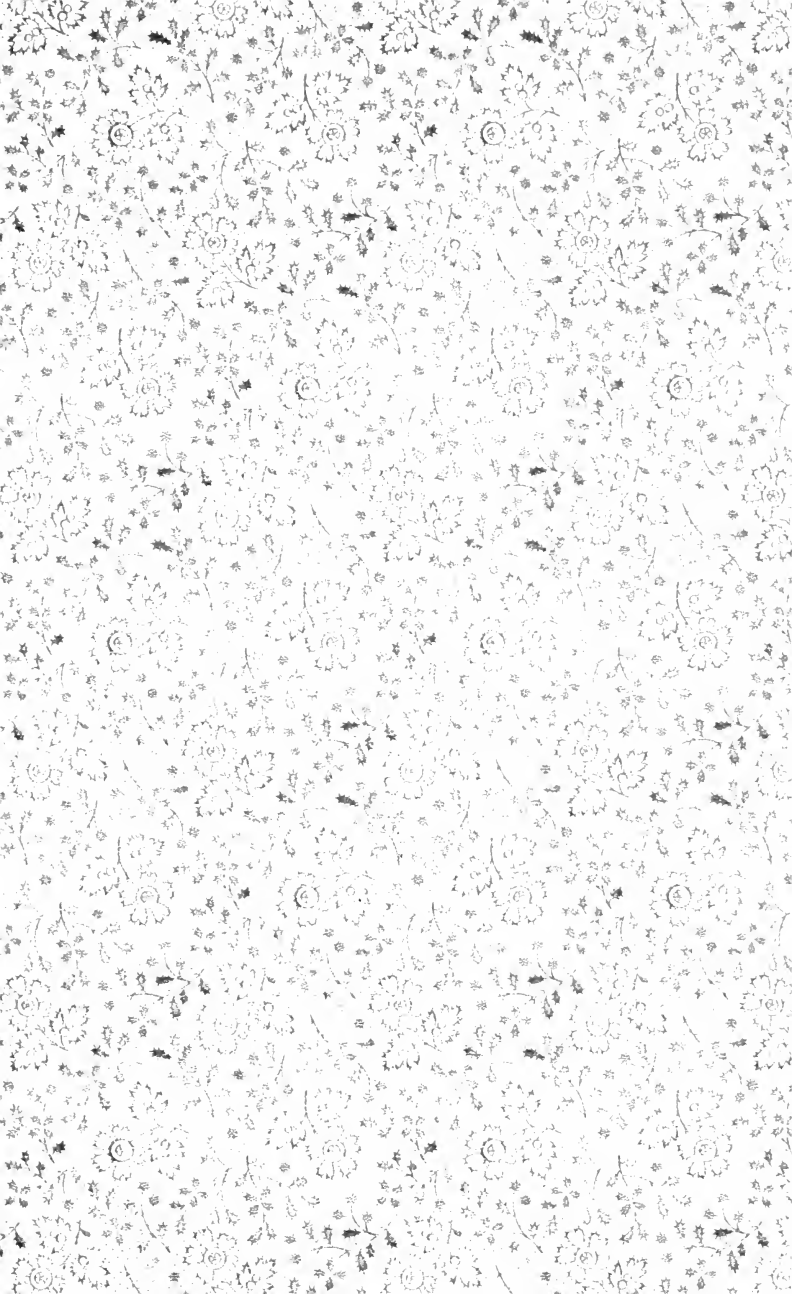












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