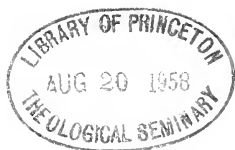


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Syllabus of Dr. Green's Lectures

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THE OLD TESTAMENT.

SYLLABUS OF DR. GREEN'S LECTURES.

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# SPECIAL LITERATURE OF OLD TESTAMENT.

## M I D D L E Y E A R .

### I. SUBJECT DEFINED.

O. T. Literature ; wider and narrower sense ; related to Exegis, History and Theology of O. T. Also called Introduction to O. T. ; designation vague, in practice limitations arbitrary ; more precisely described as Historico-critical.

A branch of literature, not limited by nationality (Jewish), nor language (Hebrew), but by extent of canon (O. T.)

General and special. Presuppose knowledge of divine origin of O. T. Objected ; prejudice critic's impartiality. But, <sup>1</sup> necessary to appreciation of Bible even as literary phenomenon ; <sup>2</sup> the alleged impartiality is a prejudice against it ; <sup>3</sup> conviction of its divinity not blindly held, but confirmed afresh by critical study.

Three Topics. 1. Authorship ; 2. Integrity ; 3. Structure and Relations. I. Authorship, its importance, ascertained <sup>1</sup> by direct statements ; <sup>2</sup> incidental evidence ; <sup>3</sup> testimony of other writers ; <sup>4</sup> our Lord and N. T. ; <sup>5</sup> tradition ; <sup>6</sup> other indications. Evidence of canonicity ; if anonymous, not therefore uncanonical ; if spurious, necessarily so. II. Integrity ; meaning and importance, discovered by criticism, not irreverent, nor arbitrary ; *a posteriori* and *a priori*, based on <sup>1</sup> anachronisms ; <sup>2</sup> inconsistent with what is known of the author, or <sup>3</sup> with its place in the book. False canons ; Prophecy not an anachronism ; miracles not disprove record by eye-witness ; vague assertions about style and language ; not necessary every separate paragraph should contain independent evidence of genuineness ; unsupported doubts not discredit genuineness. III. Structure : design and plan of each book ; connections of its parts. Relations : to antecedent and subsequent books and function in general scheme of O. T.

### II. OLD TESTAMENT.

Should general or special precede ? Bible not a mere aggregate but a unit ; not uniform but an organic whole. O. & N. T. agree in <sup>1</sup> Inspiration ; <sup>2</sup> same system ; Acts 26 : 22 ; Rom. 3 : 21 ; Gal. 3 : 14. O. and N. T. differ in externals, <sup>1</sup> language ; <sup>2</sup> length of time ; <sup>3</sup> before and after Christ. O. and N. T. differ internally, <sup>1</sup> O. T. progressive ; varieties in N. T. from personality of different writers, but not progressive advance ; <sup>2</sup> O. T. inchoate ; not derogatory to O. T. ; perfectly answered its end, Dt. 4 : 2 ; incomplete part of complete whole.

Shown, <sup>1</sup>by hints in O. T., Jer. 31:31; <sup>2</sup>declaration of N. T. "shadow," Heb. 10:1; Col. 2:17: "weak and beggarly elements," Gal. 4:9; N. T. "more glorious," 2 Cor. 3:6-11; Epistle to Hebrews *passim*.

Relation of O. and N. T. Different views, <sup>1</sup>no relation, Manichees, some rationalists; <sup>2</sup>preparatory as Roman and Greek religions, modern philosophers; negative and unconscious, and positive and conscious preparation. Why heathen more than Jews embraced gospel; <sup>3</sup>Identify both Testaments, allegorizers, ultra typologists; <sup>4</sup>true view; different economies of same scheme of grace; O. T. less clear and full. Divided by advent; extra-redemptive truths with equal distinctness from first—but the redemptive are progressive and so are all dependent on them, as incarnation, trinity, future state. Distinction relative, <sup>1</sup>law and gospel; <sup>2</sup>ritual and spiritual; <sup>3</sup>Holy Spirit; <sup>4</sup>bondage and freedom; <sup>5</sup>restricted and diffused. Is the O. T. obligatory now? Rites and theocratic institutions abolished, as shewn by <sup>1</sup>prophetic intimations, Jer. 3:16; Is. 66:21, 19:19; Mal. 1:11; <sup>2</sup>declarations of N. T. Peter's vision, Acts 9; council Acts 15; law as schoolmaster, Gal. 3:24, 25; 5:1, 2; Peter rebuked, Gal. 2:11-21 Epistle to Hebrews; <sup>3</sup>Apostolic example, Peter, Paul; <sup>4</sup>God's providence. As a revelation of God of perpetual validity, <sup>1</sup>N. T., Mat. 5:17; John 5:39; Rom. 15:4; Eph. 2:20; 2 Tim. 3:16; 2 Pet. 1:19; <sup>2</sup>Laws based on nature of God; our relation as creatures; our earthly relations; <sup>3</sup>ceremonial itself still valid as an emblem of Christ. Two modes of regarding O. T., <sup>1</sup>for O. T. saints; <sup>2</sup>intention of Spirit and meaning for us, who have disclosures of N. T.

### III. TYPICAL CHARACTER OF O. T.

Direct and Indirect preparation for N. T. in Prophecies and Types. "Types," 1 Cor. 10:11, marg. *typos* from *tupto*; <sup>1</sup>mark John 20:25; <sup>2</sup>pattern, Heb. 8:5; 1 Tim. 4:12; <sup>3</sup>image, or form, Acts 7:43; 23:25; <sup>4</sup>technical sense *prefiguration*, Rom. 5:14; 1 Cor. 10:6, 11. Type conformed to future object, or itself the pattern; antitype 1 Pet. 3:21.

Type and symbol: illustrate by sacrifices and temple; allegory, myth, legend. Existence of types in O. T. universally admitted by believers in its divine origin: proved by <sup>1</sup>express statement of N. T.; <sup>2</sup>resemblances between objects of O. and N. T.; <sup>3</sup>analogies in nature; <sup>4</sup>same scheme, O. T. preparatory, N. T. its complement; <sup>5</sup>permanent factors in this scheme; nature of man, character of God, his plan of grace, 1 John 3:12, 13; Gal. 4:29; deliverance from Egypt and sin; <sup>6</sup>purpose of the scheme for O. T. times; <sup>7</sup>for period of transition and later times.

## IV. EXTENT OF TYPES.

The Fathers, allegories (including types, comp. Gal. 4:24), no general theory but particular interpretations as if anything in O. T. might signify anything in N. T. which it resembled in any respect. Rahab's scarlet line, four lepers of Samaria, twelve oxen of Elisha, David and Bathsheba.

Reformers discriminate types from allegories, school of Cocceius, *Cur Christus Quadratus?* Errors, <sup>1</sup> confined to details, <sup>2</sup> no clear idea of typical relation. Opposite extreme: 1. Deny there are types, 2. Bish. Marsh: admit only those expressly declared to be types in N. T. But <sup>1</sup> N. T. not profess to enumerate all the types, <sup>2</sup> those incidentally mentioned have nothing in common as distinguished from other objects of O. T. to account for these alone being types, <sup>3</sup> Typology thus lose all its interest and importance, <sup>4</sup> unfounded assumption, <sup>5</sup> destroy the meaning and value of much of O. T. 3. Typi innati and illati. Serviceable as a transition, but unsatisfactory, <sup>1</sup> admits more types, and <sup>2</sup> confesses underlying principles; but <sup>1</sup> still matter of details, <sup>2</sup> resting on mere authority with no thorough investigation of its rational basis.

True view: Bengel's, character of individual objects determined by entire scheme, the whole preparatory and prefigurative. This view self-evidencing, also proved, <sup>1</sup> by practice of sacred writers, <sup>2</sup> their comprehensive statements, Heb. 10:1, Gal. 3:24; 4:1-5; 1 Cor. 10:11, Rom. 15:4; <sup>3</sup> resemblance between objects of two Testaments.

## V. SCHEME OF O. T. TYPES.

Present and prospective aims of O. T. furthered by the same means—the whole, therefore, preparatory for N. T., as though no other end. Two lines of preparation: by utterances and objects.

- |                  |                      |               |           |
|------------------|----------------------|---------------|-----------|
| 1. Verbal,       | { Direct—Prophecy    |               |           |
|                  | { Indirect—Doctrine. |               |           |
| 2. Real — Types, | { Legal,             | { Ritual.     |           |
|                  | { Historical,        | { Theocratic. |           |
|                  |                      | { Persons,    |           |
|                  |                      | { Events,     | { Human.  |
|                  |                      |               | { Divine. |

All has either, <sup>1</sup> proceeded from revealing Spirit, or <sup>2</sup> been guided by superintending Providence. Human persons and acts imperfect; Moses, Aaron, Solomon, Samson, the Kings; sins types only of corruption and kingdom of darkness. As recorded in inspired word, typical made prominent; Israel in Egypt: omissions significant; Melchizedek, Heb. vii, 3. Legal Types as instituted of God, perfect: as performed by men, imperfect. Divine utterances and acts, perfect types. Interpretation of types: need of fixed principles; type not directly represent its

antitype, but through medium of a common idea. Otherwise convey no instruction to those living under the O. T. itself. <sup>1</sup> They have no means of knowing the features of resemblance, which often so remote and obscure as to be of little use if they were known. <sup>2</sup> Instruction so given not simple but difficult—require inspired commentary. <sup>3</sup> With all the aid of fulfilment, endless doubt and disagreement. Natural method of instruction, first familiarize with truth in lower forms.

Yet features of external similitude superadded as indexes. So Melchizedek, Joshua. Each class of types has a specific design; ritual, theocratic, human, divine; and all meet in Christ. Positive and negative types. The same object in O. T. may typify more than one object in N. T. <sup>1</sup> When the idea is realized successively, the exodus: or in different forms—the temple; <sup>2</sup> distinct ideas separately realized—the flood. 1 Pet. iii, 21; 2 Pet. ii, 2, 5. Types necessarily inadequate, hence multiplied: what belongs to a complete typology. Not every particular in a type significant; wood of tabernacle, rings of ark, snuffers of candlestick; how distinguish what is significant.

## VI. POSITION OF TYPES IN PLAN OF O. T.

Only redemptive doctrines progressively revealed and this progress regulated by prophecies of Messiah: hence sufficient to consider relation of types to prophecies.

I. Types implicit, prophecies explicit; specific function of each. Three stages in understanding types; <sup>1</sup> purely external, their literal or ritual value; <sup>2</sup> symbolical; <sup>3</sup> typical. Illustrate from sacrifices. Were types understood in O. T. times? Probably different grades of knowledge in different generations and different persons. Many not known to be types or misinterpreted. Yet <sup>1</sup> general knowledge of prospective character of O. T. <sup>2</sup> Unsatisfying nature of types in themselves. <sup>3</sup> Partial interpretation in O. T. Melchizedek, Ps. 110, Joshua, Ps., 95. Sin-offering, Isa., 53. <sup>4</sup> Express statements of N. T. Abraham, Heb., xi, 14. II. Chronological succession; types as more obscure precede. III. Contemporaneous relation, not precise equality in all periods, but coördinate and connected parts of same scheme of instruction. IV. Mutual dependence. <sup>1</sup> Prophecy predict type, temporal good, return from Babylon; removal of evil, fall of Babylon, Nineveh, &c., <sup>2</sup> type suggest prophecy, Moses, Deut. xviii, 15; David and Solomon in Psalms, Sin-offering, Isa., 53. V. Types, like prophecies of O. T., not <sup>1</sup> exclusive relation to N. T.; Exodus and Babylon, (Isaiah); wilderness and dispersion among Gentiles, (Ezekiel); Moses and prophets, (Deut.); judges and other deliverers, (Obadiah); nor <sup>2</sup> cease with close of O. T.; primi-



tive and universal church; grace and glory: Christ and his people. VI. No types or prophecies in heathen world; their positive preparation for Christ not spiritual but only forms of worldly culture; negative showing insufficiency of human systems. Yet blind gropings and cravings of human heart for which Christ the only adequate satisfaction. Incarnation, Son of God and son of man, freedom, universal empire.

#### VII. STRUCTURE OF THE O. T.

Orderly structure of S. S. not discredited, but confirmed by being viewed on their human side, their divine side, on both combined. Details must be classified. Functions of individual books, Isaiah, &c., Psalms, Solomon's. Group books by <sup>1</sup> accidents of language (O. & N. T. O. T. itself); <sup>2</sup> official status of writers (Masoretic); <sup>3</sup> locality, (out of Palestine, whole country, Kingdoms of Israel and Judah), <sup>4</sup> time, <sup>5</sup> style.

Two methods of studying structure. I. Proceed from the beginning; O. T. Scheme of training. 1. Law with its historical introduction. 2. National application and expansion in history, under providential guidance. 3. Individual appropriation and expansion in poetry, under inspired direction. 4. Objective enforcement and expansion by God's immediate messengers in prophecy. II. Survey from the end, which is Christ, Advantages, <sup>1</sup> convergence of all to one end, <sup>2</sup> Christ prominent, <sup>3</sup> unity given to S. S. and to all studies. O. T. preparatory everywhere but not in equal measure — periods of activity and of repose preliminary to fresh activity; distinctive character, complete each other: negative and positive. Three pairs of periods.

- |  |                            |
|--|----------------------------|
| 1. Call of Abraham to death of Joshua, | } Transfer to O. T. books. |
| 2. To death of Solomon,                |                            |
| 3. To close of O. T.,                  |                            |

Related to preceding division: <sup>1</sup> history partitioned: <sup>2</sup> limits of sections. Relation of sections: <sup>1</sup> individual and national, <sup>2</sup> number of organs, <sup>3</sup> mode of instruction, <sup>4</sup> offices of Christ.

#### VIII. HISTORICAL BOOKS OF O. T.

Proportion of history in each section of O. T. History, <sup>1</sup> preliminary to and framework of revelations, <sup>2</sup> itself instructive, <sup>3</sup> basis of doctrines. Three methods of study, periodological, biographical, bibliographical. Historical books, like poetical and prophetic so called from prevailing character. Seventeen books, <sup>1</sup> constitute ten works, <sup>2</sup> continuous history in fact and form, <sup>3</sup> begin with *and* (Heb.) names from subject and in three cases also author. Numbered and classified, 17 books, 10 works, ancient catalogues 14 or 12. Masorites. Dr. Alexander (3 Pentateuchs), 3 Preparatory Periods, 3 Triplets or Trilogies excluding the Pentateuch. Several anonymous:

Pentateuch and Joshua use 3d person : Ezra and Nehemiah use 1st and 3d. Not so prophets : differ in respect to <sup>1</sup>authentication, <sup>2</sup>attitude of the writer. Repeated in N. T.

Credibility of historian ; two criteria, illustrate from Homer and Livy. I. Purpose to relate facts, *a* Books purport to be histories, *b* else guilty of fraud, which both incredible, and *c* impracticable. 2. Means of knowing the facts *a* written by contemporaries, *b* in possession of official records or preexisting writings, *c* popular tradition, *d* corroborated by agreement of sacred writers and profane sources, *e* sanction of inspiration. Supernatural narratives not discredit O. T. history, <sup>1</sup>why they discredit profane history, <sup>2</sup>such events not impossible, <sup>3</sup>not improbable in a supernatural revelation, <sup>4</sup>so recorded in O. and N. T. as to give highest measure of credibility.

#### IX. AUTHORSHIP OF PENTATEUCH.

Pentateuch claims to have been written by Moses : <sup>1</sup> He recorded various individual transactions found therein, <sup>2</sup>“the book” repeatedly spoken of, <sup>3</sup>express declaration, Deut. 31 : 9, 24-26. This claim cannot be false. I. Not merely a record of notorious facts, or a sacred and canonical book, but the constitution and laws of Israel. II. Testimony to its existence and authorship. In historical books : mention of the volume and its author, reference to its statements or implication of their truth, citations of or allusions to its language. So Poetical books, Prophets. These cannot be interpolations. III. Kingdom of ten tribes, prove it prior to schism and undeniably authentic then. Argument from Samaritan Pentateuch of doubtful validity. Prophets of ten tribes and history of schism : ceremonial, prophetic denunciations, historical facts, language and ideas. IV. Institutions and primeval history complete from time of Moses ; no trace of subsequent adoption or growth. IV. No period when Pentateuch could have originated, not in time of Judges, of David and Solomon, during the schism, in the exile or after it. VI. Testimony of our Lord and his apostles. VII. Universally ascribed to Moses from the earliest periods : doubts not traditional but skeptical. VIII. Compatibility with circumstances of its alleged origin, <sup>1</sup>art of writing, <sup>2</sup>language, <sup>3</sup>unity of the law, <sup>4</sup>Egyptian relations, <sup>5</sup>prescriptions belonging to the wilderness, <sup>6</sup>profane traditions.

#### X. UNITY OF THE PENTATEUCH.

Objections to Mosaic authorship affect, <sup>1</sup>the form (deny unity), <sup>2</sup>the contents of Pentateuch (inaccuracies, contradictions, anachronisms.)

Assertion of unity not deny written sources but that its text is compacted from distinct and still distinguishable composi-

tions. Conjecture of ante-Mosaic records long ago expressed but partition-hypotheses of modern date. These rest <sup>1</sup> on alternate use of names Elohim and Jehovah in successive sections, <sup>2</sup> continuity of each class of sections separately, <sup>3</sup> repetitions or parallel sections as in creation or flood, <sup>4</sup> diversity of style, (e. g. 'earth' and 'field', 'create' and 'form'), ideas (e. g. sacrifice, clean animals) and aim.

I. Documentary hypothesis, first applied to Genesis only. Astruc, Eichhorn, not conflict with Mosaic origin. But soon extended to rest of Pentateuch, anachronism of Jehovah-document argued from Ex. 6:3, others suspected. Contradictions in passages alleged to be parallel, e. g., genealogies of Cain and Seth, Abram and his wife, Beersheba. Self-destructive, resulting in II. The fragmentary hypothesis, not established by titles and subscriptions. <sup>1</sup> This hypothesis may be regarded as a *reductio ad absurdum* of the partition theory, <sup>2</sup> may be applied to any work, <sup>3</sup> assumes extensive literature, <sup>4</sup> no connected history could be so prepared, <sup>5</sup> allusions from one part to another.

#### XI. UNITY OF THE PENTATEUCH. (CONTINUED.)

III. Supplementary hypothesis, reaction in the right direction. This admits and explains the evidences of unity allowed by documentary hypothesis, and also Jehovah-related to Elohim-sections, but <sup>1</sup> fails to account for allusions in Elohim-to Jehovah-passages, <sup>2</sup> contradictory assumptions necessary in regard to the Jehovist. Arguments insufficient, 1. Alternation of divine names: most remarkable in Genesis and particularly in earliest portions. Same writer might use both names, intermingled in almost every book of Bible. But here alleged *a* they alternate in successive sections; but it is impossible so to divide sections as to correspond precisely with divine names hence interchange depends on something else than diversity of writers, assumption of interpolation brings hypothesis to support hypothesis. *b* Ex. 6:3, but <sup>1</sup> if name 'Jehovah' originated then, might still use the name in the history of the patriarchs, <sup>2</sup> if contradiction and expunging process necessary, simpler to erase this verse than half of Genesis, <sup>3</sup> writer of this verse could have seen no contradiction, <sup>4</sup> not name 'Jehovah' previously unknown, but its meaning to be unfolded as never before. 'Elohim' and 'Jehovah' distinct in derivation and usage. Parallel case, Jacob and Israel. 2. Continuity of Elohim-document supposititious, <sup>1</sup> often implies the contents of intervening Jehovah sections, e. g., the fall, <sup>2</sup> paragraphs may frequently be thrown out from any work, without the chasm being manifest. 3. Parallel sections, <sup>1</sup> many that are alleged, really distinct events, <sup>2</sup> not simple repetitions but under dif-

ferent aspect or for another purpose, <sup>3</sup> more frequent in Hebrew and oriental writings generally than with us, <sup>4</sup> like repetitions occur in each of the documents individually taken. 4. Difference of style and ideas, <sup>1</sup> first created, then argued from, <sup>2</sup> proofs factitious and can be applied to any book, <sup>3</sup> theory mechanical, choice of words determined by their appropriateness, not by difference of writers, <sup>4</sup> criteria of style conflicting, <sup>5</sup> distinction in divine names induces diversity of ideas.

These various hypotheses exhaust the possibilities of the case. Baseless but not fruitless, <sup>1</sup> they afford a demonstration that such a partition is impossible, <sup>2</sup> led to development of positive evidence of unity, <sup>3</sup> investigations made for this chimerical purpose converted to elucidation and vindication of Pentateuch.

## XII. CONTENTS UNMOSAIC.

Alleged <sup>1</sup> false and incredible statements, <sup>2</sup> contradictions, <sup>3</sup> anachronisms. These <sup>1</sup> concern matters of inferior moment, <sup>2</sup> their combined presentation exaggerates the importance of their number and strength, apt to be counted rather than weighed, advantages of considering them in their proper place in the consecutive study of each book. <sup>3</sup> Difficulties frequently created by our ignorance. <sup>4</sup> Positive proofs of Mosaic authorship not to be left out of view. <sup>5</sup> Even if it could be shown that a few passages were not from the pen of Moses, this not discredit his authorship of Pentateuch as a whole. Interpolations in many ancient books; may have been authoritatively supplied by Ezra. Yet not to be admitted without necessity. Illustrate from Gen. xxxvi, 31; kingdom in Israel alluded to, but as expected, not as existing. Moses might so speak of it, for <sup>1</sup> promised to the patriarchs, Gen. xvii, 6, 16, xxxv, 11, xlix, 10, <sup>2</sup> again by Balaam, Num. xxiv, 7, 17, <sup>3</sup> provided for by Moses, Deut. xvii, 14, <sup>4</sup> involved in complete national organization. Natural to remark, Esau had Kings, and Jacob the heir of promise, as yet had none. Nothing to show that the kings named were posterior to Mosaic age.

Scientific objections affect inspiration and authority of Pentateuch rather than Mosaic authorship: though these connected. Chiefly in the first seven chapters of Genesis, narrating origin of world, man, nations, languages, &c. Contact with Geology, Astronomy, Ethnology, Philology, Chronology, &c., 1. Not design of Bible to teach or to anticipate physical science. 2. Its authority independent of scientific deductions resting on its own evidence. 3. Bible the word of God, physical science based on his works, each supreme in its own domain, and neither can contradict the other. 4. Though science has not reached its last results, enough is already ascertained, to show that what-

ever they may be, they can be satisfactorily harmonized with Scripture.

### XIII. ETHNOLOGICAL REGISTER. GEN. CH. X.

Exhibits not relationship of individuals but of nations. <sup>1</sup>Design of chap. vs. 5, 20, 31, 32. <sup>2</sup>Plural and Gentile form of some names, vs. 13-18. <sup>3</sup>Others occur as names of nations or communities. Even such as are individual appear here as ancestors or heads of tribes or nations, as Canaan, etc. Other Scriptural examples of name of ancestor given to tribe or nation springing from him. Roman and Greek mythical personages prove antiquity of usage. <sup>4</sup>Otherwise devoid of meaning and value. <sup>5</sup>Plan of Genesis, exhibit divergent lines of descent before tracing chosen seed. <sup>6</sup>So universally understood.

Sources. I. Not immediate revelation, <sup>1</sup>contrary to analogy of Scripture, <sup>2</sup>of other Scriptural genealogies. II. Not mythical, <sup>1</sup>no inconsistencies or variations, <sup>2</sup>not local or national. Alleged tendency to exalt Israel as descended from eldest son of Noah. But <sup>1</sup>makes all men brethren. <sup>2</sup>Question whether Shem was eldest: 10: 21 is ambiguous; usual order of names not decisive, 9: 24; 5: 32 comp. with 11: 10; certainly no stress laid on his primogeniture, comp. also Isaac and Jacob. <sup>3</sup>Elam and Asshur 10: 22, older than Arphaxad. Precisely seventy names, symbolical but not mythical, designed yet not untruthful, correspondence with Jacob's family, Gen. 46: 27. Referred to Deut. 32: 8; seventy elders, tradition, New Testament. III. Not scientific deduction. IV. Primeval family registers and national traditions. Age, <sup>1</sup>internal grounds not adequate, <sup>2</sup>most probable period of preparation. Knobel time of Solomon. That of Moses better. Incidental proofs of antiquity. <sup>3</sup>Its position in Genesis uncontradicted. Difficulties in interpretation arising from antiquity, lack of contemporaneous information, imperfection of other and later accounts, change of names and location, diversity of language. Aids. <sup>1</sup>Tradition. <sup>2</sup>Tenacity of names, etymology? <sup>3</sup>Particulars sought for under generals, unknown determined by what is known.

### XIV. PLAN AND CONTENTS OF PENTATEUCH.

Names: Law, Law of Moses, Pentateuch. Five-fold division, <sup>1</sup>obvious and natural, <sup>2</sup>repeated in the Psalms: thought by some to be original, others to proceed from LXX. Current names of books, in Hebrew, in German of Luther. Duodecimal division, books of generations. Titles of sections, <sup>1</sup>regularity, <sup>2</sup>uniformity, <sup>3</sup>continued series, <sup>4</sup>appropriateness, <sup>5</sup>significance of total number: not mere headings of genealogies but the history genealogical.

Theme, the establishing of Israel as the people of God. I. History, positive creation of the people, and negative segregation from other nations, Gen. 1—Ex. 19. II. Legislation by which made and organized as people of God, Ex. 20—Deut. 34. I. History not only precedent to but preparatory for the law. <sup>1</sup>General drift, <sup>2</sup>prominent individual persons or facts. Gen. 1—11, preliminary, antediluvian and Noachic, their function, negatively exhibit needs, positively ideas of <sup>1</sup>holiness, <sup>2</sup>salvation, <sup>3</sup>covenant and laws, <sup>4</sup>segregation. Gen. 12—Ex. 19, preparatory. Family, the promise, covenant and its seal, segregation. Purpose of descent into Egypt, the promise, transition to nation. Preparation for Exodus, <sup>1</sup>negative, oppression, <sup>2</sup>positive, human instrument Moses, and divine agency plagues. Actual Exodus and march to Sinai. II. Legislation, <sup>1</sup>at Mt. Sinai one year, <sup>2</sup>in Paran, period of wandering, <sup>3</sup>in plains of Moab prior to death of Moses. Priestly organization: but in Melchizedek, promise to Judah and directions, Dt. 17: 14—20, anticipation of kingdom to be developed in next period. Prophetic office belonging to last period promised and provided for, Deut. 18: 15.

#### XV. NATURE AND DESIGN OF THE MOSAIC LAW.

Not a civil code, its omissions, objection from this source, divine imposition of such a code not necessary nor desirable. Not supplementary civil enactments, <sup>1</sup>many beyond and above the sphere of the civil magistrate, <sup>2</sup>general, not specific, <sup>3</sup>penalty and reward directly from God. Not distinct codes, political, moral and ceremonial. Particulars might be so classified, but all form one law of God, all religious. Ritual worship the centre of the whole, expressing the reciprocal relations of God and man in most direct manner. Objection to its external character. <sup>1</sup>Differs from N. T. only in degree. <sup>2</sup>The forms to express and foster spiritual religion. <sup>3</sup>No forms of prayer, not that this was undervalued, but not to fetter utterances of heart. Interpretations. I. Materialistic. But this <sup>1</sup>opposed to Moses' teaching of spirituality of God, <sup>2</sup>then no religion, <sup>3</sup>degraded beneath the heathen, <sup>4</sup>not so understood by people. II. Ultra-typical, immediate and sole design to represent objects of N. T. It is typical. <sup>1</sup>Whole O. T. is so and this especially. <sup>2</sup>N. T. is but the developement of O. T. <sup>3</sup>Express statements of N. T. Error in making it represent objects rather than truths, and this mostly at random without fixed principles, overlook design for people of O. T. III. Symbolic of religious truths or ideas.

Similarity to heathen forms. <sup>1</sup>Heathen not borrowed from Mosaic, nor <sup>2</sup>Mosaic from heathen, nor <sup>3</sup>developed out of them, <sup>4</sup>but both alike symbolical and express wants of human na-

ture as interpreted by God and by man himself. Radical principles antagonistic. Ritual also, <sup>1</sup>barrier of intercommunication, <sup>2</sup>imposing and attractive, <sup>3</sup>carry distinction of sacred and profane into ordinary matters, <sup>4</sup>awaken sense of sin, <sup>5</sup>yoke of bondage and thus prepare for freedom of gospel.

#### XVI. THE TABERNACLE.

Regulations of Divine worship. Four heads: sacred places, persons, actions, times. Tabernacle, its dimensions, divisions, use. Significance not merely in the ritual but in the structure, <sup>1</sup>its arrangements and plan, <sup>2</sup>minute directions, <sup>3</sup>made after the pattern in the mount. Different views, I. Palace of God as Israel's King in gross material sense, which inconsistent with spirituality of God, or in ideal sense. But, <sup>1</sup>not modelled after earthly palaces, <sup>2</sup>detailed directions, <sup>3</sup>pattern in the mount. II. Building represent heaven and court the earth, *a* Rabbinic notion of a literal tabernacle in heaven. *b* Material universe, so Philo, Josephus, some rabbins and modern interpreters, <sup>1</sup>no such intimation in S. S., <sup>2</sup>nature worship like heathen, <sup>3</sup>objects forbidden to be worshipped or represented, Manasseh's sin, <sup>4</sup>contain no truths properly Mosaic. *c* Spiritual sense, <sup>1</sup>same expressions to denote tabernacle and heaven, <sup>2</sup>Solomon's prayer, <sup>3</sup>Heb. 6:20; 8:2; 9:11-24. But <sup>1</sup>this confounds symbol and type, <sup>2</sup>God dwelt in both but in different senses. III. Human nature, body, soul and spirit, extravagance to which it has been carried, confounds symbol and type. IV. True view inferred, <sup>1</sup>from general names, 'house', 'tabernacle', 'dwelling place', <sup>2</sup>expressions used respecting it, <sup>3</sup>character and use of the structure, <sup>4</sup>more specific names, tent of meeting, of testimony, sanctuary.

#### XVII. THE HOLY OF HOLIES.

Divisions representing three stages of approach to God, to be successively realized. Relation of furniture in the two apartments. Furniture of most holy place. Two views, I. Law covered and silenced by mercy seat. But <sup>1</sup>God in pardoning covers sin, not his law, <sup>2</sup>book of law not covered, <sup>3</sup>Capporeth does not mean 'cover' but propitiatory, mercy seat. II. God's covenant, kept in ark as precious treasure and basis of his throne, which is also a throne of grace where God reveals himself and pardons sin by sacrifice. Cherubim, how described here and by Ezekiel, their constituents (compound mythological figures of Egypt and Assyria), represent most exalted creatures: forms not real but ideal shown by diversities. Meaning argued, <sup>1</sup>from Gen. 3:24, <sup>2</sup>their proximity to throne of God, <sup>3</sup>their position on the ark and in the tabernacle, <sup>4</sup>1 Pet. 1:12. Their material, posture, connection with

merey seat. Most holy place a cube, number 10, closed, no artificial light, Shekinah permanent, ceased at captivity.

#### XVIII. THE HOLY PLACE AND THE COURT.

Furniture of holy place. Bähr's view, life, light and Spirit of God. Properly represent not what proceeds from God, but what his people render to him. Incense a symbol of prayer, Ps. 141 : 2, Rev. 5 : 8 ; 8 : 3, 4, Luke 1 ; 10, Num. 16 : 46. To 'burn incense' is to offer worship, so understood among the heathen and universally in the church. Candlestick is the church as enlightened and luminous, Rev. 1 : 12, 20, Zech. 4, Matt. 5 : 14, 16. Fed with oil, symbol of Holy Spirit as source of knowledge, holiness and joy. Shewbread an offering to Lord from their toil and their means of subsistence, symbol of devotion of their labour and their lives. Number 12, incense laid on it, renewed every Sabbath, eaten by priests, God's servants fed at his table. David and his men allowed to eat it, ceremonial yielded to a higher necessity.

Are the articles of furniture significant *per se*? Extreme views, <sup>1</sup>candlestick so declared but not the others, <sup>2</sup>altar must have same radical signification as that in court, <sup>3</sup>candlestick elaborately made, 7 branches, buds, flowers and almonds, <sup>4</sup>candlestick agent in producing light, altar and table but the place of presentation.

Furniture of Court. Brazen altar, frame containing earth or unhewn stone ; elevation of earth toward heaven. So worship on mountains, Abraham, Moses, heathen. *Dii inferi* offerings in trench. To offer in Heb. is to lift up : *altare* from *altus*, Ex. 20 : 24. One place of expiation in each division of sanctuary. Laver, symbol of purification, hands and feet ; same idea removal of shoe ; made from mirrors.

#### XIX. SACRIFICES IN GENERAL.

Two classes of sacred actions ; offerings the more important ; generic term *korban*, includes three kinds of gifts, for house of God, his ministers and himself. Offerings bloody and unbloody, materials of former, oxen, sheep and goats, and in case of poverty doves or pigeons. Of latter, grain, oil and wine. Salt and incense invariably added ; honey and leaven prohibited. I. Materialistic view, tribute of food. But <sup>1</sup>inconsistent with spirituality of God taught by Moses and throughout O. T., <sup>2</sup>the most essential thing was the blood, which not an article of food at all. II. Pecuniary view, forfeiture of what was valued, materials represent their wealth. But <sup>1</sup>this not explain prominence of blood, nor <sup>2</sup>limitation of objects allowed. III. Exclusively typical view ; materials represent personal qualities of Redeemer, his office or work, <sup>1</sup>office of types to set



forth great truths rather than minor details of N. T. objects, <sup>2</sup>does not explain the limitations, <sup>3</sup>assumes remote analogies, <sup>4</sup>would have been unintelligible to O. T. worshippers. IV. Spiritualistic view, symbol of offerer, dying unto sin, living unto God. But <sup>1</sup>this effect no atonement, <sup>2</sup>animal nowhere stated to be symbol of offerer; without blemish; analogy of heathen sacrifices, <sup>3</sup>it has no sinful nature and nothing to suggest restoration to life by contact of blood with altar. V. True view, vicarious atonement and oblation, both ideas in animal, latter only in vegetable offerings, <sup>1</sup>the old traditional view, <sup>2</sup>explains all parts of the service, <sup>3</sup>scriptural representation, <sup>4</sup>accords with aim of Christ's death, <sup>5</sup>accounts for limitation in materials.

Oblation should be <sup>1</sup>a man's own possession, <sup>2</sup>product of his toil, <sup>3</sup>his food. Substitute must be, <sup>1</sup>an animal, <sup>2</sup>sinless not only in real sense negatively, but in symbolic sense positively, <sup>3</sup>as nearly as possible allied to man.

Four acts in all sacrifices, two additional in peace and trespass offerings. I. Imposition of hands, so in blessing, giving Holy Ghost, office, healing, witnesses. Not with Philo assertion of innocence, nor designation as in Roman manumission, nor consecration for then priest's hands would have been imposed, but as in all other cases communication. Imputation of sin, not transfer of moral character but guilt, <sup>1</sup>explained Lev. 16:21, <sup>2</sup>position in sacrificial service, <sup>3</sup>ancient and commonly received opinion. Not different signification in different kinds of sacrifice, <sup>1</sup>atonement for sin made first in all, <sup>2</sup>transfer of emotions unmeaning, <sup>3</sup>Lev. 1:4 relates to burnt offering. Hands laid on the head because the penalty is capital. II. Slaying, penalty due to sin. Not *a* mere surrender of victim to God. Nor *b* dying of sinful nature, <sup>1</sup>victim not symbol but substitute for offerer, <sup>2</sup>animal no sinful nature and imputation of sin transfers guilt but not moral character, <sup>3</sup>death of sinner not admit to God except as discharging penalty of law, <sup>4</sup>makes inward holiness the ground of pardon. Nor *c* simply means of procuring blood, <sup>1</sup>slaying an integral part of ritual, <sup>2</sup>confession that it can have no signification but penalty of law. Objected to penal view, 1. slain by offerer. But <sup>1</sup>sinner his own destroyer, <sup>2</sup>confesses his desert of death, <sup>3</sup>typical significance. Doves slain by priest. 2. Makes slaying of more consequence than sprinkling. But <sup>1</sup>sprinkling still effects expiation, <sup>2</sup>slaying equally essential part of ritual. III. Sprinkling the blood. Not *a* dissipating the life, <sup>1</sup>blood not wasted, <sup>2</sup>used in *a* prescribed way to effect atonement. Nor *b* as spiritualistic view, bring life to God to be sanctified. But <sup>1</sup>blood makes atonement, not itself atoned for, <sup>2</sup>distinguished from offerer as making atonement for him, not a symbol but substitute. Not

*c* covering sins concentrated on sacred vessels, <sup>1</sup>in this view more natural to have sprinkled the sinner, <sup>2</sup>atonement for holy places distinguished from expiating sins of people. But *d* exhibition of life of a sinless substitute and of blood shed as penalty of law. Sprinkled in each of three divisions of tabernacle, brazen altar, golden altar, mercy seat. IV. Burning, not symbol of wrath of God, eternal fire, <sup>1</sup>fire purifier as well as destroyer, <sup>2</sup>penalty is death, <sup>3</sup>expiation already effected by sprinkling, <sup>4</sup>victim burned is a sweet savour, <sup>5</sup>unbloody offering also burned. It is carried up to God relieved of earthly dross. Pledges consecration of property, labour and life to God. Skin removed as this not food.

## XX. DIFFERENT KINDS OF SACRIFICE.

Sacrifices not instituted by Moses but multiplied and regulated. Patriarchal offerings. Sin-offering emphasizes atonement; Burnt-offering, oblation; Trespass-offering, compensation; Peace-offering, communion. Order in which named and offered. Sin and Trespass offerings, designed to restore, Burnt and Peace offerings, to express and maintain theocratic relations. I. Sin and trespass offerings. Various opinions, *a* no difference, *b* for sins of ignorance and venial sins, *c* for omission and commission, *d* for sins voluntarily confessed or proven by testimony, *e* for lighter or more serious offences. True view, for transgressions simply and for injuries. For sin-offering, bullock, he goat, female, &c.; trespass, ram always. Sin but not trespass offering, at each annual feast. Single animal for sin or trespass offering, indefinite number for burnt or peace offerings. Trespass offering, distinguishing feature the pecuniary compensation. Sin offering, prominence to sprinkling of blood, differently in different cases. Fat only burned. Disposition of flesh if for priest or one of people. Two explanations, Lev. 10: 17. Flesh not unclean, for it is called most holy, could only be eaten in holy place, and was burned to preserve it from defilement. II. Burnt offering, entire animal consumed, idea of oblation and consecration. Might be offered without specific occasion, most frequent of the offerings. It alone offered separately. Any animal allowed in sacrifice admissible only male and without blemish. III. Peace offering, to express and ratify peace with God. Its characteristic feature a feast significant of communion. Three sorts--thanksgivings, vows and free-will offerings, supplicatory as well as commemorative. Any animal from flock or herd, male or female; doves unsuitable. Without blemish, only in free-will offerings one "superfluous or lacking in its parts." Fat on altar: breast and right shoulder (ham) waved or heaved and given to priests; feast of offerer and friends, communion with

God and his people. Spiritualistic view, animal represent offerer brought into union and fellowship with God and his people. But <sup>1</sup>offerer thus eats himself, <sup>2</sup> priests and friends form two separate companies. True view. A feast in which God is the host, the offerer and friends his guests, <sup>1</sup>flesh of a sacrifice which wholly the Lord's, <sup>2</sup>all called "the bread of God," <sup>3</sup>eaten before the Lord, <sup>4</sup>1 Cor. 10 : 18, <sup>5</sup>analogy of Lord's supper and parables of Christ, <sup>6</sup>significance of emblem. Represents blessings of communion with God and inward appropriation of benefits of sacrifice. Company representative of whole people of God. Portion of priests because they God's servants. Remnant burned to guard against contamination and decay : thanksgivings eaten the same day : vows and free-will offerings first or second day.

## XXI. UNBLOODY OFFERINGS AND PURIFICATIONS.

Meat offerings, not of flesh but food, *Minhha* gift, including or distinguished from drink offering. Materials : grain, oil and wine, imagined correspondence with flesh, fat and blood fallacious. Grain as <sup>1</sup>grain whole or broken, <sup>2</sup>flour, <sup>3</sup> bread or cakes ; memorial burned, the rest given to priests unless offered for a priest. Oil an adjunct, <sup>1</sup>mingled with the grain or flour. <sup>2</sup>coördinated with incense, <sup>3</sup>used in preparing food, but not itself a distinct article of food. Symbol of Holy Spirit. Salt, incorrupt ; honey and leaven, fermentation and corruption ; incense, prayer. <sup>4</sup> Drink offering, wine poured on the altar, not at its base ; vegetable offerings not presented alone, exceptions.

Purifications remove defilement. Clean and unclean. Design, not cleanliness, for *a* Objects limited. *b* Ideas distinct. *c* Habits of Orientals. *d* Religious character. Not sanitary. *a* Subordinate religion to secular end. *b* Explain neither contents nor omissions. Nor unclean in itself sinful. *a* Animals no connection with evil. *b* Defilement not involve acts of sin. *c* Might arise from things which the law prescribed. Clean in animals related to food and sacrifice, <sup>1</sup>authority of God in every day matters, <sup>2</sup>wall of separation. Criteria, organs of motion and food, significance. Man unclean in presence of God. Taint of nature represented by defilement gathered about birth and death. I. Series culminating in birth. Vary in <sup>1</sup> duration of defilement, <sup>2</sup> liability to be communicated, <sup>3</sup> rites of cleansing. II. Death. Carcass of clean or unclean animal. Human corpse. Duration. Communicability. Rites, water of separation, ashes of sacrifice. Red heifer, cedar, hyssop and scarlet. Actors rendered unclean. Leprosy, a living death ; in garments, buildings, persons. Rites of cleansing, two stages.

## XXII. SACRED PERSONS.

All Israel holy, the Levites, priests, high-priest. Gradation shown in the camp and sanctuary. Priesthood not a distinct caste, no inherent superiority. chosen from among their brethren, invested with an office belonging ideally to the whole people, and to be one day conferred upon all.

Support, Levites no inheritance, 48 cities, 6 cities of refuge, asylum for unintentional manslayer, return to his house on death of high-priest, not because the public calamity obliterated private griefs, nor his jurisdiction then ceases, but his death to this extent expiatory, typical fact. Tithes received and paid by Levites. First fruits, firstlings of beasts, offerings for priests. Personal qualifications: Levites 25 or 30 to 50 years of age; priests without blemish. Official dress of ordinary priests, fine linen emblematic of purity, <sup>1</sup>called holy garments, <sup>2</sup>Rev. 19:8, <sup>3</sup>attributed to angels and the Ancient of Days. That of high priest elegant and costly: over the ordinary dress, <sup>1</sup>a woven robe of blue, the colour of the sky, <sup>2</sup>the ephod and breastplate, colours of tabernacle and the gorgeous sky: gems and names of tribes; urim and thummim; mitre with plate of gold. Bare-foot. Consecration of Israel, law given, obedience pledged, the altar, twelve pillars; no sin offering, only burnt and peace offerings; blood sprinkled on altar and people, Moses, Aaron, his sons and seventy elders saw God and ate and drank before him. Of Priests, two series of equivalent acts, <sup>1</sup>washing, clothing, anointing, <sup>2</sup>sin, burnt and peace-offering, Moses officiated. Blood on right ear, hand and foot, sprinkled with blood and oil. Ceremonies repeated for seven days. Of Levites before removing from Sinai. Two series of acts, <sup>1</sup>cleansing, waving, <sup>2</sup>sin and burnt offering. Imposition of hands, substitution for first born.

## XXIII. SACRED TIMES.

Portions of time withdrawn from ordinary occupations and devoted to God, not a payment but acknowledgment; sacrifices required every day, and in increased number every new moon, but these not properly sacred times. Their duties negative and positive. Three kinds regarding God, as <sup>1</sup>Creator, <sup>2</sup>Preserver, <sup>3</sup>Sanctifier. I. Sabbatical series, Sabbath adopted from patriarchal worship, <sup>1</sup>Gen. 2:3, <sup>2</sup>terms of seven days and sacredness of seven, <sup>3</sup>other ancient nations, <sup>4</sup>Ex. 12:22, etc., <sup>5</sup>“remember” in fourth commandment. 7th day, month, year and 50th year. Rest and restoration for man, the land and property. II. Annual feasts, celebrate God as preserver, historical and agricultural. Passover 15th day, 1st month, for seven days: feast of weeks fifty days after, for one day: tabernacles 15th day of 7th month for seven days. Passover

instituted on leaving Egypt, <sup>1</sup>the supper, <sup>2</sup>seven days unleavened bread. A sacrifice, denied by some Reformed theologians from its supposed bearing on the eucharist, but <sup>1</sup>expressly so called, Ex. 12:27, 1 Cor. 5:7, <sup>2</sup>Jewish tradition, <sup>3</sup>after the sanctuary was erected, it was offered there, and in later times the blood was sprinkled on the altar. Not a sin, but a peace offering. Lamb selected on 10th day, slain "between the evenings," blood sprinkled on lintels and door posts, by each head of a family. Lamb whole, no bones broken, roast not boiled, no part carried out of the house, nor reserved till next day; remainder burned. Bitter herbs, unleavened bread, attitude. Daily festive offering, sheaf of first fruits. Feast of weeks, of harvest, Pentecost, two loaves, festive offering. Tabernacles or Ingathering: booths, offerings. 1st day a Sabbath, 8th day not belong to feast proper, <sup>1</sup>no lodging in booths, <sup>2</sup>gradation of sacrifices not continued. Conclusion of the festivals of the year. III. Day of atonement, 10th day of 7th month. Seven festive Sabbaths in the year. Atonement for all the sins of the year, not only for those previously unatoned, nor supplementing deficiencies of previous sacrifices, but representing same idea in higher power, The only fast expressly appointed. High-priest bathe, dress of white linen, offering for himself and his house: two he goats, sin-offering for the people. Atonement in most holy place, repeated in holy place and the court. Azazel, not <sup>1</sup>a place, nor <sup>2</sup>the goat, but <sup>3</sup>abstract term "complete removal" or <sup>4</sup>personal being, Satan. Arguments in favor of the last. <sup>1</sup>Contrast of Jehovah and Azazel. <sup>2</sup>Evil spirits symbolically connected with the desert. <sup>3</sup>Appropriate name. But <sup>1</sup>Satan is no where else so called, nor <sup>2</sup>alluded to as connected with the services of this day. <sup>3</sup>The ceremonial itself would not suggest it, but for this word of doubtful meaning. If Azazel is Satan, variously explained. 1. Sacrifice to the devil. But *a* abhorrent to religion, and prohibited by Mosaic law. *b*The two goats one sin-offering to Jehovah; two were used because ideas were to be represented which one could not convey. 2. Sent to the devil to be tormented. 3. Carry sin to the devil where it belongs. 4. Act of contemptuous defiance, the sins are first atoned for, then sent to the enemy and accuser of Israel to do his worst with them. The two goats mutually supplementary, not typical of distinct things, as <sup>1</sup>Christ and apostate Jews, or <sup>2</sup>his divine and human nature, or <sup>3</sup>his death and resurrection, but <sup>4</sup>Christ atoning for sin and taking it away. Remainder of the service.

#### XXIV. JOSHUA.

Joshua beginning or end of a period. Indications of date of

the book. <sup>1</sup> Gezer, 16 : 10. <sup>2</sup> Jebusites, 15 : 63. <sup>3</sup> Zidonians, 13 : 6. Great Zidon, 11 : 8, 19 : 28. <sup>4</sup> Sanctuary and Gibeonites, 9 : 27. <sup>5</sup> Rahab, 6 : 25. Caleb, 14 : 14. <sup>6</sup> 5 : 1, 6. 'We passed over,' 'give us.' <sup>7</sup> 'Beyond Jordan'; 'Mt. Halak to Baal-gad.' <sup>8</sup> Minute details. <sup>9</sup> Changes in Levitical cities and those of Simeon. Two classes of objections. I. Particular expressions. 1. Curse of Joshua. But *a* assumes prophecy impossible, *b* confirmed by 1 Kings, 16 : 34, *c* fulfilment not recorded in Joshua. 2. Mountains of Judah and Israel. But *a* the schism long preparing, *b* terms explained from facts then existing. 3. Jerusalem. But *a* unfounded assumption, *b* occurrence of Jebus reverses the argument. 4. Havoth-jair. But *a* confirmed by Num. 32 : 41, Deut. 3 : 4, 14, *b* genealogy 1 Chron. 2 : 21, etc. *c* 'Judah upon Jordan toward the sun rising,' 19 : 34, *d* word 'Havoth.' Reconciled with Judg. 10 : 3, 4. 5. Book of Jasher, 10 : 13, comp. 2 Sam. 1 : 18. 6. 'Unto this day.' II. Denial of unity. <sup>1</sup> This book alleged to be a continuation of the Pentateuch. Fallacy of the argument. *a* Always regarded as distinct. *b* History continuous but Moses writer of Pentateuch. *c* Language. 2. Discordant statements respecting *a* completeness of the conquest. *b* Hebron and Debir. *c* Ekron, Ashdod and Gaza, *d* cities of Judah, Zebulun and Naphtali. 3. Differences of style or conception, *a* distinct sections, *b* prominence of the high-priest Eleazar, *c* use of words. Written by Joshua, <sup>1</sup> 24 : 26, <sup>2</sup> servant of the Lord, 24 : 29, <sup>3</sup> antecedent presumption. <sup>4</sup> Tradition. Difficulty from comparison with book of Judges : different views.

Divisions of book. I. The conquest, ch. 1-12, *a* preliminaries, ch. 1-5, *b* the actual conquest, ch. 6-12. II. The division, ch. 13-22. III. Solemn acknowledgment and pledge of obedience, ch. 23, 24.

## XXV. JUDGES.

History from death of Joshua to that of Samson. Pure theocracy, no visible head, success depend on piety of people ; downward tendencies checked but not reversed by judges. Providential design to demonstrate necessity of kingdom. Book not a complete narrative of events of the period, <sup>1</sup> its plan 2 : 11-19 to record a series of relapses, oppressions and deliverances ; no account made of the intervals of rest, 3 : 11 forty years, 3 : 30 eighty years. &c., little said of some judges 12 : 8-15, <sup>2</sup> its brevity, though covering more than 300 years, <sup>3</sup> its arrangement, position of last five chapters, <sup>4</sup> facts supplied by other books, 1 Sam. 12 : 11, Ruth, Eli and Samuel. Period of weakness, decline, deterioration but not to be unduly depreciated. <sup>1</sup> Times of prosperity and piety passed over in silence, though a large part of the whole. <sup>2</sup> The worst features singled out

and strongly stated. <sup>2</sup> Written from point of view of legal requirement, not comparison with other times. <sup>4</sup> Tacit contrast with piety prevailing under Joshua, and reformation wrought by Samuel. <sup>5</sup> The book of Ruth shows what scenes of an opposite character might have been depicted. Three parts, <sup>1</sup> a duplicate introduction 1:1-3:6, <sup>2</sup> the history of the twelve Judges, 3:7-16:31, <sup>3</sup> a duplicate appendix, ch. 17-21. Neither portion of the Introduction superfluous: 1. Neglect to exterminate the Canaanites, shewn in detail, 1:1-2:5, hence brief paragraphs, weakness of tribes in isolation and want of concert, aggravated by intrusion of this heterogeneous population, 2. Forsaking God for idols of these nations and its effects, 2:6-3:6. Main body of book divided into distinct sections corresponding to the judges herein recorded; but its unity shown, <sup>1</sup> by adherence to its plan announced, ch. 2, <sup>2</sup> by recurring phrases; varieties of expression explained. Appendix, <sup>1</sup> ch. 17, 18, Micah's idolatry and expedition of Danites, before Dan had full possession of his inheritance, 18:1, 2, alluded to, Josh. 19:47, <sup>2</sup> ch. 19-21, affair of Gibeah and its consequences, in high priesthood of Phineas, 20:28. Same author, 17:6; 18:1; 19:1; 21:25. Always formed part of Judges, no reason to doubt their rightful place in it, some coincidences of expression. Date of book; earliest limit, <sup>1</sup> 18:30, captivity not Assyrian but Philistine, <sup>2</sup> 13:1, Philistine domination, <sup>3</sup> no king in Israel, 17:6; 18:1; 19:1; 21:25; latest limit, <sup>1</sup> before degeneracy of kingdom, <sup>2</sup> 1:21; 19:11, Jebusites, <sup>3</sup> Canaanitish names. Reign of Saul or first years of David. Written by a prophet, Samuel?

#### RUTH.

Position in Hebrew and English bibles, ancient catalogues; not an appendix to Judges, peculiarity of character. Design not <sup>1</sup> to maintain obligation of Levirate marriages, nor <sup>2</sup> to exhibit reward of piety, nor <sup>3</sup> to correct Jewish illiberality, but <sup>4</sup> to preserve incidents connected with the ancestry of David, 4:17. Time 1:1 "when the judges ruled" more precisely determined, not <sup>1</sup> by identifying the famine 1:1 with <sup>1</sup> ravages of the Midianites, Judg. 6:3, 4, nor <sup>2</sup> 4:20, 21, Boaz grand-son of Nahshon, a contemporary of Moses, Num. 1:17, for the genealogy is abridged, nor <sup>3</sup> under Eli and after death of Samson (Josephus), but <sup>4</sup> 4:17 Obed grand-father of David. Date of book: <sup>1</sup> after the erection of the kingdom implied, 1:1, <sup>2</sup> after David's anointing or accession to throne, 4:17-22; alleged Chaldaeisms, and altered usage 4:7 not prove late date, in or after time of captivity: <sup>1</sup> interest of the subject diminished or lost. <sup>2</sup> Marriage with Moabitess not condemned.

## XXVI. SAMUEL.

Period of transition from the judges to the kingdom, grouped about three lives, 1. 1 Sam. 1-12 the life of Samuel, 2. ch. 13-31 the public life of Saul, 3. 2 Sam. 1-24 the public life of David. One work, division into two books by LXX, first adopted into Hebrew text by Bomberg, 1518, not form one work with Kings. This has been argued <sup>1</sup>because connected by common title in LXX, but never so in Hebrew, <sup>2</sup>history continuous but each distinct in plan and the period which it covers, <sup>3</sup>Samuel no fitting termination since it does not record David's death; but it completes his public life, his last words recorded 23 : 1-7, the transfer of the kingdom to Solomon opens a new period, upon which the writer did not design to enter. Shown to be distinct, <sup>1</sup>by difference of plan, Kings not biographical and fewer details, <sup>2</sup>citation of sources, <sup>3</sup>exact chronology, <sup>4</sup>time of composition. Date, not before David's death, though this not mentioned; criteria somewhat indefinite, <sup>1</sup>change in terms and customs, 1 Sam. 9 : 9, prophet, seer, 2 Sam. 13 : 18, dress of king's daughter, <sup>2</sup>1 Sam. 27 : 6, kings of Judah, after the schism, but not necessarily long after.

## KINGS.

Name, period covered. Divisions, 1. Reign of Solomon, 1 Kin. 1-11. 2 Schism and synchronous history of the two kingdoms, 1 Kin. 12--2 Kin. 17. 3. History of Judah alone until the Babylonish captivity, 2 Kin. 18-25. Divided into two books by LXX. One continuous production, not written piecemeal, <sup>1</sup>unity of plan, <sup>2</sup>careful chronology, <sup>3</sup>recurring expressions, <sup>4</sup>sameness of language and style. Illustrating God's fidelity to his covenant with David in the midst of his just judgments for Israel's provocations. Sources, book of Acts of Solomon, 1 Kin. 11:41, Book of Chronicles of Kings of Judah, Book of Chronicles of Kings of Israel, different opinions respecting them. Expression "unto this day," 1 Kin. 8 : 8, etc. Date, <sup>1</sup>after 37th year of Jehoiachin's captivity, <sup>2</sup>before close of captivity. Tradition ascribes to Jeremiah; similarity of style and language, correspondence of Jer. 52 and 2 Kin. 24 : 18, etc. But doubtful whether Jeremiah lived so long, probably written in Babylon, author unknown.

## XXVII. CHRONICLES.

Name in Hebrew, Greek, English. One work, divided into two books by LXX. Date inferred, <sup>1</sup>from limit of the history, 2 Chron. 36 : 22, 23, first year of Cyrus, <sup>2</sup>limit of genealogies, 1 Chron. 3 : 19-21, grandsons of Zerubbabel, not descendants of seventh generation : also vs. 22-24, grandsons of Neariah brother of Hattush, comp. Ezra 8 : 2, <sup>3</sup>Porters, 1 Chron. 9 : 17,



18, comp. Neh. 12:25, 26, <sup>4</sup>Darics, 1 Chron. 29:7, not spoken of as existing in days of David. Objected that first coined by Darius Hystaspes. But *a* then sufficient time to have circulated through the empire, *b* mentioned Ezra 2:69; 8:27, Neh. 7:70-72, *c* perhaps named from Darius the uncle of Cyrus, or as the general term for king, <sup>5</sup>*Bira* 1 Chron. 29, 1, 19, applied to temple, hence before the castle so called, Neh. 2:8; 7, 2, was built, <sup>6</sup>collection of the canon, <sup>7</sup>2 Chron. 36:22, 23, comp. Ezra 1:1-3. Book of Ezra not a continuation of Chronicles, but perhaps Chronicles written by Ezra, *a* tradition, *b* verses repeated, *c* similarity of style and expressions. Contents, I. Genealogies, 1 Chron. 1-9, *a* ch.1, preliminary, *b* ch. 2-8 genealogies of the various tribes of Israel, *c* ch. 3 supplementary. II. History, *a* 1 Chron. 10-29, reign of David, *b* 2 Chron. 1-9, reign of Solomon, *c* 2 Chron. 10-36, schism and subsequent history of Judah.

Ch. 1 from Adam to Israel, its double design, plan, drawn from Genesis, <sup>1</sup>all found there, <sup>2</sup>form and expressions, <sup>3</sup>improbable that other genealogies were preserved from that early period. Abridgment, 1:1-4, sons of Shem ver. 17, Timna ver. 36. Ch. 2-8 not from preceding books of S. S., <sup>1</sup>most of the names new, or <sup>2</sup>merely in historical passages not genealogical lists, <sup>3</sup>variations, yet not irreconcilable, many undesigned coincidences and corroborations, <sup>4</sup>repetitions in Chronicles, e. g., Samuel 6:22-28, comp. vs. 33-38, Saul, <sup>5</sup>facts not elsewhere recorded, <sup>6</sup>if already found in previous books, their transcription needless. Not fictitious, <sup>1</sup>no motive for their invention, <sup>2</sup>lack of uniformity, not conformed to other books of S. S., <sup>3</sup>practical needs of the time. Derived from public and family registers; few from ten tribes, none from Zebulun and Dan. Ch. 9, list of prominent residents of Jerusalem and those connected with ministry of the temple. Correspond with Neh. 11, discrepancies how explained; vs. 35-44 family of Saul, preparatory to the history.

Two series of historical sections. 1. parallel to Samuel and Kings, 2. peculiar to Chronicles. Parallel sections probably not taken directly from those books, but in both drawn from a common source, <sup>1</sup>transpositions, e. g., 1 Chron. 11-15, <sup>2</sup>additions, <sup>3</sup>variations, <sup>4</sup>references in both to other works as sources. Peculiar sections based on reliable authorities, <sup>1</sup>contrary supposition incredible, <sup>2</sup>analogy of genealogies, <sup>3</sup>incidental corroboration in Psalms and prophets, <sup>4</sup>"unto this day," 2 Chron. 5:9; 8:8, <sup>5</sup>existence of and frequent references to other accredited histories. Deviations from Samuel and Kings prove independence of Chronicles, but not discredit it if capable of being harmonized; also show distinct design, not in period treated, nor class of readers addressed but the point of view

from which the history is contemplated and the objects rendered prominent. Samuel biographical history. Kings national theocratic history of both kingdoms. Chronicles liturgical history, hence omit reign of Saul, personal history of David and Solomon, kingdom of ten tribes but full details respecting temple and its worship, adapted to necessities of returning exiles.

#### XXVIII. EZRA.

Two parts. I. ch. 1-6 First colony under Zerubbabel until the completion of the temple in 6th year of Darius Hystaspes. II. ch. 7-10 second colony under Ezra in the 7th year of Artaxerxes Longimanus. Interval of 58 years between the two parts, in which the events of the book of Esther occur. Original documents in first part: decree of Cyrus 1: 1-4, list of exiles, who returned with Zerubbabel ch. 2, repeated in Nehemiah 7: 6ff., discrepancies accounted for, Chaldee section 4: 8-6: 18, probably written by a participant in the transactions it records 5: 4, and incorporated by Ezra in his book, containing the correspondence between the Samaritans and kings Artaxerxes (Smerdes) and Darius 4:11-16, 17-22, 5: 7-17, 6: 2-12. In second part letter of Artaxerxes empowering Ezra to take a colony of exiles to Jerusalem 7: 12-26, list of those who went up with Ezra 8: 1-14, and of those who had married foreign wives 10: 18-44. Book claims to have been written by Ezra 7: 28, ch. 8, 9, to which it is no objection that he is sometimes spoken of in third person 7: 1-11, ch. 10, nor that he is called 'a ready scribe in the law of Moses' 7: 6, etc.

#### NEHEMIAH.

Nehemiah, cup-bearer of Artaxerxes Longimanus, came up in his 20th year, 13 years after Ezra. Three parts, I. ch. 1-7, Nehemiah's labours for the defence and rebuilding of Jerusalem. II. ch. 8-10 religious services conducted by Ezra and the Levites and the covenant sealed by the people under the lead of Nehemiah. III. ch. 11-13 subsequent acts of Nehemiah. Book announced 1: 1 as "the words of Nehemiah." 1st person used throughout except ch. 8-10, which some refer to Ezra, but without sufficient reason. Objection to genuineness from 12: 10, 11, 22. Some suspect interpolation; might have been written by Nehemiah.

#### ESTHER.

Plot for destruction of the Jews in Persia, their deliverance and institution of feast of Purim. Covers period of 9 years, 3d to 12th year of Ahasuerus (Xerxes). Confirmations from profane history, his character, extent of kingdom, assembly of

princes in the third year of his reign. Esther not made queen until the 10th month of 7th year 2:16, explained by expedition to Greece in the interval; palace in Susa and its splendor 1:2, 6, consulting magi on all emergencies 1:13, seven princes 1:14, the harem 2:8, prostration before the grand vizier as the representative of the monarch who was regarded as the incarnation of the deity 3:2, whence Mordecai's refusal for religious reasons, King's scribes 3:12; 8:9, mounted posts 3:13; 8:14. Truth confirmed by existence of feast of Purim and its universal celebration by the Jews; mentioned 2 Macc. 15:36, as 'Mordecai's day' and said by Josephus to be observed by Jews in all the world. Writer not Mordecai, as inferred from 9:20, but unknown, probably resident in Persia and soon after the events described; mention of Chronicles of the kings of Media and Persia 10:2, details given, language, close of canon. Objections from explanations 1:1; 1:13; 8:8. Name of God not occur in the book, though mention of fasting as a religious observance 4:1-3, 16, allusion to providential deliverance and ordering 4:14, refusal of adoration by Mordecai on religious grounds 3:2. Apocryphal sections.

#### XXIX. INDIVIDUAL CHARACTER OF THE BOOK OF PSALMS.

Each book of the prophets represents the work of one inspired servant of God; but 150 Psalms of different authors from age of Moses till after Bab. exile. Still in studying the plan of the O. T. this book, like all the rest, must be regarded as a unit. 1. The form and compass of books authoritative as well as their contents. 2. Impracticable to divide the Psalms with accuracy in respect to age and authorship. The titles decisive where they occur, but one-third without titles stating author or occasion, a fact which confirms their genuineness and truth. 3. More than half by David, the rest strikingly analogous, though not servile imitations.

To this uniform and Davidic character of the collection is due the frequent absence of explanatory titles. 1. Not accounted for by ignorance of the collectors, for the oldest have titles, the more recent have none. 2. Some Psalms no title, though their occasion indicated by their contents, e. g., Ps. 83, 137. 3. Analogy of other books: prophecies never anonymous: psalms would not be, if any important end would have been answered by preserving name of author, and date or occasion. 4. Except Moses Ps. 90, names of no Psalmists preserved but those of David and a series connected with or dependent on him, viz: Solomon and Levitical singers appointed by David or their descendants. The rest introduce no new element and their personality of small account. 5. Psalms not arranged according

to writers or periods, except in the general way referred to 72 : 20. Hypothesis of David's Psalms as bases of series composed by others.

Not heterogeneous miscellany ; not only poetical, lyrical, inspired, and canonical but <sup>1</sup>for public use, <sup>2</sup>devotional. Thus, I. negatively distinguished <sup>1</sup>from prophets, with whom they form the most marked contrast. Psalmist speaks to God in his own name and that of other men : Prophet to men in the name of God. Function in divine revelation : Prophet, objective enlargement by fresh communications ; Psalmist, subjective appropriation of truth already revealed and new discoveries thus imparted. Prophet has primary reference to needs of others, mostly a national necessity ; Psalmist to his own needs and those of the class to which he belongs, <sup>2</sup>from aphoristic poetry of O. T. Six poetical books : three lyrical, Psalms, Solomon's Song, Lamentations, domain of feeling, devout meditation on law, works and providence of God, and reproduction of law in heart and life, quintuple division of the Psalms as of the law ; three aphoristic, Job, Proverbs, Ecclesiastes, domain of reflection, satisfy reason of the conformity of the law and providence of God, complete cycle. Proverbs human welfare found in obedience to the will of God, as a general truth : two apparent exceptions, piety without prosperity (Job), prosperity without piety (Ecclesiastes,) <sup>3</sup>from other lyrical poetry of O. T. which is either not the language of worship, as Song of Solomon, (though resembling.) Ps. 45 and Lamentations, or private and individual songs or supplications as those of Hannah, Jonah, Hezekiah, or intended only for a single occasion, as national song of Moses. Psalms for the public and permanent devotions of the sanctuary. II. Positive unity of self-contained completeness, embodies the religion of O. T. as seen in the sum of its devotional utterances.

### XXX. SPECIAL FUNCTION OF THE PSALMS.

I. In the expansion of Mosaic law. 1. Method of teaching which comes nearer the individual man. These methods in O. T. various and with growing particularity. History, remote facts once transacted ; Ritual constantly repeated in public but only at sanctuary ; Psalms not only associated with solemnities and pomp of temple service, but repeated and sung in every habitation ; Proverbs more brief and pointed hence more familiar but general in their application ; Prophets with specific lessons for emergencies as they arose. 2. Medium of conveying instruction more clearly to understanding. Verbal interpretation of the mute lessons of history (*a* past and present, *b* national and individual, *c* permanent objects and relations and transient facts), and of the ritual symbols, *a* embodying in

words the same direct acts of worship hence performed together at the temple, *b* with language often borrowed from or shaped by the ceremonial, not in the way of general exposition as Epistle to Hebrews, but instructive allusion, *c* stimulating reflection and inquiry by partial disclosures. 3. Religion of O. T. not in didactic statements or ritual forms but practically realized in the heart and life. II. In preparation for Christ; equivalent to the increment in the sum of divine knowledge therein granted. Only developement in O. T. that of Messiah and dependent truths, as of Trinity, future state, love of God, mysteries of Providence: but advance of all regulated by the central doctrine. Positive accession less in Psalms and all the Poetical Books than in Prophets: leading aim not so much new disclosures as the unison of the heart and the understanding with revelations already made: yet this revolution in clearness and power, not a mere logical process but requires a divine increment. Extreme opinions: no Psalm Messianic; every Psalm Messianic. Not uniformity in Psalms but unity; Messianic not reduced to level with the rest, nor isolated from them, but *apices* or *foci* in which all lines converge or to which they tend; so in ministries of Prophets. The whole belonging to one continuous scheme of preparation.

### XXXI. MESSIANIC CONTENTS OF THE PSALMS.

Messianic teachings of Poetical Books not incoherent or fragmentary, but consistent developement of a definite scheme of thought; specific part belonging to each in this scheme exhibits their mutual relations in the work of preparation.

Psalms utterances of worship, confined to two domains, man's relations to God and God's relations to man. The former may be viewed <sup>1</sup>passively, in his privileges, as a creature endowed of God, <sup>2</sup>actively, in his duties, in the conflict with evil either *a* struggling with it, or *b* victorious over it. Triple correlates in sphere of God related to man.

- I. *a* Man the creature endowed of God.  
*b* God the creator and benefactor of man.
- II. *a* The righteous beset by foes.  
*b* God his deliverer.
- III. *a* The righteous victorious by God's delivering aid.  
*b* Man without God failing, though possessed of every earthly advantage.

These six ideas and these only culminate positively or negatively in Messiah in the Poetical Books. Messiah approached from both divine and human side as in antecedent types. But Psalms <sup>1</sup>utter in language what the types darkly set forth in symbols, <sup>2</sup>explicitly combine what was before unconnected, <sup>3</sup>approaches from divine side less consciously Messianic and no such explicit combination; these belong distinctively to the province of the other poetical books. 4

I. *a* Man lifted into Messianic sphere by superhuman gifts or endowments. Ps. 8 suggests an idea which the apostle Paul expands to Messianic dimensions, perhaps itself Messianic. <sup>1</sup> Messiah's universal dominion elsewhere taught by David. <sup>2</sup> In such cases as here he rises from the human to the divine by removing all limitations. <sup>3</sup> Relation to the preceding series of seven Psalms culminating in Ps. 2. *b* The thought of God relative to his creatures comes within the range of what belongs to God the Son. Ps. 102 and 97 quoted in Hebrews in application to Christ. The angel and word of Jehovah. More developed in the wisdom of God Proverbs chap. 8.

II. *a* The righteous beset by foes, with attributes or results transcending the human. Shaped largely by typical experience of David as <sup>1</sup>more vivid in Psalmist's mind, <sup>2</sup>types of this class then culminated in him. The removal of limitations absolute as in Ps. 22, or partial as Ps. 16, 40, 69, 109 mediating between the merely human and the exclusively Messianic. Sacrificial character under the aspect of obedience rather than expiation Ps. 40, sufferings issuing in salvation of world, Ps. 22, yet not stated to be vicarious; this reserved for Isa. 53. Prophetic office. *b* God as Saviour and Redeemer, specially developed Job 19.

III. *a* The triumphant righteous. David and Solomon most suitable types from <sup>1</sup>personal experience, <sup>2</sup>official position. Ps. 2, 72, 45 (Solomon's Song,) 110. *b* Kingdom viewed on its other side as unsatisfactory amidst all its splendour (Ecclesiastes,) and tending to its fall (Lamentations.) Negative Messianic.

### XXXII. SONG OF SOLOMON.

Ps. 72 and 127 and three books of O. T. ascribed to Solomon. Unity of Solomon's song denied from failure to trace connection of its parts; proved <sup>1</sup>by title, <sup>2</sup>general impression of the whole, same theme, actors, recurrence of like expressions, similar passages, identity of style, abbreviated relative. Authorship, written by Solomon, 1. The title. 2. Allusion to objects connected with David and Solomon. 3. Mention of localities in all parts of land. 4. Figures from nature. 5. Peaceful prosperity. 6. 1 Kin. 4:32. Not a drama. Hebrews had no scenic representations. Much of it in dialogue but no action or plot. Various divided, no logical division strictly possible. Interpretation. Not literal, <sup>1</sup>its reception into the canon, <sup>2</sup>the title, <sup>3</sup>incongruities and contradictions, <sup>4</sup>language used of the bride and of Solomon. Ewald's modification, enhances the difficulties. Typical view liable to similar objections. Allegorical with perhaps a historical occasion, <sup>1</sup>impossibility of any other view, <sup>2</sup>frequent use of figure of

marriage in Scripture and greater prominence given to it after the time of Solomon, <sup>3</sup>Ps. 45, <sup>4</sup>names of Solomon and the bride 6:13, <sup>5</sup>New Testament, <sup>6</sup>oldest and most prevalent interpretation among Jews and Christians. The bride is the people of God collectively. The extent to which the particulars of the allegorical description are significant.

### XXXIII. JOB.

Job a real person. <sup>1</sup> The localities real. <sup>2</sup> Names not significant except that of Job. <sup>3</sup> No analogy for such a fiction. <sup>4</sup> Ezek. 14:14, James 5:11. Not necessary to assume literality of all the details. Not an allegory representing calamities of the Jews. Period patriarchal, author and age of book unknown. Has been referred <sup>1</sup>to time near or after the exile, without good reason; <sup>2</sup>to that of Moses, heretofore most common opinion, based chiefly on absence of allusion to facts or revelations of Mosaic age: but the subject may have demanded this; <sup>3</sup>to age of David and Solomon, favoured by most recent and able continental scholars, *a* as golden age of Hebrew poetry, *b* advance on teachings of law, *c* resemblance to Psalms and Proverbs. Theme, sufferings of the righteous. Job's trials to test his constancy, as stated at the outset, but also to correct inward corruption. <sup>1</sup> God would not have dealt so with a sinless being. <sup>2</sup> Self-righteousness in Job's vindications and complaints. <sup>3</sup> Confirmed by Elihu. <sup>4</sup> Job is brought to penitence and this the condition of his restoration. Satan accomplishing purpose of God, represented by his appearing among Sons of God. Solution of problem, <sup>1</sup>confidence in God's perfections, <sup>2</sup>uses of affliction. Dramatic character of book, not for scenic representation, action not external, but inward and spiritual, all centres about the temptation of Job. Introduction, ch. 1, 2. The Problem treated, ch. 3-42. The Discussion, ch. 3-31. Job's opening complaint, ch. 3. First series of Discourses, ch. 4-14. Second series of Discourses, ch. 15-21. Third series of Discourses, ch. 22-31. Decision rendered by man (Elihu) ch. 32-37. Decision rendered by God, ch. 38-42.

Argument turns on question of Job's right to complain, as he does ch. 3. Growing harshness of the friends. Job's discourse divided by ch. 19, reference to vindication in future state. 1. Climax of former speeches. 2. Formality of introduction. 3. Terms employed. 4. History of interpretation. Vindication in present life opposed to 1. Job's view of his own condition; 2. His position in the argument. Refutation of his friends. Two-fold decision. Elihu's speech not an interpolation nor represent human reason and stand on the platform of the friends, 1. Space devoted to it; 2. His position not

identical with that of friends 32 : 3 ; 3. The discourse of the Lord is then made to inculcate simply resignation to an inscrutable allotment, which is no solution at all. Elihu, theoretical decision, agrees with friends in asserting connection between suffering and sin, differs 1. Suffering disciplinary as well as penal ; 2. Regards sin no less than sins. The Lord, practical decision, sublimity of discourse, no explanations or arguments, inferred from the issue, <sup>1</sup>internal, <sup>2</sup>external. Discourse subordinated to the effect to be produced on Job, lesson not simply submission to a power which man cannot resist, or to a wisdom which he cannot fathom but to Him who is infinitely perfect. Design of God inferred from the result which was not only to exhibit Job's constancy but to advance his holiness and his welfare.

#### XXXIV. PROVERBS.

Harmony of God's word and Providence as a general fact : not, however, <sup>1</sup>making utility the basis of obligation, nor <sup>2</sup>subordinating goodness to temporal prosperity, nor <sup>3</sup>inculcating a merely outward morality. Advantages in teaching by proverbs. These differ from all others, <sup>1</sup>as religious, <sup>2</sup>inspired. Three divisions, <sup>1</sup>ch. 1-9, introductory verses 1 : 1-7, connected discourse, commendation of wisdom, counsels of a parent to a son ; personal wisdom, ch. 8 ; <sup>2</sup>ch. 10-24, proverbs, brief, disconnected, without arrangement, <sup>3</sup>ch. 25-29, copied out by men of Hezekiah. Appendix ch. 30, 31, question respecting Agur and Lemuel.

#### ECCLESIASTES.

Name of book ; preacher identified with Solomon. Author, <sup>1</sup>declared 1 : 1 to be the words of Solomon, <sup>2</sup>has always been regarded as his. Not only unbelieving critics but some evangelical interpreters think it a fiction in Solomon's name. 1. Said to speak of Solomon as he could not have spoken of himself. The Preacher *was* king, 1 : 12 ; more wisdom and wealth than all that were before me in Jerusalem, 1 : 16 ; 2 : 7, 9. 2. Speaks of other matters as neither Solomon nor any contemporary could have done, <sup>1</sup>vanity ascribed to human endeavours implies a period of depression and discouragement. But *a* subject here discussed appropriate in any state of public affairs, *b* these views quite as naturally connected with a surfeit of earthly prosperity ; <sup>2</sup>injustice of judges and oppression of rulers complained of 3 : 16 ; 4 : 1 ; 5 : 8 ; 10 : 5-7 would be a satire on his own administration. But *a* no ruler can correct all abuses arising from his subordinates, *b* human experience here viewed in general, not during his own reign merely, *c* there were burdens even under Solomon 1 Kin. 12 : 4,



<sup>3</sup>7 : 10, but this not prove things less prosperous then than formerly. 3. Aramaeic character of language. The peculiarity of the Hebrew explained in part by nature of subject and mode of treatment. Aramaeisms not always criterion of age. Solomon's foreign connections. Proverbs of this book close resemblance to Book of Proverbs.

Design. Not conflicting opinions of various sages, nor inquirer and teacher, nor same speaker in varying states of mind, but continuous and consistent discussion. Not designed to teach merely the vanity of earthly pursuits, nor Epicureanism, nor fatalism, nor the future judgment, nor wisdom in general, but that outward prosperity is no certain index of happiness or real welfare ; these are only for the good, <sup>1</sup>this is explicitly stated 8 : 12, 13, <sup>2</sup>12 : 13, 14, <sup>3</sup>man's happiness again and again declared to be found not in material accumulations, which are vain, but in quietly serving God in the lot in which he has placed him.

# SPECIAL LITERATURE OF OLD TESTAMENT.

## SENIOR CLASS.

### I. THE PROPHET DEFINED.

The prophet is an authoritative and infallible expounder of the will of God. This includes <sup>1</sup>divine commission, <sup>2</sup>qualifications, *a* supernatural instruction, *b* infallible guidance in its communication. O. T. idea learned <sup>1</sup>from formal definition Deut. 18 : 18, 19, whether generic, or specifically Messianic ; contrasted with *a* heathen diviners *b* false prophets ; criteria, <sup>2</sup>names, general, men of God, servants, messengers, shepherds, watchmen : specific, 'spiritual man' Hos. 9 : 6, seer, prophet (Heb., Greek) interpreter Isa. 43 : 27, <sup>3</sup>expressions used respecting them. Not their main or exclusive function to foretell the future, <sup>1</sup>this not included in O. T. definition, <sup>2</sup>prophetic power also shown in disclosures of past or present, <sup>3</sup>future revealed only as subservient to present religious guidance, <sup>4</sup>exalts a subordinate above the principal end. Their inspiration not merely that of superior genius or piety, <sup>1</sup>character of the revelations, <sup>2</sup>Balaam, Saul, Caiaphas. Invariably of the chosen people, Abimelech, Pharaoh, Nebuchadnezzar, Balaam. Like unto Moses, not reformers of the law nor antagonistic to it. Distinguished from priests and judges ; assume their functions in extraordinary emergencies. Successive stages of divine communication : theophany, prophecy, incarnation, universal indwelling of the Spirit.

### II. PROPHETIC ORDER.

The gift of prophecy distinguished from the prophetic office ; Samuel to Malachi, usage of the terms *seer* and *prophet*. Call of the prophets, no rite of induction, no fixed age, companies of prophets, sons of prophets, college 2 Kin. 22 : 14, no preparatory schooling, mode of life, dress, permanence of inspiration, inferiority to Moses, mental and physical state while prophesying. Divine communications made by inward suggestion, audible voice, angels, visions of sensible objects, of symbols from the ritual and other sources, of supersensuous objects. Agency of the prophets in obtaining revelations, their ability to understand what they were commissioned to utter.

### III. FUNCTION OF THE PROPHETS.

1. Relative to their contemporaries, performed by oral discourse, by messengers, by letter. The sphere of their personal ministry, Israel ; object of occasional and exceptional visits to the heathen ; itinerant ; stationary ; discourses in public places.

Symbolical actions, performed by themselves or others, or simply narrated; Fairbairn's rule; performed by false prophets and by others. Signs to confirm their messages, miraculous or not. Estimate in which they were held; their treatment. 2. Relative to succeeding generations, performed by their writings. The lost books of the prophets, books preserved in the canon. Period of the first reduction of prophecies to writing. This was with the design, <sup>1</sup>of benefiting future ages, <sup>2</sup>of evidencing the justice of the divine dealings, <sup>3</sup>of proving the subjection of Israel to Assyria and Babylon to be the work of God, not of those mighty states themselves, <sup>4</sup>of recording the lessons of the period. The books of the prophets were written and arranged by themselves, as shown by <sup>1</sup>the antecedent probability, <sup>2</sup>positive statements, <sup>3</sup>their use of the first person, <sup>4</sup>the testimony of tradition sanctioned by inspired authority. Relation of these books to their oral discourses; restoration of the latter neither possible nor needful. Calvin's opinion. They may contain, <sup>1</sup>individual discourses, <sup>2</sup>abstracts or summaries of many discourses, <sup>3</sup>what was never orally delivered. They were not written piecemeal, but continuously. General grounds in favor of their genuineness and the integrity of their text, positive and negative. Objections are recent, readily accounted for, based on destructive principles, lead to wild and contradictory results. Genuineness and truth of the titles. The style of the books of the prophets.

#### IV. CLASSIFICATION OF THE PROPHETS.

Number of the prophets, canonical and extra-canonical, former and latter, major and minor; arrangement of the minor prophets in the Hebrew canon shown to be chronological by <sup>1</sup>the titles, <sup>2</sup>analogy, <sup>3</sup>tradition, <sup>4</sup>absence of proof to the contrary; different arrangement in the septuagint; prophets of Judah and of Israel, analogous distinction of apostolic labour; four periods: Assyrian, in Israel, Hosea, Amos, Jonah; in Judah Joel, Obadiah, Isaiah, Micah, Nahum. Chaldean, Jeremiah, Habakkuk, Zephaniah. Exile, Ezekiel, Daniel. Restoration, Haggai, Zechariah, Malachi.

#### V. PROPHETS OF THE KINGDOM OF ISRAEL.

The complete study of the prophets embraces <sup>1</sup>each book in its specific character, plan and contents, <sup>2</sup>relation to its own group or period, <sup>3</sup>to the entire scheme of revelation through all the prophets, <sup>4</sup>to the whole O. T. Begin with prophets of Israel, <sup>1</sup>chronological order, <sup>2</sup>thus complete one kingdom before proceeding to the other, <sup>3</sup>progress. Their ministries determined, 1. by character of kingdom, <sup>1</sup>inherently sinful, *a* schism, *b* apostasy; <sup>2</sup>universal corruption, *a* kings, *b* people,

crimes of violence, regicides, usurpations, interregnums. Its history omitted in Chronicles. 2. By purpose of God respecting it. His forbearance shown by <sup>1</sup>preserving it for nearly two centuries, <sup>2</sup>interrupting the course of degradation from Jeroboam to Ahab by *a* ministries of Elijah and Elisha, *b* Jehu, his reform, ability and prosperity, descendants to fourth generation, <sup>3</sup>prophets of this period. Judgment at hand; the kingdom soon to be overthrown by Assyria. 1. Ministry of denunciation; Hosea directly, Jonah indirectly, Amos both. 2. Messianic promises, no allusion to person of Messiah, as by prophets of Judah, <sup>1</sup>the more obscure form sufficient for the present purpose, <sup>2</sup>marks for his recognition not required in Israel as in Judah. Messianic period presented simply in contrast to present and prospective evils, by Hosea and Amos explicitly, by Jonah implicitly. Hosea, blessings to Israel; Jonah, calling of the Gentiles; Amos both. Amos, spiritual subjugation of the heathen by Israel; Jonah, voluntary conversion of the heathen, while Israel remains impenitent. 3. Personal relations, Hosea's father, Amos' residence and occupation, Jonah's father and residence. 4. Citizenship, Hosea and Jonah, Israel; Amos, Judah. 5. Scene of their ministry, Hosea, kingdom of ten tribes; Amos, Bethel 7:13; Jonah, Nineveh. 6. Book of Hosea, summary of a long ministry. Of Jonah and Amos a single brief mission, which in the case of Amos may have been the whole of his prophetic career, in the case of Jonah was not, 2 Kin. 14:25. 7. Hosea treats of duty and destiny of covenant people; Amos relates both to covenant people and Gentile nations; Jonah to a particular Gentile nation. 8. Hosea and Jonah symbolic actions; Amos symbolic visions. 9. All recognized and referred to in N. T.

#### VI. PERSON AND BOOK OF HOSEA.

Name, parentage, belonged to kingdom of Israel, <sup>1</sup>analogy, <sup>2</sup>places and events, <sup>3</sup>1:2; 6:10; 7:5. Objection 1:1 names kings of Judah; but because he recognizes royal house of Judah as only legitimate one; Jeroboam also mentioned for more exact date and as having partial divine sanction 2 Kin. 14:25-27. His marriage allegorical; <sup>1</sup>literal sense revolting, <sup>2</sup>analogy of Lev. 21:7, <sup>3</sup>ch. 3, <sup>4</sup>significant names, <sup>5</sup>protracted time. Duration of ministry 1:1, alleged to be inconsistent with book itself, but <sup>1</sup>disagreement of those who make the assertion, <sup>2</sup>grounds precarious, <sup>3</sup>truth established by 1:4 and 10:14. General proofs of genuineness and truth of title, <sup>1</sup>same external evidence as the rest of the text, <sup>2</sup>varieties in their form and contents, <sup>3</sup>its reception proof of accuracy. Book probably not contain all the prophecies he ever uttered, not divisible into distinct discourses delivered on separate oc-

casions, <sup>1</sup>the historical allusions relied upon for the purpose of doubtful character, <sup>2</sup>the conclusion unwarranted, <sup>3</sup>diversity in the results, <sup>4</sup>confusion assumed, <sup>5</sup>nothing to justify such a partition. General summary of his entire ministry prepared and published at its close. Two parts, each divisible into three sections beginning with denunciation and ending with promise. I. Ch. 1-3 allegorical, *a* 1:2-2:1, *b* 2:2-23, *c* ch. 3. II. Ch. 4-14 literal, *a* 4:1-6:3, *b* 6:4-11:11, *c* 11:12-14:9. Denunciations abound, promises brief. I. Prophet's marriage, ch. 1, symbolizes the Lord's relation to Israel; sin thus represented as <sup>1</sup>shameless violation of sacred obligations, <sup>2</sup>repudiation of their own solemn engagements, <sup>3</sup>outrage on the most tender love. Children by Horsalet: Jezreel, the truly pious; Lo-Ruhamah, ten tribes; Lo-Ammi, Judah. Others, <sup>1</sup>three successive generations of increasing degeneracy, or <sup>2</sup>successive judgments; properly separate names having not a distinct but a cumulative force descriptive of their coming rejection and doom. In Messiah's days their feebleness, schism and exile shall end, and the symbolic names shall be reversed. Ch. 2 allegory dropped but the figure retained, same alternation of judgment and promise with the names of doom reversed. Ch. 3 another allegory, price of a female slave Ex. 21:32, redemption from the bondage of Egypt, secluded alike from her paramours and her husband and awaiting her future union with him. II. Promissory passages progressive in length and a climax in thought: 6:3-1 exhortation to repentance and conditional promise, 11:8-11 God's persistent love struggling on their behalf, 14:1-9 Israel actually penitent and God's love freely restored to them.

#### VII. PREDICTIONS OF HOSEA.

Nearer <sup>1</sup>1:4 house of Jehu, comp. 2 Kin. 10:30; 15:10, 12, <sup>2</sup>destruction of the kingdom, desolation of the land, exile of the people 1:4, 6; 2:11-13; 3:4, *et passim*; locality of exile, Egypt 8:13; 9:16, not Egypt but Assyria 11:5, both Egypt and Assyria 9:3; 11:11, harmonized, <sup>3</sup>miraculous deliverance of Judah 1:6, comp. 2 Kin. 19:35, <sup>4</sup>subsequent destruction of Judah's cities 8:14, and captivity presupposed 1:11, comp. 2 Kin. 25:8, 9. More remote <sup>1</sup>multiplication 1:10, <sup>2</sup>return to God 1:10; 2:14-23, etc., <sup>3</sup>union with Judah 1:11 under king David, i. e., the lawful prince of David's line 3:5, <sup>4</sup>return from the land of their exile, 1:11; 11:11. Contrast to existing or threatened evils, <sup>1</sup>destruction of the kingdom, <sup>2</sup>apostasy, <sup>3</sup>schism, <sup>4</sup>captivity. Partial fulfilment in return of some of ten tribes with Judah after Babylonish captivity, residue Messianic, to be fulfilled not to lineal descen-

dants of ten tribes, but to the spiritual seed of Israel. <sup>1</sup>Israel never coextensive with Abraham's descendants, Ishmael, Keturah, Esau, circumcision Gen. 17 : 12, 13, 27, multiplication in Egypt, mixed multitude Ex. 12 : 38, stranger as one born in the land Ex. 12 : 48, 49, violator of the covenant cut off from his people, Gen. 17 : 14, etc.; excision and incorporation not only of individuals but on a large scale, at rejection of ten tribes Hos. 1 : 10, 2 Kin. 17 : 18, at coming of Christ. Continuity of Israel as the church and people of God preserved in Christian church, <sup>2</sup>N. T., John 8 : 39, Gal. 3 : 7, 28, 29, Rom. 2 : 28, 29 ; 4 : 11, 12 ; 9 : 6-8, ch. 11, Eph. 2 : 12-20, Rev. 2 : 9 ; 3 : 9, etc., etc., <sup>3</sup>these very predictions of Hosea applied to believing Gentiles, Rom. 9 : 25, 26 ; 1 Pet. 2 : 9, 10. Meaning of these promises to the church ; to be fulfilled to the lineal descendants, when they believe just as to others ; beyond this a literal fulfilment to them ? <sup>1</sup>ten tribes wholly lost, <sup>2</sup>N. T. predicts conversion of Jews, but not return to Palestine, <sup>3</sup>then fulfilled to seed of unbelieving Jews to the exclusion of Jews who embraced Christ, <sup>4</sup>nevertheless providential facts, Jews preserved a distinct people and Palestine unoccupied, <sup>5</sup>figurative not exclude literal fulfilment. Event here as in other cases will decide.

#### VIII. AMOS.

Not to be confounded with Amoz, occupation, residence, sent to Israel from Judah, comp. 1 Kin. 13 : 1, days of Uzziah and Jeroboam, two years before the earthquake Zech. 14 : 5, date of book. Ch. 1-6 literal, ch. 7-9 allegorical. Three parts, 1. 1 : 2-2 : 5 introductory. 2. 2 : 6-9 : 10 denunciation of Israel. 3. 9 : 11-15 promissory. Opens 1 : 2 with sentence from Joel 3 : 16. Preliminary denunciation of seven nations, Syria, Philistines, Tyre, Edom, Ammon, Moab, Judah, successive stanzas of like construction, suggesting argument *a fortiori*. Offences charged against the theocracy, Moab 2 : 1. Five visions : 1. Instruments of judgment 7 : 1-3, locusts symbolical, <sup>1</sup>effects, <sup>2</sup>succeeding emblems, <sup>3</sup>scriptural analogy, Joel, ch. 1, 2, Rev. 9 : 3. 2. Source 7 : 4-6. 3. Character 7 : 7-9 ; interruption. 4. Nearness 8 : 1-3. 5. Infliction 9 : 1. Predictions, nearer <sup>1</sup>house of Jeroboam 7 : 9, comp. 2 Kin. 15 : 10, <sup>2</sup>destruction of kingdom, desolation of land, exile of people beyond Damascus 5 : 27, etc., etc., <sup>3</sup>mortality 6 : 9, 10, <sup>4</sup>Amaziah 7 : 17, <sup>5</sup>Bethel 3 : 14 ; 5 : 5 and high places 7 : 9, comp. 2 Kin. 13 : 15-20. More remote, <sup>1</sup>tabernacle of David 9 : 11, <sup>2</sup>Edom and all the heathen, which are called by my name, ver. 12, comp. Acts 15 : 15-17, <sup>3</sup>permanent restoration and divine blessing, vs. 13-15. Amos agrees with Hosea, proximate future, <sup>1</sup>fall of house of Jeroboam, <sup>2</sup>destruction of kingdom ;

Messianic, <sup>1</sup>permanent restoration, <sup>2</sup>union under son of David ; goes beyond him <sup>1</sup>prostrate condition of family of David, <sup>2</sup>explicit announcement of the calling of Gentiles.

#### IX. JONAH.

Father, residence, date, <sup>1</sup>2 Kin. 14 : 25, <sup>2</sup>position of book, <sup>3</sup>first recorded Assyrian interference, <sup>2</sup> Kin. 15 : 19. Contrast to his former ministry, <sup>1</sup>ch. 1, 2, first mission. <sup>2</sup>ch. 3, 4, second mission. Extraordinary and less for direct effect on Nineveh than indirect on Israel, <sup>1</sup>usage of prophets and of O. T., Elisha, <sup>2</sup> Kin. 8 : 7, <sup>2</sup>no pains to deepen the impression or render it permanent. Two lessons, 1. Admonitory, comp. Ezek. 3 : 5-7, Mat. 12 : 41. 2. Symbolic of calling of Gentiles, <sup>1</sup>natural import, <sup>2</sup>analogous cases, Elijah at Zarephath, Elisha and Naaman, Jesus in Samaria, and the borders of Tyre and Sidon, wise men from the east, <sup>3</sup>Mat. 12 : 39, 40, <sup>4</sup>position of the book, <sup>5</sup>best explanation of conduct of prophet. Historical character, objections from, <sup>1</sup>miracle of the fish, <sup>2</sup>repentance of Ninevites, <sup>3</sup>silence of profane historians. Proved <sup>1</sup>by the natural interpretation of the language, <sup>2</sup>particulars not connected with the general design, <sup>3</sup>universal belief, <sup>4</sup>reception into canon, <sup>5</sup>N. T. Not written near, in or after the captivity ; this urged from <sup>1</sup>Jonah spoken of in third person, <sup>2</sup>Aramaicisms, <sup>3</sup>Jonah's prayer, <sup>4</sup>3 : 3, but see 4 : 11. Written by Jonah, <sup>1</sup>1 : 1, <sup>2</sup>among books of prophets, <sup>3</sup>no reflection of post-exilic prejudices, <sup>4</sup>tradition.

#### X. PROPHETS OF JUDAH IN THE ASSYRIAN PERIOD.

Nature of ministries mainly determined by <sup>1</sup>spiritual condition of people ; character of the Kings, struggle between good and evil. <sup>2</sup>God's providences and purposes, mingled mercy and judgment. Ministry of gentleness rather than severity. Positively, greater space and prominence given to promise, Joel, Isaiah, Micah, contrast with prophets of Israel. Negatively, denunciation of foes and oppressors, contrast again. Range of foresight determined, <sup>1</sup>by lessons needed for present, <sup>2</sup>preparation for necessities of future, *a* Judah's continued existence, *b* calamities of next period, *c* collision with great empires, *d* marks for the recognition of Messiah. More extensive than in Israel ; not only to fall of that kingdom, nor to judgments upon Judah in this period from Syria and Israel and from Assyria, but also to the great judgment of next period Babylonish exile and restoration from it, and the associated facts in the sphere of the world, the judgment to be executed by Babylon upon other nations and upon Babylon itself. Messianic prediction not limited as in Israel to contrast with evils then threatened or endured, but developed into <sup>1</sup>the positive ideal of the people of

God and <sup>2</sup>of the whole world. <sup>3</sup> Person of Messiah presented as the basis of present confidence with marks for his future recognition. Five prophets: <sup>1</sup> Personal relations. <sup>2</sup> Duration of ministry. <sup>3</sup> Structure of books. <sup>4</sup> Theme. <sup>5</sup> Messianic revelations.

## XI. JOEL.

Others of the name, son of Pethuel, ministry in Judah, no proof of priestly descent, date inferred from position of book. Objection <sup>1</sup> from 3:2 'scattered Israel'; <sup>2</sup> enemies named. Two parts of 36 vs. each: 1. 1:2—2:17 the judgment and exhortation to penitence. 2. 2:18—3:21 the blessing. Divisions of one continuous prophecy, not two separate discourses. The locusts symbolical, <sup>1</sup> natural and scriptural figure for hostile invaders, <sup>2</sup> severity of judgment, <sup>3</sup> not past or present but future, <sup>4</sup> connection of the prophecy, <sup>5</sup> expressions betraying the real meaning, nation 1:6, people 2:2, northern 2:20, 'hath done great things,' perish in both the eastern and western sea, heathen rule over them 2:17, years 2:25, horses, chariots, mighty men 2:4-9, figure exchanged for that of fire 1:19, 20, <sup>6</sup> history of interpretation. Objections: <sup>1</sup> destroy only products of the earth, <sup>2</sup> particulars not separately significant. Significance of four names of locust. Promises: <sup>1</sup> removal of scourge and restoration of what had been lost 2:18-29, <sup>2</sup> bestowment of spiritual gifts vs. 28-32, <sup>3</sup> destruction of foes ch. 3. Teacher of righteousness 2:23; <sup>1</sup> early authorities, <sup>2</sup> usage of word, <sup>3</sup> righteousness, not 'moderately,' <sup>4</sup> else tautology. Outpouring of the Spirit upon all flesh, comp. Acts 2:16, etc.; followed by judgments on the enemies of God's kingdom, premonitions 2:30, 31, judgment itself ch. 3, valley of Jehoshaphat, <sup>1</sup> charge against the nations vs. 1-8, <sup>2</sup> infliction vs. 9-16, <sup>3</sup> blessed results vs. 17-21.

## XII. OBADIAH.

Book brief, but not a fragment, name, borne by others, ministry in Judah, date inferred from position of book. Objection from vs. 11-14. Confirmed <sup>1</sup> perhaps by ver. 20, <sup>2</sup> indefinite allusion to Chaldeans ver. 11, <sup>3</sup> denunciations of Edom in same period by Joel, Amos, Isaiah. Three parts: vs. 1-9 the desolation to which Edom was doomed, vs. 10-16 reason of it, his unbrotherly treatment of Judah, vs. 17-21 contrasted restoration and enlargement of Israel. Predictions. 1. Capture of Jerusalem vs. 11-14. 2. Hostility then shown by Edom comp. Ps. 137:7, Ezek. 35:5. 3. Overthrow of Edom *a* by the nations ver. 1 fulfilled by Nebuchadnezzar comp. Mal. 1:3, 4, *b* by the house of Jacob restored to their ancient seats ver. 18. 4. Day of the Lord upon all nations vs. 15, 16, fulfilled successively and simultaneously. 5. Restoration of Israel vs. 17-21.



Saviours human champions and the Messiah. Correspondence with preceding and succeeding prophets, Jeremiah ch. 49; not <sup>1</sup>independently suggested to both, nor <sup>2</sup>servile imitation, but <sup>1</sup>indication of oneness, <sup>2</sup>mutual sanction, <sup>3</sup>call attention to what is about to pass into accomplishment. Incidental evidence of genuineness and canonicity of earlier Scriptures. Critical extremes, <sup>1</sup>pedantic minuteness and baseless conclusions; <sup>2</sup>alterations of text to restore an imaginary conformity.

### XIII. ISAIAH, PRELIMINARY AND CH. 1-6.

Name, father, residence, "the middle city" 2 Kin. 20:4, wife, prophetess 8:3, children, three leading events. Date 1:1, comp. 6:1, 36:1. Some suppose him to have survived Hezekiah, arguing <sup>1</sup>from tradition, comp. Heb. 11:37, <sup>2</sup>Chron. 32:32, <sup>3</sup>Isa. 37:37, 38, <sup>4</sup>not forbidden by Isa. 1:1, comp. Jer. 1:3, Dan. 1:21. Structure of the book: <sup>1</sup>Utterly confused. <sup>2</sup>Partial and orderly collections receiving accidental accretions and ultimately blended. <sup>3</sup>Chronological, ch. 6 not the prophet's inauguration, ch. 1 initial discourse or general introduction to the book, rests on interpretation of vs. 7-9. <sup>4</sup>Topical, Vitranga as follows: 1. ch. 1-12 prophecies relating to Judah and Ephraim. 2. ch. 13-23 prophecies relating to other nations. 3. ch. 24-35 punishment of Jews and enemies of church. 4. ch. 36-39 historical. 5. ch. 40-48 Babylonish exile and deliverance. 6. ch. 49-66 person and reign of Christ. Gesenius substantially the same, but joins 5 and 6 as both relating to the deliverance from the exile. <sup>5</sup>Combine chronological and topical, record of his ministry in its leading periods, viz: 1. ch. 1-6 before the Syrian invasion. 2. ch. 7-37 extending to the Assyrian invasion. 3. ch. 38-66 subsequent to the Assyrian invasion.

The first, denunciation and judgment; no promise whether of blessing to the people or judgment on their foes in the proximate future, person of Messiah only obscurely alluded to, Messianic period in contrast with present character and condition of people. The second, alternate judgment and mercy, Messiah as king. The third, mercy and comfort, Messiah as a prophet and sufferer, the antitype and head of his people; adapted not to varying circumstances of present, but a great necessity of the future, hence not distinct discourses as the preceding but one connected composition. Unity of plan in the whole book. I. The denunciations of the early chapters increase in vehemence until they culminate in the sentence of desolation by successive judgments pronounced by God himself in the vision of ch. 6; this the germ of all that comes after. II. 1. Ch. 7-12 Prophecies occasioned by the first of the predicted judgments, the invasion by Syria and Ephraim, promis-

ing deliverance from this but threatening a sorer one to come. 2. Ch. 13-27 meaning of these predicted events to the world at large. 3. Ch. 28-35 occasioned by the approach of the second judgment, the Assyrian invasion, promising its miraculous defeat. 4. Ch. 36, 37 record of the Assyrian invasion and its overthrow. III. 1. Ch. 38, 39 occasion of predicting the third judgment, that by Babylon. 2. Ch. 40-66 comfort in view of this judgment and assurance of ultimate deliverance.

1. Subdivided into ch. 1, ch. 2-4, ch. 5 and ch. 6. Ch. 1, vs. 2-4 charge of ingratitude and sin, vs. 5-9 land to be ravaged in consequence, vs. 10-15 observance of the ritual could not save them, vs. 16-20 sin must be repented of and forsaken, or vs. 21-31 it shall be wiped out by judgment. Ch. 2-4: 12:2-4 Zion's glorious destiny, as the seat of a worship which shall attract and bless all nations, 22:5-4:1 present failure to realize this destiny, which is due to their sins and shall be remedied by judgments, 34:2-6 Zion shall be thus purged of evil and rise to her true blessedness and glory; Branch of the Lord and fruit of the earth denotes the Messiah, 1the Branch Jer. 23:5; 33:15, Zech. 3:8; 6:12, comp. Isa. 11:1, 2 ancient and common explanation, 3no other satisfactory. Ch. 5, Parable of the vine and its application. Ch. 6, The vision, commission and announcement.

#### XIV. ISAIAH CH. 7-12.

Interval between ch. 6 and ch. 7. Subdivision of ch. 7-12: 1. Ch. 7, circumstances, deliverance from this invasion, but a severer one from Assyria. 2. 8:1-9:7, Both from this present and that future distress Immanuel is a pledge of protection to them that fear God. 3. 9:8-10:4 Ephraim the foe of the present shall perish. 4. 10:5-34 Assyria the foe of the future shall likewise perish. 5. Ch. 11, 12, Blessings of Immanuel's reign. Ch. 7, Isaiah sent to meet Ahaz, circumstances, locality comp. 36:2, message vs. 7-9, sign the virgin's child comp. Ex. 3:11, 12, time of deliverance indicated vs. 15, 16. *Almah* a virgin, 1etymology, 2usage, 3cognate languages, 4LXX. A child miraculously born, 1Mat. 1:22, 23, 2solemnity of the announcement, 3the name and 8:8-10, 49:6, 7. Not the prophet's child, 1mother a virgin, 28:1-4. Three views, 1Messianic, 2non-Messianic, 3double sense. 8:1-9:7 Maher-shalal-hash-baz, deliverance from present and future judgments for those who fear God, of which Immanuel is the pledge, scene of his ministry 9:1, 2, its consequences, multiplication, joy, deliverance, end of war vs. 3-5, person and titles vs. 6, 7, Jewish, Rationalistic and Messianic interpretations. 9:8-10:4, overthrow of Ephraim in four stanzas with like ending. 10:5-34, overthrow of Assyria, Senna-

cherib's march, cut down as a forest. Ch. 11, 12 in contrast Messiah sprout from root of Jesse, filled with the Spirit, restores Paradise, gathers the Gentiles and remnant of Israel, unites Judah and Ephraim, makes them victorious over all foes. Messianic passages : 7 : 14-16 ; 9 : 1-7, ch. 11, 12 progressive climax.

#### XV. ISAIAH CH. 13—37.

Ch. 13-27, Ten burdens culminating in judgment on the whole world, followed by triumph of the Lord's people, two mutually corresponding series, two-fold design, *massa*. 1. ch. 13-14 : 27 Babylon, the object of two burdens, here first connected with Judah's exile, to be overthrown by the Medes 13 : 17 and become a perpetual desolation vs. 19-22, in order to the deliverance of the chosen people, who sing their song of triumph over the oppressor's downfall 14 : 1-23 ; Assyria's overthrow vs. 24, 25. 2. 14 : 28-32 Philistia rejoicing in calamities of Judah, threatened with a more formidable enemy from the north, by whom she should be devastated in order to Zion's more complete establishment. 3. Ch. 15, 16 against Moab. 4. Ch. 17, 18 Damascus. 1 17 : 1-11 denunciation of Syria passing over ver. 3 into one against Ephraim its ally in assaulting Judah, 2 17 : 12-14 denounces all succeeding invaders, however numerous and powerful, with special reference to Sennacherib, 3 ch. 18 his fall announced to Ethiopia and other distant nations, who bring offerings to God. 5. Ch. 19, 20 Egypt 1 19 : 1-17 ruin under image of drying the Nile, 2 vs. 18-25 mercy, the salvation five times greater than the destruction ver. 18, altar ver. 19, union of Assyria and Egypt ver. 23, and of both with Israel vs. 24, 26, 3 ch. 20 symbolical action defining time of fulfilment. 6. 21 : 1-10 Desert of the sea i. e. Babylon ; Elam or Persia joined with the Medes in its capture in a night of festivity. 7. 21 : 11, 12 Dumah, silence i. e. Edom. 8. 21 : 14-17 Arabia. 9. ch. 22 valley of vision i. e. Jerusalem, 1 vs. 1-14 denunciation of the city, 2 vs. 15-19 degradation and exile of Shebna, 3 vs. 20-25 exaltation and establishment of Eliakim. 10. ch. 23 Tyre to be overthrown by the Chaldeans vs. 1-15, but to revive after seventy years and her gain to be consecrated to the Lord vs. 15-18. Ch. 24 General judgment of the whole world. Ch. 25-27 Judah's triumph and blessedness.

Ch. 28-35 preparatory to Assyrian invasion ; 28 : 1-6 overthrow of kingdom of ten tribes, followed in rest of section by rebukes and threatenings of Judah with interjected promises of Assyria's overthrow and Judah's deliverance. Ch. 36, 37, Sennacherib's invasion, Isaiah's prophecy, miraculous defeat.

## XVI. ISAIAH CH. 38—48.

Ch. 38, 39 Hezekiah's sickness, recovery, congratulatory message, prediction of Babylonish captivity. Ch. 40-66 Comfort under this foreseen calamity, why so long before the event, drawn from the Mission and Destiny of Chosen People, which is the theme of these chapters. Their sufferings <sup>1</sup>arose not from God's weakness but their sins, <sup>2</sup>were designed to fit them for and further the accomplishment of their task <sup>3</sup>would issue in blessedness and glory. No logical but a formal division suggested 48 : 22, 57 : 21. 1. Ch. 40-48 Deliverance from exile, characteristic chap. 45. 2. Ch. 49-57 Sufferings and triumph of Messiah, ch. 53. 3. Ch. 58-66 Future glory of God's people ch. 60. Shadowed forth 40 : 2. Mission of Covenant People, includes work of Messiah, both embraced under name Servant of the Lord, <sup>1</sup>appropriateness of title, <sup>2</sup>analogies, seed of Abraham, the prophet, son of David, Christ and his church in N. T., <sup>3</sup>N. T. Acts 13 : 47, comp. Isa. 49 : 6, 2 Cor. 6 : 2, comp. Isa. 49 : 8 ; also Jer. 11 : 19, comp. Isa. 53 . 7, <sup>4</sup>applicability to all the passages. Cannot mean Israel to the exclusion of Messiah <sup>1</sup>called Israel 49 : 3, but distinguished from them 42 : 6, 49 : 5, 6 as their mediator and restorer <sup>2</sup>his atoning death ch. 53. Nor Isaiah or the prophets : <sup>1</sup>Mission not to Gentiles, <sup>2</sup>nor sufferings vicarious. Nor Cyrus. Nor even Messiah exclusively, for he is charged 42 : 9 with unfaithfulness and sin.

1. Ch. 40-48. Ch. 40 Omnipotence of him who offers deliverance, voice crying in wilderness ver. 3. Ch. 41 contrasted impotence of idols ; they can do nothing but God will raise up Cyrus and redeem his people. Ch. 42 destiny of God's servant, which neither God's seeming apathy, nor his own character and condition shall obstruct. Ch. 43, 44 God will certainly befriend his people in spite of idols and diviners. Ch. 45-47 Cyrus predicted by name, the humiliation of Babylon and the deliverance of God's captive people.

## XVII. ISAIAH CH. 49—66.

2. Ch. 49-57. Ch. 49 Servant of Lord complains of want of success ; he shall accomplish the salvation not of Israel only but of the ends of the earth. The blessedness thence resulting 49 : 12—56 : 8, confirmed by former benefits viz. : multiplication of Abraham's seed 51 : 2, deliverance from Egypt ver. 9, and from Assyria 52 : 4, and twice interrupted by the sufferings of the Servant of the Lord 50 : 6 and ch. 53. Blessings flowing from this vicarious death ch. 54, offered freely to all without restriction ch. 55, expressly extended to sons of stranger and those ceremonially debarred from covenant privileges 56 : 1-8 ; the heavy doom of apostates and sinners 56 : 9—57 : 21.

2. Ch. 58-66. The wickedness and hypocrisy of the people the cause of their suffering ch. 58, 59, and call for divine intervention 59:16, both for mercy and vengeance, bringing salvation to Zion ch. 60-62, and judgment on Edom the type of her foes 63:1-6. The Servant of the Lord for the last time 61:1-3, comp. Luke 4:18, 19. The prophet's prayer for the speedy accomplishment of these things 63:7-64:12. The Lord's answer ch. 65, 66, the wicked shall be cut off, God's true servants preserved and blessed, new heavens and new earth, paradise restored, God's people brought back, Gentiles made priests, all flesh worship. Extension of salvation to Gentiles foreshadowed in call of Abraham Gen. 12:3, recognized in Mosaic period Num. 14:21, and by Psalmists 22:27, 28; 72:8 etc., and taught with great fulness by Isaiah; this was the design of <sup>1</sup>the appointment of the Servant of the Lord 42:1, 4, 6, <sup>2</sup>the exaltation to be bestowed on Israel 2:2-4; 60:3, <sup>3</sup>the judgments on the heathen, whether *a* the overthrow of an empire aspiring to be universal 10:34-11:9, *b* the punishment of individual nations resulting in the conversion of others 18:7 or their own ch. 19, 23, or *c* the judgment on all nations 24:14, 15; 59:18, 19. Represented as <sup>1</sup>a subjugation 11:14, <sup>2</sup>voluntary accession 2:3; 11:10, <sup>3</sup>rendering service 14:1, 2; 49, 22, 23, <sup>4</sup>union on an equal footing 19:24; 56:6, 8; 66:21, <sup>5</sup>substitution in place of the rejected sinners of Israel 65:1, 2. Expressed mostly in O. T. forms, coming up to Zion, offering sacrifices, etc., yet occasional intimations of their temporary character, <sup>1</sup>physical impossibility literally understood 66:23, <sup>2</sup>unessential nature of outward forms 1:11-15; 58:2-7, <sup>3</sup>removal of Levitical restrictions 19:19; 64:4, 5.

#### XVIII. GENUINENESS OF ISAIAH.

Isa. 2:2-4 and Mic. 4:1-3, ch. 36-39 and 2 Kin. 18:13-20:19, hypothesis concerning ch. 15, 16, see 16:13, 14. Genuineness of disputed portions: <sup>1</sup>objections arise from unbelief, <sup>2</sup>no external ground, <sup>3</sup>allegation of diversity of style of modern date, capriciously made, grounds insecure, can be successfully rebutted, differences among objectors, <sup>4</sup>position in this book inexplicable, aggravated by assumed lateness of date and diversity of style. Burdens of Babylon ch. 13, 14; 21:1-10. Objected that the exile is not predicted but implied; <sup>1</sup>frequent method of prophets, <sup>2</sup>had been predicted before by himself and even by Moses. Proofs of genuineness: <sup>1</sup>13:1, <sup>2</sup>14:24-27, <sup>3</sup>enigmatical title 21:1, <sup>4</sup>prophetic foresight though written in the exile. Ch. 40-66. Objected, 1. That the exile is represented as already existing, but <sup>1</sup>such repre-

sentations less frequent than is commonly asserted, <sup>2</sup>claimed as proof of God's foreknowledge that he has disclosed these things, <sup>3</sup>other passages show that the temple was still standing and its worship then observed, <sup>4</sup>confounds prophetic with actual present. 2. Predictions plain to close of exile and vague thereafter. But <sup>1</sup>few details of the exile or Cyrus, <sup>2</sup>disclosures always graduated by the needs of the people, <sup>3</sup>so far as it is true it confirms the genuineness. Testimony of Josephus, Holy One of Israel.

#### XIX. MICAH.

Name, Morasthite, in days of Jotham, Ahaz and Hezekiah. Title disputed <sup>1</sup>from form of prophet's name. But various forms used interchangeably in same passage: and masoretic note to Jer. 26 : 18 no proof of later usage, <sup>2</sup>from subject of prophecy, but see 1 : 5, 6, <sup>3</sup>from Jer. 26 : 18, but this not limit his ministry to reign of Hezekiah, <sup>4</sup>from contents of book, but disagreement of those who allege it; 4 : 9, 10 not refer to carrying away of Manasseh; denial of prophetic foresight.

Summary of prophet's ministry, not distinct discourses. Three sections, ch. 1, 2, ch. 3-5, ch. 6, 7. In the first, judgment preponderates, and negative side of coming salvation. In the second, mercy, the positive salvation, person of Messiah. In the third, the threatenings justified and promises appropriated.

#### XX. NAHUM.

Name, Elkoshite, Capernaum? Date <sup>1</sup>inferred from position of book, <sup>2</sup>from 1 : 9-14 which refers not to captivity of Manasseh but invasion of Sennacherib, <sup>3</sup>from 3 : 8-10, but the event and its date uncertain. Double title. Three parts, ch. 1 decree of Nineveh's overthrow, ch. 2 its overthrow described, ch. 3 the reasons of it and the certainty of its accomplishment.

#### CHALDEAN PERIOD.

Separated from preceding period by ungodly reigns of Manasseh and Amon. Embraces reigns of Josiah, Jehoahaz, Jehoiakim, Jehoiachin, Zedekiah. Great and growing corruption. 1. Character of kings. 2. Obduracy in the face of judgments. 3. Persecution of the prophets. 4. Prevalence and influence of false prophets. 5. Presumptuous trust in covenant privileges. Near approach of judgment. Assyria charged with work of menace and partial inflection. Chaldeans with full execution of divine sentence. Resemblance to Israel in preceding period, but differs <sup>1</sup>kingdom not criminal essentially, <sup>2</sup>not utterly apostate, <sup>3</sup>not to disappear finally. Prophecies mainly denunciatory, yet more room for consolation positive and negative.

Three prophets, Jeremiah, Habakkuk, Zephaniah. 1. Jeremiah long ministry and large book of prophecy: books of the others brief and ministry probably short. 2. Full details of Jeremiah's life, nothing recorded of the others. 3. Jeremiah and Zephaniah principally judgment on Judah: Habakkuk judgment on Babylon. 4. Promises given that the judgment should not destroy but purify, limit set to the exile, the people, city, kingdom and priesthood should not perish forever, every apparent loss should be more than compensated, and the world be saved. Sequel to preceding period in Judah. 1. Range of foresight not extended. 2. Previous predictions reiterated. 3. No new Messianic revelations, Habakkuk negative, Zephaniah positive, Jeremiah not only period but person of Messiah contrasted with present feeble and ungodly kings. All predict inversion of existing relation to the Gentiles.

#### XXI. JEREMIAH. PERSON OF THE PROPHET.

More details of his life than of any other canonical prophet. His name. Son of Hilkiah priest in Anathoth. Question of identity with Hilkiah 2 Kin. 22: 4. 1. Not called highpriest. 2. Descended from Ithamar? but highpriest from Eleazar. 3. Residence in Anathoth. Mention of brothers, uncle, cousin, unmarried 16: 2. Anathoth Josh. 21: 18. Called in the 13th year of Josiah, "a child" 1: 6, 40 years ministry to the capture of Jerusalem. Jehoahaz and Jehoiachin omitted in the title. Prophesied after the fall of the city, comp. Dan. 1: 21. Three great providential events. 1. Reformation of Josiah. 2. Capture of Jerusalem in the 4th year of Jehoiakim. 3. Its destruction in the 11th year of Zedekiah. His ministry exercised in Jerusalem; 11: 6 no proof of itineracy: Hostility from men of Anathoth; beaten and put in the stocks by Pashur; arrested on charge of treason; his life sought by Jehoiakim; imprisoned and thrust into a filthy dungeon. Release on the capture of the city, continued with the remnant left in Palestine, carried by them to Egypt. Legends respecting him. Expectation of his reappearance Mat. 16: 14. Typical character. His writings. Talmudic order. Isaiah after Jeremiah and Ezekiel. Lightfoot's explanation of Mat. 27: 9. Hebrew deteriorated.

#### XXII. TEXT AND PLAN OF JEREMIAH.

Discrepancies between Hebrew and Greek text, abbreviations, additions, alterations, transpositions, remarked by Origen and Jerome. Theories of Egyptian and Palestine editions of the original. Due to the translator <sup>1</sup>their character, <sup>2</sup>inaccuracies and arbitrary changes in other books, <sup>3</sup>2 Chron. 36: 20. Prophecies not in chronological order: Lightfoot and

Blaney assume accidental dislocation. Eichhorn's hypothesis. 1. Disorder falsely assumed. 2. Devoid of evidence. 3. Contents of Baruch's roll unknown. 4. Mechanical. Reaction among critics. The book in its present form proceeded from the prophet himself, shown by the analogy of other prophets, absence of proof to the contrary, recorded fact of his having reduced his prophecies to writing, the use of 1st person particularly in headings and formulas of transition. The arrangement topical, hinted 27:12. Not written piecemeal in the course of his ministry, but a continuous composition prepared at its close. 1. Prophecies of different periods put together, those of the same period dispersed. 2. Prophecies accompanied by remarks made at a later period. 3. Allusions to succeeding portions of the book. 4. Systematic disposition of the matter.

Three sections with a historical appendix ch. 52. I. ch. 1-33 Prediction of the judgment and the restoration. II. ch. 34-45 History of the judgment. III. ch. 46-51 Predictions respecting foreign nations. First section subdivided. 1. ch. 1-20 General denunciation of Judah. 2. ch. 21-23 Civil and religious leaders. 3. ch. 24-29 Design and duration of the judgment. 4. ch. 30-33 Blessings which would follow. Threatening preponderates but a few words of promise in each division till the last. In No. 1 not separate discourses, but continuous treatment of one theme; no date except 3:6. Second section. 1. ch. 34-38 Evidences of ripeness for judgment. 2. ch. 39 Destruction of the city. 3. ch. 40-45 Fortunes of the remnant. No promise to the people, only one in each division to individuals, the Rechabites 35:18-19, Ebed-melech 39:15-18, Baruch ch. 45.

### XXIII. CONTENTS OF JEREMIAH.

Abounds in symbols. <sup>1</sup> Visions: almond tree 1:11, 12, seething-pot 1:13, 14, baskets of figs ch. 24, wine cup 25:15. <sup>2</sup> Actions: girdle 13:1-11, potter's vessels 18:1-6, bottle broken 19:1-13, yoke 27:1-11, field purchased 32:6-15, Rechabites ch. 35, stones in the brick-kiln 43:8-10, book sunk in the Euphrates 51:59-64. <sup>3</sup> Names, Magor-missabib 20:3, Shallum 22:11, Coniah 22:24, new application of Jehoiakim and Zedekiah 23:5, 6, Sheshach 25:26, 'the midst of them that rise up against me' 51:1, Merathaim, Pekod 50:21. I. 1. Chap. 1 introductory, describes character of his ministry first literally, then symbolically in two visions. Ch. 2-20 divided by headings into three parts. (1.) Ch. 1-6 argument of doom. *a* 2:1-3:5 Judah guilty of forsaking Jehovah. *b* 3:6-4:2 Worse than Israel. *c* 4:3-6:20 To be visited with desolation and exile. (2.) Ch. 7-23 His covenant privileges could not



save him. (3.) Ch. 14-20 His doom terrible and inevitable. Promise in (1.) *b* to Israel, Judah incidentally included to intimate the proximate judgment. Restoration individualized, pastors according to God's heart, multiplication, the ark superseded, cessation of the schism. In (2.) the temple would not save them 7 : 4, nor their sacrifices 7 : 21, nor their possession of the law 8 : 8, nor the presence of God 8 : 19, nor their circumcision 9 : 25, 26. Promise to the heathen 12 : 14-17, they shall be incorporated among God's people : only incidentally to Judah, whose exclusive privileges are withdrawn. Bearing on literalism. Promise in (3.) of distant mercy in a form implying the nearer judgment 16 : 14, 15. I. 2. ch. 21-23. Sentence passed upon Zedekiah and his unworthy predecessors, with the contrast of future faithful shepherds and especially Messiah ; also upon the religious leaders. I. 3. ch. 24-29 Purpose and duration of exile declared in the reign of Jehoiakim, that of Zedekiah, and to the captives.

#### XXIV. CONTENTS OF JEREMIAH. (CONCLUDED.)

I. 4. ch. 30-33. Blessings. Two parts ch. 30, 31 Restoration of theocracy, new potency, perpetuity in literal terms and under figure of rebuilding Jerusalem with enlarged dimensions. Belong not to Israel as a nation but as people of God. <sup>1</sup> Inspired application Heb. 8 : 8 etc., 10 : 15 etc, <sup>2</sup> prophet's teachings elsewhere. God's promises not bound by nationality irrespective of character 18 : 6-10, the true Israel preserved in the faithful few notwithstanding the rejection of the unbelieving mass 3 : 14, 24 : 4-10, and the building of heathen in the midst of God's people 12 : 6, the superseding of covenant on stone 31 : 33 and of ark 3 : 16 implies cessation of the peculiar sacredness of the places they had hallowed. Chaps. 32, 33 Promise of restoration and righteous son of David repeated, with the addition <sup>1</sup> of perpetuity of royalty and priesthood 33 : 17, 18 secures from extirpation not interruption, <sup>2</sup> immense multiplication of the royal and priestly families 33 : 22. Seed of David, triple fulfilment : in Zerubbabel, etc., in Christ, in all God's people. For <sup>1</sup> perpetuity of the kingdom not require such a multitude of descendants, <sup>2</sup> literal sense preposterous, <sup>3</sup> terms identical with the promise to Abraham, <sup>4</sup> Israel's original destiny Ex. 19 : 6, <sup>5</sup> 1 Pet. 2 : 9, Rev. 1 : 6, 5 : 10. The Priesthood analogous fulfilment : priests returning after captivity, Christ, entire people of God. 1. Stress on perpetuity of priesthood, the line of descent unessential. 2. Elsewhere intimates abolition of old economy, which implies a change of outward forms. 3. Isa. 61 : 6, 66 : 21. 4. Providence of God. 5. Teachings of N. T. 6. Admitted by literalists.

II. 1. ch. 34-38 facts adduced as specimens and evidences of

the prevailing corruption. Hebrew servants ch. 34. Rechabites ch. 35, Jehoiakim ch. 36, Zedekiah ch. 37, 38, 2. ch. 39 Destruction of city. 3. ch. 40-45 the wretched remnant, closing with personal promise to Baruch.

III. ch. 46-51, Probably in chronological order. Promises to Egypt, Moab, Ammon and Elam; none to Babylon 51:65. Ch. 52 historical appendix, perhaps added by another. 1. Jer. 51:64. 2. Similar narrative in ch. 39. 3. Date of 52:31-34 twenty-six years after the destruction of the city. 4. Coincidence with 2 Kings. Contains no mention of return from exile. Jeremiah's adoption of language of preceding books, especially ch. 48 Moab, 49:7 etc., Edom: affords incidental proof of their genuineness: variations not arise from corruption of text.

#### LAMENTATIONS.

One of five Megilloth, in Hagiographa or after Jeremiah, catalogues of canon. Hebrew, Greek and Latin names. Not composed with reference to death of Josiah 2 Chron. 35:25, nor on occasion of his death with foresight of destruction of city, but on occurrence of this latter event. Five sections of one chapter each; all alphabetical but the last; ch. 3 triple recurrence of each letter; ch. 2, 3, 4 transposition of Ayin and Pe. Not distinct elegies relating to successive stages of Jerusalem's overthrow. Written by Jeremiah, <sup>1</sup>unanimous voice of tradition, verse prefixed in LXX and Vulgate, Josephus, Origin, Jerome, Talmud, <sup>2</sup>correspondence with character of prophet, coincidences in statement of facts and forms of expression, <sup>3</sup>no ground for disputing it.

#### XXV. HABAKKUK.

Name. Levitical descent inferred from 3:19. Date <sup>1</sup>before the Chaldean invasions which yet were to occur in that generation, <sup>2</sup>the temple standing 2:20, and its worship not suspended 3:19, <sup>3</sup>order of minor Prophets. Probably soon after 12th year of Josiah. The mention of Chaldeans and their ravages does not prove it to belong to reign of Jehoiakim or Zedekiah, <sup>1</sup>prophetic foresight, <sup>2</sup>these atrocities future 1:6, <sup>3</sup>events referred to which are much later than this. Apocryphal legend. Divisions: The first complaint 1:2-4. The Lord's response 1:5-11. The second complaint 1:12-2:1. The Lord's response 2:2-20. The triumph ch. 3. The injustice and oppression in Judah to be punished by the Chaldeans and the Chaldeans to be punished by their overthrow. The burden 2:4-20, consisting of a brief preamble and five woes in successive stanzas. Messianic passage in the third. Ch. 3 a lyrical recapitulation, resemblance to the Psalms in

style, artistic form, title, subscription and Selah. Applied by the fathers to the advent and work of Christ. Bengel's chronological hypothesis ver. 2; vs. 3-15 not historical, <sup>1</sup>diversity in the explanation of details, <sup>2</sup>disproportionate length, <sup>3</sup>tense of opening verb ver. 3 (Hebrew). Prophetic of a divine descent to judgment, which is to include whatever was most grand in former manifestations of God, directed against the Chaldeans and all other foes. Convulsions of nature poetic and emblematic or suggestive of the final judgment.

#### XXVI. ZEPHANIAH.

Habakkuk describes judgment on Chaldeans; Zephaniah a universal judgment, in which however no allusion is made to the Chaldeans who are viewed not as objects but as executioners of God's wrath. It has special reference to the unfaithful in Judah, and inferior contiguous nations from whose fate as in Amos an argument of Judah's doom is derived 3:6-8. Zephaniah and Jeremiah more frequent allusions to former Scriptures than Habakkuk. Zephaniah's ancestry traced through four degrees, to Hezekiah, probably the king, <sup>1</sup>identity of name, <sup>2</sup>traced to so remote an ancestor, <sup>3</sup>correspondence with the date. Objections that he is not explicitly called king and that no such son of king Hezekiah is mentioned in the history. Date 1:1 probably after Josiah's twelfth year. Other criteria inconclusive; 2:13 predicted desolation of Nineveh; 1:4 "remnant of Baal," cutting of Chemarim; 1:8 "the king's children"; 3:4 "the law," Ch. 1 universal and sweeping judgment with particular application to the wicked in Judah vs. 4-13, exhortation to seek the Lord as the only means of escape 2:1-3, enforced by judgments on other nations, exhibited in three stanzas of four verses each, Philistia in the west, Moab and Ammon in the east, Ethiopia and Assyria in the south and north. In the middle stanza Messianic allusion as in Habakkuk. Application to Jerusalem 3:1-8. Promissory conclusion vs. 9-20. The heathen shall possess a pure language and take part in the restoration of God's people. Purity and blessedness of Israel.

#### XXVII. PERIOD OF THE EXILE.

The course of degeneracy violently terminated. The people sifted and the better portion carried captive, <sup>1</sup>overruling providence of God, <sup>2</sup>natural causes in *a* the disposition of the people, *b* the intentions of the Chaldeans. Influence needed upon the people and on their behalf; the former exerted by Ezekiel, the latter by Daniel at the court of Babylon, hence in Hagiographa. Exile began in 4th year of Johoiakim, its early portion a transition period; denunciatory until the fall of Jerusalem,

after that consolatory. Ezekiel a priest, Daniel of royal descent; influence on their respective ministries and symbols. Exactness of dates; Babylonish influence; date of Messiah's advent. Previous limitation of prophetic foresight to the judgment wrought by or upon Babylon. Range now extended to the future troubles of Israel and the succession of empires until Messiah's advent.

#### EZEKIEL (BEGUN.)

Few details of his life. Name. Carried captive with Jehoiachin, 8 years after Daniel. Ministry began 5th year Jehoiachin's captivity (this dated from rather than Zedekiah's reign), the year after Jeremiah's message Jer. 51:59; in 30th year of his age Num. 4:3, not from first year of Nabopolassar, nor from last jubilee, nor 18th year of Josiah, <sup>1</sup>no proof that these were eras, <sup>2</sup>no other date in the book reckoned from them, <sup>3</sup>if intended they would have been mentioned. At Telabib by the Chebar, same as Habor 2 Kin. 17:6, married 24:18. Duration of ministry uncertain; latest date 27th year of Jehoiachin's captivity 29:17. Effect of his labours shown in <sup>1</sup>frequent consultation by elders and others 8:1; 14:1, etc., <sup>2</sup>freedom in uttering his reproofs, <sup>3</sup>moral change effected during the exile. His Hebrew more anomalies and foreign forms than that of Daniel, who uses both Hebrew and Chaldee.

I. Before the capture of Jerusalem ch. 1-24 denunciatory. II. Respecting foreign nations ch. 25-32. III. After the capture of Jerusalem ch. 33-48 promissory. Opening vision 1:1-3:15 like Isa. 6 and Rev. 4 based on cherubim over the ark. Design not merely to make an impression of majesty and glory but as preparation for this specific message. The Mosaic symbol its general signification: The God of creation and of temple present in profane land of captivity and about to make a communication to the prophet. Modifications, its particular application: <sup>1</sup>life and swiftness, <sup>2</sup>fire, wrath, qualified by rainbow of the covenant. Verbal commission and symbol of roll 2:9-3:3, comp. Rev. 10:9. After seven days connected prophecy to end of chap. 7: Responsibilities of his office, four symbolic actions followed by denunciation in literal terms. <sup>1</sup>tile, besieged city, warfare, <sup>2</sup>lie bound 390 and 40 days. Literal performance physically impossible, out of proportion to the end, weaken the impression, chronological difficulty. Not represent days of siege, with which they do not correspond, and the days stand for years 4:6, either of sin or punishment; how reckoned, <sup>3</sup>bread, <sup>4</sup>hair.

#### XXVIII. EZEKIEL. (CONCLUDED.)

Ch. 8-11, one year later. Presumption of inhabitants of Je-

Jerusalem: effect on exiles. 1. The crimes of Jerusalem and its certain destruction 8:1—11:13. 2. The exiles are God's true covenant people 11:14—21. Profanation of temple, not perhaps actual, scenes of single idolatrous festival, or various forms of idolatry gathered there, but ideal concentration. <sup>1</sup> Lev. 16:16, 19, <sup>2</sup> Ex. 20:3, <sup>3</sup> temple was Judah's place of worship, <sup>4</sup> justified by actual profanation at different times. Image of jealousy, chamber of imagery Jaazaniah, Tammuz, five and twenty men. Six men with the man in linen. Five and twenty men at the east gate, Pelatiah son of Benaiah. Promises to exiles. <sup>1</sup> God will be a sanctuary to them 11:16, <sup>2</sup> bring them back to land of Israel ver. 17, <sup>3</sup> give them a new heart ver. 19. Glory of God forsakes the temple. Denunciations continued until the day that Jerusalem is besieged ch. 24. Seven foreign nations ch. 25—32. Ammon, Moab, Edom, Philistia, Tyre, Zidon, Egypt. Promises I. Deliverance from foes ch 33—39. II. Restoration of the theocracy ch. 40—48. I. Evening preceding news of fall of city, second formal call of prophet ch. 33, deliverance from wicked rulers, David their shepherd ch. 34, from present foes, Edom denounced, contrasted blessedness of Israel, valley of dry bones, union of the two sticks ch. 35—37, from future foes, Gog and Magog ch. 38, 39. II. Fourteenth year after the city was smitten, 1st month and 10th day. Not literal whether *a* historical, for <sup>1</sup> not correspond with what had existed, <sup>2</sup> unmeaning, <sup>3</sup> evidently relates to future, nor *b* mandatory, for not followed by returning exiles, nor *c* prophetic, contrary to declarations of N. T. and intimations of O. T.; Jewish ritual abolished by sacrifice of Christ and by providence of God. But ideal and symbolical. 1. The actual temple symbolical: made use of symbolically by Ezekiel elsewhere, Jer. 31:38—40, etc. 2. Yields a good sense. 3. Physical impossibility of literal sense. 4. Rev. 21, 22.

1. ch. 40—43:12 measurements of the temple. Reestablishment of kingdom of God. <sup>1</sup> Enlarged dimensions. <sup>2</sup> Prominence given to subordinate parts. Glory of God enters it. 2. 43:13—47:12 restored worship, stream flowing from temple. 3. 47:13—48:35 division of the land, <sup>1</sup> uniform and regular, <sup>2</sup> divinely ordered. Clear instance of O. T. objects used to set forth N. T. things.

#### XXIX. DANIEL. (BEGUN.)

Name, descent, events of his life, referred to by Ezekiel 14:14, 28; 3 kingdoms of the world in conflict with the kingdom of God. I. ch. 1—6 individual, historical. II. ch. 7—12 national, prophetic, Chaldee 2:4—7:28 and Hebrew. Genuineness denied on sceptical grounds by Celsus, Porphyry, English

deists, German critics, referred to times of Maccabees. Objections 1. Greek words, <sup>1</sup>their number exaggerated, <sup>2</sup>readily accounted for, <sup>3</sup>like charge against still older books of Bible, <sup>4</sup>abandoned as untenable. 2. Position in Canon. <sup>1</sup>Division of canon not chronological, <sup>2</sup>Jewish tradition, <sup>3</sup>accounts for nothing, true explanation. 3. Needless multiplication of miracles. But <sup>1</sup>needed by people, <sup>2</sup>prepared the way for their restoration, <sup>3</sup>present effect on the heathen, <sup>4</sup>future consolation. 4. Definite dates and minute details of the prophecies. <sup>1</sup>Naturalistic views, <sup>2</sup>explicitness of other prophecies, 70 years captivity, 65 years Ephraim, 3 years Moab, 15 years Hezekiah, fall of Babylon, Zechariah.9:13 same conflict with kingdom of Greece, <sup>3</sup>provide for the future wants of the people. 5. Definite predictions only to death of Antiochus; <sup>1</sup>like limitation in other prophecies, Jacob, Isaiah, Jeremiah, Ezekiel, Zechariah, <sup>2</sup>date of Messiah's advent. rise of Roman empire. 6. Self-laudation, but <sup>1</sup>so Moses, Paul, <sup>2</sup>impartiality of sacred writers, <sup>3</sup>Daniel relates facts or repeats words of others. Proofs of genuineness, 1. Purports to have been written by Daniel; 1st person in second part, and unity of the whole shown by consistent plan, like expressions, reciprocal allusions, change of language; can neither be fiction nor fraud. 2. Canon closed in time of Ezra and Nehemiah. 3. Our Lord son of man, kingdom of heaven Mat. 24:15, 30; 26:64, John 5:28, 29, Apostles Heb. 11:33, 34, 1 Cor. 6:2, 2 Thes. 2:3, 1 Pet. 1:10-12, Revelation.

### XXX. DANIEL. (CONCLUDED.)

4. Josephus, 1 Maccabees, Greek version. 5. Character of the Hebrew, of the Chaldee, use of both languages as in Ezra. 6. Acquaintance with the history, shewn in character of Daniel, Nebuchadnezzar, Darius, Belshazzar, no error in dates, Nebuchadnezzar's adorning Babylon, prophetic dream. insanity. circumstances of Babylon's capture, Darius the Mede, 120 princes, Medes and Persians, Persians and Medes. 7. Knowledge of customs; land of Shinar 1:2, fed from king's table, changing names of Daniel and his companions, years of Nebuchadnezzar's reign, punishments, colossal image, music, women at entertainments, gold chain, king's edicts immutable, the magi. 8. Abundance of symbols as in Ezekiel; book inconsistent with assumed Maccabean origin. General disclosure of future in ch. 2 Nebuchadnezzar's dream, and ch. 7 vision of four beasts, lion with eagle's wings, bear with three ribs, leopard with four wings and four heads and nondescript with ten horns and a little horn. Avoid prediction of Roman empire *a* by dividing Medo-Persian. But <sup>1</sup>this but one empire, mere change of reigning family, <sup>2</sup>always so spoken of by profane

and sacred writers, Esther, Dan. 5 : 28 ; 6 : 18 ; 12 : 15, <sup>3</sup>leopard with four heads not answer to Persian empire ; <sup>6</sup> separate empire of Alexander from that of his successors. But <sup>1</sup>four heads represent empire broken into four parts, <sup>2</sup>fourth empire stronger and more terrible than its predecessors, comp. 8 : 22 ; 11 : 4, <sup>3</sup>no explanation of the ten horns. Ch. 8-12 supplementary. Ch. 8 ram and hegoat. Ch. 9, seventy weeks, reckoned from mission of Nehemiah in 20th year of Artaxerxes Longimanus : in 7 weeks rebuilding of city in troublous times ; after 69 weeks Messiah's public appearance ; in midst of last week his effectual sacrifice followed by destruction of the city and sanctuary. Ch. 10-12 prediction in literal terms of overthrow of Persian empire by Alexander, division of Macedonian empire on his death, persecutions of Antiochus, relieved by the brightness of the future, the resurrection and eternal glory. Reluctant testimony of skeptics to truth of the prophecies, Apocryphal sections in LXX.

### XXXI. HAGGAI.

Sifting of the people at close of exile as at the beginning. Haggai and Zechariah cheer them under present trials and discouragements, by shewing <sup>1</sup>the future splendour of theocracy in contrast with its present low estate, <sup>2</sup>the altered condition and disposition of heathen powers. Zechariah also prepares them for additional troubles in the future, and declares how signally they would be delivered out of them. Malachi is occupied not with their external condition but their inward spiritual state. Haggai, mentioned Ezra 5 : 1 ; 6 : 14, duration of ministry, age, four discourses in second year of Darius. First ch. 1 to Zerubbabel and Joshua, building the temple, its effect. Second 2 : 1-9, shake heavens and earth, desire of all nations, glory of latter and of former house. Third 2 : 10-19 related to first, every thing vitiated by their former neglect, God's blessing attended their reviving zeal. Fourth, 2 : 20-23, related to second, in shaking all nations, Zerubbabel the representative of royal house of David protected.

### XXXII. ZECHARIAH. (BEGUN.)

Name, parenage, priestly descent, age, beginning of ministry, its duration, Mat. 23 : 35. Three parts : 1. Ch. 1-6 series of visions. 2. Ch. 7, 8, answer to a question proposed by the people. 3. Ch. 9-14 prophecies in literal terms relating to future fortunes of God's people. Difficulty in the citation Mat. 27 : 9 ; various solutions, Zechariah not the author, error in transcription, a peculiar order of the prophets, combined reference to two passages. Genuineness of Ch. 9-14 : objections <sup>1</sup>style and character, <sup>2</sup>incidental allusions, Judah

and Israel 11:14 or Ephraim 9:13:10:6, 7; but see 1:19, 8:13, Ezek. 37:16; king of Gaza 9:5, Assyria and Egypt 10:10, 11, idolatry 10:2; 13:2. No allusion to any king in Judah. Position in this book not explicable otherwise. I. Ch. 1-6 eight visions. First, 1:7-17 man on red horse; second, 1:8-21 four horns and carpenters; third, ch. 2, measuring line; fourth, ch. 3, high priest in filthy garments; fifth, ch. 4, candlestick and two olive trees; sixth, 5:1-4, flying roll; seventh, 5:5-11, woman in an ephah; eighth, 6:1-8, chariots issuing from between two mountains. Symbolical action, 6:9-15, the crowned priest.

### XXXIII. ZECHARIAH. (CONCLUDED.)

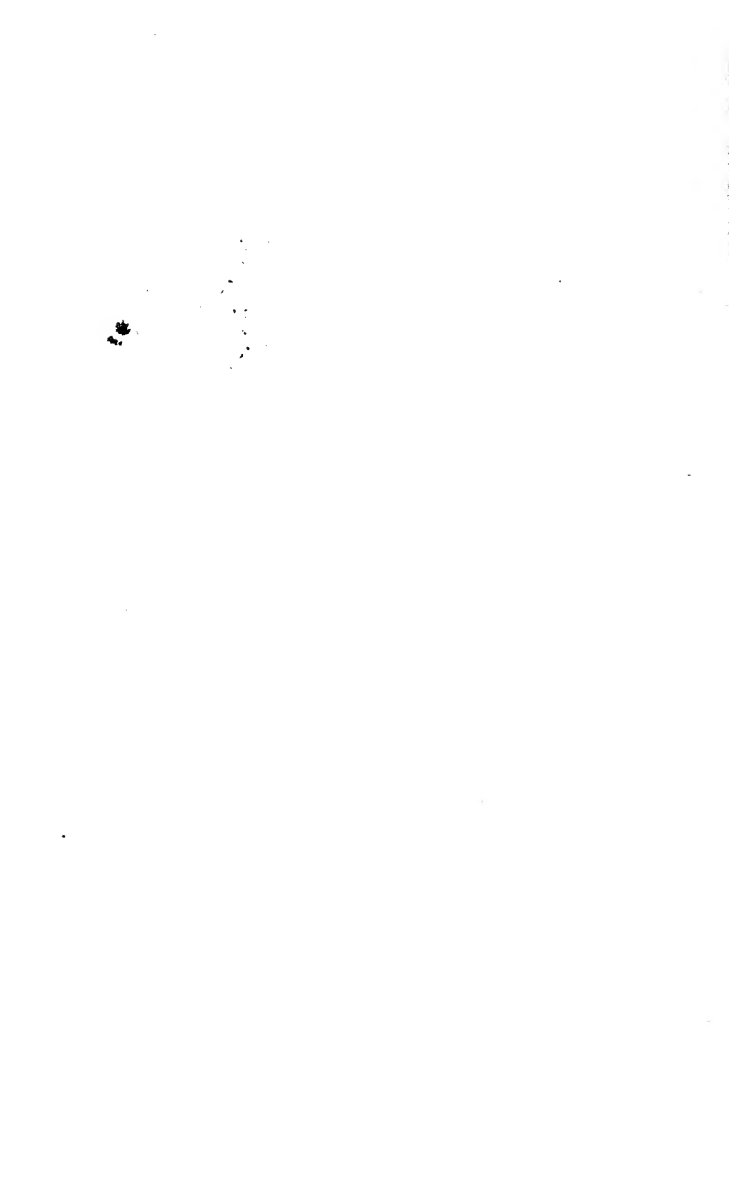
II. Ch. 7, 8, Continued observance of fasts, 7:4-14 rebuke of spirit in which they had been kept, ch. 8 happy future. III. ch. 9-14 Scenes from future fortunes of God's people from their protection in the time of Alexander to final overthrow of all enemies. Ch. 9 Burden of Hadrach, pledge of protection vs. 9, 10 in Zion's King, Maccabean deliverance ver. 13. Ch. 11. Desolation of land vs. 1-3, its predicted cause vs. 4-14. the treatment of the good shepherd, Beauty and Bands, three shepherds cut off, his price; vs. 15-17 abandoned to foolish shepherd. Ch. 12, 13 Jerusalem assailed, delivered, outpouring of spirit, mourning by families, fountain opened, sin abandoned; judgment to follow the smiting of the shepherd. Ch. 14 Jerusalem besieged by all nations, taken, miraculous rescue, living waters, judgment on gathered foes, universal consecration.

### MALACHI.

Name, date, self-righteousness of people <sup>1</sup>claiming that they had fulfilled their duty, <sup>2</sup>demanding a better recompense. Two parts: I. 1:2-2:16 their obligations and sins; *a* 1:2-5 their obligations to God, *b* 1:6-2:9 sins directly against God, *c* 2:10-16 against their brethren. II. 2:17-4:6 the judgment and recompense: *a* 2:17-3:6 severity of the test which the Lord shall apply at his coming; messenger to prepare the way, Angel of the covenant, Christ contemplated not as a redeemer but a judge; *b* 3:7-12 their desert of the curse with which they had been visited, *c* 3:13-4:6 distinction to be made between the righteous and the wicked. Elijah; the last of the prophets ends with the announcement of the herald of the new dispensation.









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