

PROPHETS AND PROPHECY.



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THE PROPHET.

What is meant by the term "prophet" in the O. T.? True definition: An authoritative and infallible expounder of the will of God.

The books of the prophets form an important part of the O. T. writings. This importance is shown in four particulars:

1. *In their authority.*—They contain a divine revelation of God's will, and dealings with Israel through over four hundred years, which will is still binding, in its essence, on us to-day.

2. *In their historical value.*—They show to us the religion and theology of the theocracy in its doctrinal aspect, in its most advanced stages.

3. *In their Messianic value.*—They contain the fullest and clearest disclosures B. C. concerning the coming Redeemer, his work among men, and his ignominious death upon the cross. They give the criteria for his recognition, holding him up before the world as an object of faith and hope.

4. *In their apologetic value.*—They contain the most astonishing exhibitions of supernatural foresight in numerous predictions, and furnish us with a powerful argument for the truth and divinity of our religion. In these four points the prophecies are most important.

For the study and appreciation of the character of the prophets, we must first see what is meant by the term prophet.

1 DEUTERONOMY 18: 18, 19.

The true idea of an O. T. prophet may be learned first and most explicitly from the formal definition given in Deut. 18: 18, 19: "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him." This passage is applied by Peter in Acts 3: 22, 23, to Christ, and is supposed by some to refer to Christ alone. The difficulty of this is found in the connection, which is two-fold:

a. There were no diviners, charmers, consultants, wizards or necromancers, Deut. 18: 9-14, to whom they were permitted to resort. The people were forbidden to use any other means of inquiring into the will of God, as the heathen had done, for they would have no need of it.

b. In condescension to the weakness of the people, as shown on Mount Sinai, when they were not able to endure the presence of God, he promises to send them a prophet, or to raise up one who should stand between them and God. Now so distant an event as Christ's coming could not be used as a reason for their not applying to diviners, or to some substitute for the God of heaven. There must be a nearer one than Christ, hence the O. T. prophet.

It is plain from the original language that this passage from Deut. 18: 18, 19, being the ground of two different applications, these two applications must be reconciled, by making Deut. 18: 18, 19, refer to the line of prophets, and that of Peter in Acts 3: 22, 23, must refer to Christ, the last and greatest of all the prophets. The passage has a Messianic reference, and therefore comprehends Christ and the O. T. prophets.

DIFFERENT VIEWS OF THE TERM "PROPHET."—Some commentators take the word prophet in Deut. in a collective sense, *i. e.*, it is a singular noun used for the plural. *Answer* 1. This view is unreasonable, for nowhere else is a singular used for a plural. 2. To so use it, would destroy the individuality of the term, which is so marked, and, besides, all the verbs and pronouns are also used in the singular. Some apply it to Joshua, instead of taking it in a collective sense. On the whole, it seems best to understand it in its generic sense, as *Heverneik*; or, in an ideal sense, as Hengstenberg, that is: *a.* Equivalent to a prophet, at each time of emergency. *b.* Equivalent to a prophet, that is, a complex or ideal person, conceived of as a unit, but embracing in it a whole line, or order of prophets; *e. g.*, the Pope of Rome is an ideal man, he is one of many in the line of popes; the President of the United States is an ideal man, being one of many presidents. It is in this sense, that all are combined as one person, into an ideal unity. He argues—

1. That the prophetic order was to culminate in Christ.

2. Is called the "spirit of Christ," as in 1 Peter 1: 10, 11, for the spirit of Christ was to speak through the prophets. In Peter it says, "searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should

follow." The Spirit of Christ spoke through these prophets; he, therefore was, in a certain sense, the only prophet.

ESSENTIAL PARTICULARS.—*a.* God would put His words into his mouth.

b. Infallibility. He should speak to the people all things commanded, and should give it just as he received it.

c. His authority should be absolute and unconditional. To refuse or reject him was to refuse or reject God. This subject may still further be illustrated by Moses, thus placing the prophets in contrast with two classes of men.

1. *In contrast with heathen diviners*, v. 10; and with prophets who spake in the name of other gods, v. 20. These last thought, or sought, to penetrate the will of deity by the observation of omens. This is denounced and prohibited in the verses following.

2. *In contrast with false prophets*, who profess to speak in the Lord's name, but are unauthorized. These are to be distinguished by their uttering what does not come to pass, v. 22; and in teaching what is at variance with what God has taught them, Deut. 13: 1-5. These false prophets were of heathen origin, and introduced by heathen nations. They belong to the earlier stages, *i. e.*, those under the first, and from the Canaanites, *e. g.*, the "witch of En-dor." Or they belong to the apostate Kingdom of the ten tribes, "prophets of Baal," 1 Kings 18: The false prophets from Israel belonged to a later date, and to Judah. They were courted on account of their smooth words, Jer. 28: 15.

II. NAMES, EPITHETS, ETC.

This is another source whence to derive a true idea of the prophet. They are—

1. Those names which describe them absolutely.
2. Those which describe them relatively to God.
3. Those which describe them relatively to the people.

a. Nabhi: common term applied to prophet.

b. Roeh: A seer. And in Hosea 9: 7, we have:

c. Ish haruahh: Man of the spirit: inspired man (poetic).

1. *Roeh*: Seer does not mean one who simply sees visions, as some have supposed, but one who possesses the power or faculty of foresight in a higher degree than ordinary men. Not confined to visions strictly, but in a wider sense to one who, by God's power, could see what lay hid to others; the hidden will of God. The common designation of prophets is *nabhi*, from *nabha*, to bubble forth; with the passive signifi-

cation, is one on whom the spirit of the Lord is poured out, as given by some interpreters. But in Hebrew it signifies "dropping;" hence words significant of dropping, are figuratively referred to speaking; therefore, to speak, and in the passive sense one who is qualified to speak—one skilled in pouring forth words—one who pours forth words or utterances, as a spring pours forth its waters. That this is the primary meaning of the word is seen from Ex. 7: 1, "I have made thee a god to Pharaoh, and Aaron, thy brother, shall be thy prophet," *i. e.*, his spokesman. Hence, what God says to Moses must mean, one who is a mouth-piece of God to man.

So also in the Greek, *prophetes* is commonly interpreted as *pro*, beforehand, hence speaking beforehand. Again, in a local sense, to speak beforehand was only a subordinate function of the prophet, hence, *pro* has been referred to place, and not to time, which is the primary signification.

Nabhi gives authority to declare the word of God. This gives signification to 1 Sam. 9: 9. "Beforetime in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to the seer: for *he that* is now called a Prophet was beforetime called a Seer." Prediction is only subordinate. *Pro*, in local sense, indicates one who speaks in the presence of another for him; seer describes simply one who sees; while prophet is one who speaks what he sees.

2. RELATION TO GOD.—The second series of names are those which show their relation to God, *e. g.*, 1 Sam. 2: 27, "And there came a man of God unto Eli." Again, they are called servants, 2 Kings 17: 23, "As he had said by all his servants, the prophets." They are called messengers, 2 Chron. 36: 15, 16, "They wait upon Him ready to do His bidding." These terms, from their nature, are inapplicable to those in the service of false gods. They have, however, a wider sense, a more general use, and are not restricted to prophets, but are used of any employed by God to do his work. Jer. 25: 9, "Nebuchadnezzar, the King of Babylon, my servant." The angels, also, are his messengers, Ps. 119: 91, "For all are thy servants."

3. RELATION TO MAN.—Thus they are called *Roeh*: shepherds, signifying their duty to protect, guide and feed the flock of God. The general term applied to civil rulers and priests. They are called watchmen, interpreters. The word watchman is equivalent to two Hebrew words, one derived from *aphah*, to set at a distance, to watch, Is. 21: 6, "Go, set a watchman." *Shamar*: a guardian set in the streets or on the walls, a watch-

man to guard near at hand, to sound the alarm, Is. 62: 6. Interpreters: those who explain the otherwise unintelligible will of God. He imparts utterances of God's will, Is. 43: 27. These words correspond to seer and prophet in order. The watchman is one who sees what others do not. A seer is a supernatural watchman. An interpreter utters clearly God's will, as a prophet. His qualifications for the functions of a prophet are divine, hence, what he utters is inspired.

III. PHRASES AND EXPRESSIONS.

We gather the true idea of a prophet by collecting and comparing the various phrases and expressions about them. That God's will is made known to them is seen.

1. Because God speaks to them, He shows them what to say, and what to do; His spirit rests upon them; His words come to them; they hear Him, hence revelations are made to them, and "thus saith the Lord" shows a divine communication.

2. That they are commissioned to declare His will is also asserted, *e. g.*, God sends them, bids them prophesy, gives them tongues to speak. They are charged with authoritative communications to others. They are bound to deliver these under the severest penalties. They declare what they have from God, in contrast with false prophets. They always preface what they say with, "Thus saith the Lord." So completely is the prophet's own personality lost that often the pronoun is changed, as if God spoke directly. Divine impartation of divine instruction. Modern critics say it is merely a mode of expression among the people, and not actual in fact.

SKEPTICAL OPINIONS.—1. Some regard the prophets as men of superior enlightenment dealing with ignorant people. To conciliate favor for their utterances they publish them as coming from the deity.

2. Others say the prophets were the most advanced representatives of public sentiment. Enthusiasm thus referred to God. They combined what was in the popular heart. They were men who enthusiastically thought that all this was inspiration.

3. The prophets, they say, were really inspired of God, but only as every right exercise of our faculties is under God's guidance. They differ from Christians not in kind, but in degree. Taking any one of these cases, and adopt their views, it takes away the grand distinction of a prophet, it robs them of their spiritual and scriptural meaning.

ANSWER 1. The supernatural character of the prophet is in-

volved in the supernatural character of the O. T., and of religion in general.

2. Though the prophets were holy men, and many of them were highly gifted, yet the inspiration was distinct from their sanctification. Even men who were destitute of piety were thus inspired,—Balaam, Saul, Caiaphas.

3. It appears from the nature of these communications made to the prophets, that they were such as necessarily imply supernatural communications from above.

4. It is universally conceded, even by skeptics, that while other nations had their oracles, etc., yet the prophets of Israel stood alone in the character of their revelations. There were deep thinkers elsewhere, and philosophers, but they do not rise beyond ambiguous responses. If prophecy is inherent in all men, how is it that the prophets of Israel stand alone in the purity, value and fitness of their communications.

Another limitation of the term prophet, not by skeptics, but by religious people, is that a prophet refers to one who foretells future events. The Fathers also held this view. The error is in mistaking a part for the whole of their duty, and the means for the end. Foretelling the future was, of course important, yet it held a subordinate place. The prospective nature of their work gave it a prophetic character. They were not predictors merely, but also teachers, although this, in a large measure, came to overshadow the rest. The constant aim of these disclosures is lost sight of, beside their own inherent grandeur.
Remark,

1. There is no specific reference to future events found in any one of the definitions of prophet already given. However conspicuous this element may appear, it is not essential to the office. They were to speak all that was commanded them, whether present, past or future.

2. In actual fact we see that the revelations of the prophets do not concern the future exclusively, but refer to the past and present as well, *e. g.*, when Samuel told Saul that his father's asses had been found, 1 Sam. 9 : 20, this is past. Abijah, though blind, yet knew and prophesied to Jeroboam's wife, when she came to him in his old age, 1 Kings 14 : 6-16. This shows present power. Elisha told Gehazi where he had been, 2 Kings 5 : 26. Daniel related a dream of Nebuchadnezzar, Dan. 2 : 28. Elisha told the King of Israel words spoken in the bed-chamber by the Syrian king's servant, 2 Kings 6 : 12. Ezekiel 24 : 2, tells them the very day, "Even of this same day the king of Babylon set himself against Jerusalem."

3. The function of the Hebrew prophet was not limited to the revealing of secret events. This was not the main and characteristic part of their work. They were principally divinely instructed guides, and the instructors of the people. They maintained in its dignity and integrity the covenant relation of the people with God. This was their particular function, and to conduct the people towards the end for which that relation was established, *i. e.*, the coming of Christ, and his great salvation. His future purposes were revealed, as were also the past and the present.

4. To regard the predictions or prophecies merely in the light of prediction of divine help is to mistake entirely their grand aim. This would exalt the subordinate end over the principal. The evidence was often incomplete until the fulfillment, and hence many would thus lose their meaning and value, for the prophets were contemporaries. Other prophecies are considered doubtful, because obscure and enigmatical. Others still by the failure of God to preserve authentic records. Many prophecies were not compiled in the time of the prophets.

Deuteronomy 18: 18, adds two other functions of the prophets.

1. They were invariably of the chosen people. Balaam, though a foreigner, was no exception to the rule, for the name prophet is given to him only in the N. T. (2 Peter 2: 16), and here it is used in its wider, more general sense. Balaam is nowhere called a prophet in the O. T., but in Joshua 13: 22, he is called a soothsayer, and in Num. 22: 7, "rewards of divination." He was summoned as a soothsayer; God made use of him as he did of the witch of En-dor, but this did not constitute him one of the prophets. So also he made use of Abimelech concerning Abraham's wife, Gen. 20: 3. To this may be added Pharaoh's dream, Gen. 41: 1. Also Nebuchadnezzar's dream, Dan. 2: 1. These are revelations. The dream of the man in the host of Midian, Judges 17: 13, 14. All these were for the benefit of God's chosen people, and were confined to the extraordinary circumstances which evoked them, but none of these were prophets.

2. A second particular in this passage of Deuteronomy is that the prophet was to be one like unto Moses; that is, the revelations made to him would be like those made unto Moses, a continuation of the scheme which he had begun, and in the same spirit. They were not therefore, isolated phenomena, but vital relations to the former scheme. All belonged to one closely related scheme, initiated by Moses, and to be continued.

by them in likeness to him. The revelation of the O. T. is one, a regular unfolding begun by Moses, and carried on by succeeding prophets: their teachings must be like his, and built upon his. The prophets were not antagonistic to the law, but contemplated by the law itself, not to reform it, but to keep it before the minds of the people. It was no afterthought to meet an emergency, but provided for by Moses. It was opposed to false losses put upon the law, and to those who sheltered themselves behind the law. So Christ was also against tradition. Ezekiel 18: 20, is not opposed to Exodus 20: 5. This is not contradictory. He, while claiming that they suffered for their fathers' sins, says they also suffered for their own, and putting false constructions on the law, Exodus says, "of them that hate me." Ezekiel appears to Deut. 24: 16. Therefore, Ezekiel is the same as Moses, and contrary to false interpretations. They base their instruction on the law, and so always enforce it. This oneness of the prophets with the law, is repeatedly recognized in the O. T., as well as in the N. T., Is. 1: 11-14. The prophet here is showing the worthlessness of the ceremony, and does not aim at the abolition of the ritual, but rebukes their heartless formality, joined with ungodly living. Sacrifices became unendurable when joined with lives of sin. The prophets were divinely commissioned reformers, not of the law, but of the people. The law needed no correction. They repeat and re-enact the law. Allusions to it abound everywhere, and all their instructions are based upon the law. Is. 8: 20, refers to the law and testimony. Mal. 4: 4. Though no direct citations, yet as we see allusions are everywhere found in the prophets, even the forms of expression show familiarity with the law. The law and the prophets are combined in the O. T., *e. g.*, Zech. 7: 12. So in the N. T. we find the expressions, "Moses and the prophets," "the law and the prophets."

From the preceding, we see that the prophet is—

1. Favored with the immediate disclosure of the divine will.
2. He is authorized to make it known.
3. Inspired in recording and teaching it.

We now come to consider, with additional clearness, not only absolutely, but relatively, their position in the theocracy and in the great scheme of divine revelation.

1. As to certain orders the question arises, How do the prophets stand related to other contemporaneous orders of men? We inquire in the general scheme of divine revelation.

2. As to other subsequent and antecedent modes of divine communication.

PRIESTS.—The priests were a sacred order of men, mediators between God and man. The priests acted on the part of man before God; the prophets on the part of God before man. The priests were such by hereditary descent, from representative tribes and families. The Levites were selected as representatives for the rest of the people. The priests were an organized body, with gradations of rank. They carried the principle of representation to its farthest extent. The high-priest was highest in rank. They were supported by a legal income, from the people in whose behalf they acted. In other ancient nations, as Egypt, the prophets belonged to the priesthood, but it was not so in Israel.

The prophets were without any regular succession. They had no organization among them; no stipend. They were called to the office by the immediate agency of the Spirit of God, by His sovereign pleasure. They might be taken from any tribe, not excepting Levi, *e. g.*, Samuel. They might come from any part of the land, 2 Chron. 20 : 14. Even from Galilee, as Nahum and Jonah, notwithstanding the sneer : “ There ariseth no prophet out of Galilee ;” John 7 : 52. They might and did come from any rank. Royal blood, *e. g.*, Isaiah, Daniel, Zephaniah. Or from priestly rank, Zechariah, Jeremiah, Ezekiel. Or from the most obscure herdsmen, as Amos. They might be taken from either sex, as Miriam the prophetess, Ex. 15 : 20 ; Deborah, Judges 4 : 4 ; Huldah, 2 Chron. 34 : 22 ; Anna, Luke, 2 : 26 ; and four daughters of Philip, Acts 21 : 9. Their descent from the prophets was not essential, nor the contrary, 2 Chron. 15 : 18. It belonged to the prophets to declare the will of God. They were valued as being inspired of God. The priests were not usually inspired, their province being to offer sacrifices for the people before God, and to obtain for them the forgiveness of sins, and yet in consequence of the mediatorial character belonging to these two classes, the functions sometimes overlapped. The priests were authoritative exponents of the divine will. In the early period especially was this true, as Joshua in Num. 27 : 21. Repeated mention is made of consultation, 1 Sam. 14 : 3 ; 1 Sam. 22 : 13 ; Judges 18 : 5.

While the prophets were permanent, and the priests not so much so, yet in Ezra 2 : 63, they are commanded not “ to eat of the most holy things till there stood up a priest with Urim and Thummim.” And in John 11 : 51, the high-priest prophesied of Christ’s death. In regard to immediate divine communication there is this distinction : the prophet received his knowledge by the direct illumination of the Holy Spirit, while

the priest received his knowledge from Urim and Thummin, or the ephod belonging to it. The difference between them may be illustrated by the heathen omens as opposed to augurs. Beside the supernatural responses, it was the ordinary province of the priest to teach the law to the people, and to deliver the will of God to them in doubtful cases, Lev. 10 : 10 ; Haggai 2 : 11. The prophets were to intercede for the people only by the free offering of prayer ; the priests by symbolical ritual, Lev. 10 : 3 ; Deut. 33 : 10.

JUDGES.—Another sacred order of men were the judges—extraordinary judges. They, like prophets, were the immediate representatives of God, hence they were called to their office by the direct agency of the Holy Spirit. They were limited to no particular tribe, family, rank, occupation, sex. Deborah was a judge, Judges 6 : 4. Like the prophets, they were inspired, were under the immediate guidance of the Holy Spirit, but for different purposes. They were not to teach, but to rule. They were fitted for the special duties of their office. The office of judge was executive and administrative. They were extraordinary magistrates and leaders raised up by God himself in time of special need. They may be called divinely appointed dictators. The prophets were divinely inspired teachers, or expounders of the will of God, but exercised none of the functions of the magistracy. Their aims were not political. Their words are not to be viewed in a political or patriotic aspect. We do occasionally find them confronting kings, but they do not on this account deserve to be esteemed as tribunes of the people or guardians of public liberty. Elijah came into repeated conflicts with Ahab ; Elisha sent a youth to anoint Jehu as king of Israel and destroyer of the house of Ahab. Hosea and Isaiah denounced the dangerous alliance of the kings with Assyria and Egypt. Jeremiah was also against Zedekiah. In all these cases they acted as teachers from God, not as politicians, but as religious instructors. They did not seek the office, and were not building up a political party ; they were not demagogues. What they opposed was not on the ground of impolicy, but sin. What they maintained was for the honor and the law of God. We must bear in mind that the government of Israel differed from all others. In the true sense it was a theocracy. It was governed by the direct manifestation of God's will. He gave them law, appointed their rulers ; they were his vice-gerents, and hence this gave a religious complexion to all the affairs of state. The idolatry of Ahab's house was a violation of the constitution of Israel, as the covenant people of God, and so often

called for the intervention of the prophets. Alliances with heathen nations were crimes against the government of Israel, and the will of God. The evil which the prophets predicted was held up as the just judgments of God. When the prophets were consulted by kings and rulers, the responses were not dictated by policy, but by the divine will.

While the prophets were such, and while they stand side by side with the priests and judges, yet their powers were limited only by their great commissions from God. Their office might be so extended as to comprehend all the others. The prophets performed any functions that the occasion might demand. So, in cases of emergency, they might act either as priests, judges or rulers. It was not a profane intrusion for a prophet to offer sacrifices, as it would be for any one else, *e. g.*, in the days of the degeneracy of Saul. Here the prophets assumed the functions of priests. Samuel, though not a priest, yet offered sacrifices by virtue of his right as an immediate messenger of God. So also of Elijah and Elisha. The ordinary officers had abdicated, or had been deposed. Elijah sacrificed at Carmel. Bread of the first-fruits was brought to Elisha, which he was commanded to give to the hungry people, 2 Kings 4: 42. These fruits were due to the priests. The people resorted to Elisha at new-moons, and on the Sabbath, etc., 2 Kings 4: 23. Samuel took supreme direction over the commonwealth, and acting as judge anointed Saul king, 1 Sam. 7: 15. He subsequently deposed him and appointed David. Ahijah prophesies to Jeroboam, 1 Kings 11: 29. Elijah was directed to anoint Hazael king over Syria, and Jehu king over Israel, 1 Kings 19: 15, 16; 2 Kings 8: 12, 13. Not only did they depose and set up rulers over the people of God, but over heathen states as well, being the ambassadors of that God who is ruler and supreme governor of the universe.

It only remains now to examine the position of the prophets among the methods of divine communication. There is a growing nearness and fullness. There is a difference in the modes of God's revelations of himself. By the first method, we have:

1. The Theophany, characteristic of the patriarchal period. God made himself personally known. He spoke in audible voice to Abraham concerning the offering up of his son Isaac; to Jacob, Abimelech and Laban in dreams. He appeared in human form to Abraham in the plains of Mamre, face to face. Then God needed no agent. But when the flood came, and the destruction of Sodom and Gomorrah, God himself declared it, and sent them out.

2. When the seed of the patriarchs swelled into a nation, a new mode of revelation was needed and supplied. The will of God was now revealed through prophets, especially Moses. God no longer stood aloof from and out of connection with men, so to speak. Divine virtue was now made resident in particular men. The spirit descended upon them, and made them the depositaries of His will; Amos 3:7, "He revealeth His secrets unto His servants the prophets." In the solemn transactions at Sinai, when the covenant of God was to be made between Him and His people, He speaks once more with His own voice, but all further communications were made through Moses, and the prophets raised up like to Him. Miracles were wrought, and revelations made through them, *e. g.*, the plagues of Egypt were sent and removed at the bidding of Moses. So, also, the Red sea was divided at the uplifting of his rod. At his word the manna came down from heaven, and water gushed forth from the flinty rock for the famishing people. The drought came and disappeared at the bidding of Elijah. Sennacherib was not destroyed until Isaiah had first foretold it. This second mode or stage of revelation, while an advance on the theophany, was not the ultimate and highest, for Paul says in 1 Cor. 13: 8-10, "But whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." Thus he shows that prophecy was preparatory to and emblematic of the future.

3. The prophetic idea is realized in two forms: *a.* Individual; *b.* Universal. All these gifts, etc., of prophets in the O. T. are but types of better things to come.

a. The prophetic idea found its consummation in the person of Christ. He was the prophet of God in the highest sense, Deut. 18: 18; Is. 42: 1; 49: 1; 61: 1. God no longer acts remotely; He no longer speaks from heaven, nor through His servants, but comes Himself as a man to instruct and bless His people. The prophets were thus types of Christ. The ladder which Jacob saw reaching down from heaven to earth, is thus fully realized.

b. Universal revelations. The idea of the prophets was destined also to be universally realized in the entire body of the people of God. The prophets belonged to the people. They had no native gifts of divination; they did not exercise their gifts for their own benefit, but for the good of the people at large. They were established among the people for the people. The spirit of prophecy belonged not to the prophets alone, but to all Israel, but was restricted to one individual at first, *e. g.*,

Num. 11 : 29, "Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put His spirit upon them!" When Moses desired in this passage that all the people might become prophets, he expressed what he beheld in type and pledge, which was yet to reach its final culmination. The ultimate form of communication is not through the few, but when Christ shall come and abide, the Teacher and the Sanctifier, of all the truly regenerate. Joel 2 : 28, predicts "the day when the spirit of God shall be poured out on all flesh." Jer. 31 : 34, "And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord." Then shall the necessity of all prophetic instruction be superseded, and the prophetic order itself swallowed up in the indwelling of the Spirit, in each and every believer.

DIFFERENT CLASSIFICATION PROPOSED.—A somewhat different classification has been proposed by some, corresponding to the three leading dispensations, viz.: the Patriarchal, Mosaic and Christian. This was the classification favored by Dr. Moore, formerly of Richmond, Va., now dead, in his "Prophets of the Restoration." (See Commentary).

1. In the Patriarchal the form of divine communication was theophanic.

2. In the Mosaic, theopneustic.

3. In the Christian, theologic. In this, the will of God is made known by divine writings, the living Word. The present form is the only one that can be really universal. The prophets in this form meet us now, not in prophetic office, but in the prophetic word. The next will be the return of Christ, and the completion of the circle, back again to the theophanic, when "the pure in heart shall see God," and be admitted to His presence in heaven.

The prophetic office itself is divided into three great eras, corresponding to the three great dispensations to which they are referred.

1. *Theophanic*.—This extends from Moses to Samuel. In this the office was rarely filled. There was no regular succession of prophets.

2. *Theopneustic*.—From Samuel to Hosea. This is the era of the prophets of action, who were mainly occupied with the present, and so left but few writings behind them.

3. *Theologic*.—This period is marked by inspired men. It began with Hosea. The whole period of prophecy during this

era looked more to future events. All the books were written during this period, and hence it is called the Theologic era, or marked revelation of truth. They turned away from what had gone before. The office marked the mercy of God's grace to men. The last phase culminated in the incarnation of the Son of God. He assumed our human nature, and dwelling among us, became the personal Word.

II. THE PROPHETIC ORDER.

The law of Moses contemplated and made preparation for the prophets, as it did also for the kings. It is plain that, though coming from Moses, the scheme of divine communication was not to end with him, but it was to be perpetuated by others like unto him. As to the government, the people were not provided with kings immediately after Moses, but were first put under priests; subsequently were organized under judges; and, finally, the kingdom was established. So of the prophetic order, it was contemplated in the law, but did not begin at once. The term "prophet" was general at first. God at first was consulted through the priests. The prophets appeared only sporadically as it were. Finally, a continuous and permanent order was created, from Samuel onward, as kings were from Saul and David.

A "prophet," in its wider sense, denotes any one favored with divine communications. In Gen. 20 : 7, Abraham is called a prophet; in Ps. 105 : 15, David is referred to as a prophet: "Touch not mine anointed, and do my prophets no harm." In Acts 2 : 30, David is again called prophet.

In the technical and more restricted sense, the term "prophet" belongs to those not only invested with the gift of prophecy, but especially to those who were invested with the prophetic office. A distinction is made between *donum propheticum* and *munus propheticum*. In an official sense, David was not a prophet, but a king. In this sense, Moses was more than a prophet, though in Hosea 12 : 13, he is called a prophet. He was the great exemplar, the great lawgiver of Israel.

There were other prophets in the time of Moses. In Ex. 15 : 20; Num. 12 : 2, Miriam is called a prophetess. Eldad and Medad, and the seventy elders are called prophets, in Num. 11 : 25, 26. In Judges 2 : 1, probably an angel speaks, yet men of

God are spoken of as His messengers, *e. g.*, 1 Sam. 2 : 27, "And there came a man of God unto Eli," etc. So in Judges 6 : 8, men of God are spoken of as prophets. The prophetic office, however, appears in its full and complete form for the first time in the time of Samuel, Acts 3 : 24. Before the time of Samuel prophecy was rare, as is seen from 1 Sam. 3 : 1, "The word of the Lord was precious in those days, there was no open vision." After the time of Samuel, though rare, the office was regularly transmitted, and seems never to have been entirely suspended until the time of Malachi.

SEER AND PROPHET.—The opinion has been pressed by some that the seer possessed the gift of prophecy, but not the office, and thus was distinguished from prophets, who had both the gift and the office. Some say it implies the office as well as the gift, and the Scriptures give the name prophet to every one who was a seer. This distinction holds good, according to the derivation of the words seer and prophet, but it is not sustained in the O. T. usage, *e. g.*, 1 Sam, 9 : 9. The names prophet and seer are both given. The words are used as synonymous. *Roeh*, seer, was applied to Samuel almost exclusively. The original word for prophet was *nabhi*, to boil up, to pour forth words, but the function of address was small. The people consulted them principally in regard to the future. Moses had this term applied to him, because he taught; but seer was the usual term applied to Samuel. After the change noted in 1 Sam. 9 : 9, the word prophet was revived, and became the standard. In 1 Chron. 29 : 29, we have three terms for prophet.

THE CALL OF THE PROPHETS.—The call of the prophets came immediately from God Himself, Amos 7 : 15, "And the Lord took me;" Jer. 1 : 4, "The word of the Lord came unto me;" Ezek. chaps. 1 and 2. The charge laid on Isaiah in the sixth chapter has been supposed by many to be his original call, but it is more probably a re-investiture, designed to fit him for a new and special work, like that of John in Rev. 1 : 10; or Paul in Acts 22 : 17. In the call of prophets, human instrumentality is only once mentioned, and that was in the case of anointing Elisha by Elijah, in 1 Kings 19 : 16. In the 19th verse, "cast his mantle upon him." This was a symbolic act. This departure from the ordinary custom was peculiar. The prophets then had to act in the functions of the theocracy. The absence of all allusion to human agency shows that prophets probably had no rite of induction into office. In Deut. 34 : 9, Moses laid his hands on his successor Joshua, to show the impartation of the Spirit, but there is no good reason for supposing there was

any such ceremony in the line of the prophets. In Ps. 105 : 15, the term "anointed" occurs parallel with the term "prophet." In Is. 61 : 1, the same term is used. Anointing is symbolical of the Holy Spirit, and hence it is inferred that unction was as customary in the installation of prophets as of kings. The only case where it is spoken of or commanded, is in 1 Kings 19 : 16, "And Elisha *** shalt thou anoint to be prophet in thy room." But in this case there is no mention of its actual occurrence. When Elijah was taken up into heaven, his mantle fell upon Elisha as a symbol and pledge, that a double portion of Elijah's spirit should rest upon him, 2 Kings 2 : 10. But the prophets in most cases stood in no such relation of succession as Joshua to Moses, and Elisha to Elijah. There is no propriety in any such inductions to office. The possession of the spirit of God was a sufficient induction.

AGE OF THE PROPHETS.—The priests entered upon their work at a precise and regulated time. This probably was not the case with prophets, called at God's time. The only one whose age is especially mentioned, is Ezekiel, 1 : 1. It is here insinuated that Ezekiel began to prophesy when thirty years old, but he was a priest, and this may account for it. Being of priestly origin, and debarred by the captivity from entering the priesthood, he was called at the same age as in the priesthood. He is the only one whose age is mentioned at the beginning. Zechariah was called when "a young man," 2 : 4. Samuel when "a child." 1 Sam. 3 : 1, "The child Samuel." So also Jeremiah, 1 : 6, "Behold, I can not speak, for I am a child." Daniel when a child or youth, for a different term is used in the Hebrew (Dan. 1 : 7.) From the great length of Hosea's ministry, 60 years, it has been inferred that he entered upon it at a very early age. Haggai, 2 : 3, must have begun his prophetic work when advanced in life. He saw the temple in its glory.

In 1 Sam. 10 : 5-10, we read of a "company of prophets." The "hill of God" was probably Gibeah. In 1 Sam. 19 : 20, another company at Naioth in Ramah, Samuel's birthplace, is mentioned. Both Saul and his messengers were overcome when they met the prophets, and they prophesied also. The "hill of God" may have been so called because it was the abode of these prophets, or perhaps because they were passing it. Others say there is no evidence for this. The word *Naioth* means habitations, and this was the common name for the residence of the prophets. In the Targum it is translated "schools" or "house of instruction." In 2 Kings 22 : 14, we

have the same term, college, whence we obtain the expression "schools of the prophets." The Bible terms are not applicable to our idea. These schools, or company of prophets, are not heard of in Judah after the time of Samuel. In 2 Kings 22 : 14, college or prophetic school is not meant, but "ward." Huldah, the prophetess, lived in the lower part or ward of the city. There is no authority for saying these companies of prophets were to be permanent. They were establishments constructed for the time and place, and they ceased with the exigency that brought them into existence. They were not schools for instruction to train men for the prophetic office, but they were bands of men, as the term implies, already invested with the office, and with a power sufficient to affect all coming into contact with them. The fact, then, would appear to be this: that they were men of God brought together, so that under the direction of Samuel they might be centers of reformation, in the midst of great apostasy.

MUSIC.—As music was mentioned in 1 Sam. 10 : 5-10, it has been argued that singing formed part of their exercises. That music was taught is plausible, and it has been conjectured that thus David may have learned to become "the sweet singer of Israel." In 1 Chron. 25 : 1, David distributed the service of song among the Levites, who are spoken of as prophets.

HISTORIANS.—As the prophets were the historiographers of the nation, it has also been supposed from 1 Chron. 29 : 29, that recording the history of God's people was a part of the work of the prophets.

SONS OF THE PROPHETS.—It has been supposed that "sons of the prophets" formed an analogous company in Israel. In the history of Elijah and Elisha we have frequent mention of the sons of the prophets, *e. g.*, Kings 4 : 38 ; 6 : 1. These sons of the prophets were pupils or adherents of the prophets, residing in considerable numbers at times, as would appear from the passages above cited.

MAINTENANCE OF THE PROPHETS.—From 2 Kings 4 : 38-44, we see that, though not monastic, or celibates, yet contributions were made for their maintenance. There were communities at Bethel, 2 Kings 2 : 3 ; Jericho and Gilgal. Two of these places, Bethel and Gilgal, were prominent seats of idolatrous worship. This shows reason why the prophets intended them to be centers of Reformation, and opposed to idolatry. How long these institutions continued is not known. Amos 7 : 14. is the only place where they are mentioned after the time of Elisha. He says : "I was no prophet, neither was I a prophet's

son." In 2 Kings 9 : 1, Elisha sent one of them to anoint Jehu. The sons of the prophets were sometimes delegated to act in the place of a prophet, as in the above passage. Some were inspired though not all of them. In 2 Kings 3 : 5, those at Bethel knew and told Elisha that Elijah would be taken away. It does not appear that the prophets were ordinarily taken from these institutions, or received any special training for their work. Elisha was trained by Elijah, but this was a peculiar case, and a rare exception.

MODE OF LIFE.—Of the mode of life of the prophets little is said. Only incidentally is it alluded to, so that we infer that in most respects it was like that of other men. As an appropriate dress for their work, they wore a garment of hair, *e. g.*, in Zech. 13 : 4, "Neither shall they wear a rough garment to deceive." Is. 20 : 2, "Go and loose the sackcloth from off thy loins." This perhaps is the same referred to in 2 Kings 1 : 8, where Elijah is called a "hairy man." This official dress was the mantle which Elijah cast upon Elisha. This was not worn as by an ascetic, but as a mourner's dress, mourning for the sins of the people, as a preacher of repentance, Dan. 9 : 18; Ezek. 24 : 18.

THEIR HOMES.—The prophets usually dwelt in their own houses. Some of them were married, and had families—Isaiah, Samuel, Ezekiel. Jeremiah, 16 : 2, was forbidden to marry. Some of them had servants, *e. g.*, Elijah had Elisha in constant attendance; Elisha had Gehazi; Jeremiah had Barak.

INSPIRATION.—As to inspiration it would seem to have been temporary, *e. g.*, Saul had only temporary inspiration, 1 Sam. 10 : 10. The seventy elders, in Num. 11 : 25, prophesied, but did not add, *i. e.*, they did not continue to prophesy. Our version conveys just the contrary, "prophesied, and did not cease." Those who were permanently in the prophetic office, seem not to have been under the permanent influence of the Spirit. What would seem to have been from foresight, they only knew when communicated, and what it was. This was the case with Moses, Lev. 24 : 12. He did not judge until the will of the Lord was made known. So in the case of Samuel, his own private thought is distinguished from that of God. This is shown in his dealing with the sons of Jesse, 1 Sam. 16 : 6, 7. Nathan first told David to build the house of the Lord, but afterward told him God had forbidden it, 2 Sam. 7 : 3. All this is important in showing the nature of prophetic power. They knew and exercised, not at all times, but as God told them to speak. Elisha said, "The word of the Lord came unto them."

This shows the distinction between their ordinary and inspired condition. Hence it is said by some that the spirit of prophecy is intermittent, in the way of transient impression, and not *pro modum*, John 14: 16, 17. Some think the inspiration of O. T. prophets is thus inferior to that of the apostles. From Num. 12: 6-8, it is supposed that there are different modes of revelation. The circumstances are these: Aaron and Miriam had resisted the leadership of Moses. At this time Moses was the chief organ of divine communication. The revelations of the others are shown to be, from their inferiority of character, subordinate to his, by their intrinsic character, and by the way they were made known. There was no sufficient reason for believing this was permanent. When the prophets were raised up, "like unto Moses," why should not the Lord speak to them as to Moses? Deut. 34: 10, refers to the age immediately succeeding Moses, and so need not be applied to the entire condition. Moses beheld the similitude of God, and spake with him face to face. If the former passages are made to cover the period of all the prophets, it does not confer on them the same power as on Moses, but shows they are thereby only inferior to Moses in the special way of receiving their communications. Moses talked with God face to face, while the others received theirs only by signs, visions, etc.

This question is principally important only as it relates to the state of mind of the prophets when they received their message. Hengstenberg maintains that the ordinary faculties of the mind—consciousness, understanding, etc.,—of the prophet were for the time suspended, and only the spiritual faculties awake;—that they were in an ecstatic state when they prophesied. It is true that this was the case sometimes; it was so in visions. So with the prophets their minds were completely absorbed in what they were going to say, or rather in what was within them. Dan. 8: 27, "And I, Daniel, fainted, and was sick certain days." He was physically exhausted. This also was occasionally the case with the apostles, as Peter was in a trance when he saw the sheet let down from heaven, Acts 10: 10. John, also, while in Patmos. The apostle Paul was caught up into the third heaven, 2 Cor. 12: 2, 3. It can not be argued from these that the prophets always received their impressions in this way, any more than that the apostles did. Usually they were in their ordinary state of mind. Some impressions are produced by their writings in which it is seen that all their functions were at work. This is evident from the fact that their peculiarities of style are brought out as in profane

writers. This has been the belief of the church and the apostolic fathers.

Inward suggestion.—It would appear from the scanty hints on this subject that divine communications were usually by inward suggestion, and these they were able to distinguish from their ordinary thoughts in some manner which we can not understand. There were also other ways.

Audible voice.—As in 1 Sam. 3: 4, “The Lord called Samuel, and he answered, Here am I.” Num. 7: 8, 9. At the baptism of Jesus, Matt. 3: 17. At the transfiguration, Matt. 17: 5. Paul’s conversion, Acts 9: 4. John 12: 28, 29, “I have both glorified it, and will glorify it again.”

Angels—Were sometimes employed to communicate to the prophets, as in Dan. 9: 21, “Even the man Gabriel, whom I had seen in vision,” etc., “touched me.”

Visions.—Sometimes these announcements were made known by visions. Some writers have gone to the extreme of denying that the prophets had any visions at all. They claim that this was only the form or dress in which they clothed what they wished to say. But there can be no doubt but that visions were really presented to their minds as they record them. When given in detail, it is said such minutiae would not remain. These are more frequent in some prophets than in others. This shows vividness. Visions were more vivid with the later prophets, *e. g.*, Ezekiel, Daniel, and Zechariah; also Amos 7; Is. 6; Jer. 1. Visions were, 1. Of sensible objects, as when Ezekiel sees the temple, 8: 3; 11: 1. 2. *a.* Of symbolic objects as representative images of another order of creation. *b.* Or as sacred symbols of the sanctuary, *e. g.*, Ezekiel’s vision of the cherubim of the High Priest; of the candlestick, in the vision of Zechariah, chaps. 3 and 4. *c.* Or as symbols may be natural emblems, as in Jeremiah’s vision, 1: 13, of a “seething pot,” *i. e.*, evils which were to come upon the people. Also Daniel’s vision of the four beasts, Dan. 7. 3. Visions of supersensuous beings. God appears in visions; so do angels, Is. 6.

Sometimes the prophets sought for revelations before they were given, *e. g.*, Daniel in the case of Nebuchadnezzar’s dream. In most cases, however, revelations were unsolicited. Upon one occasion, Elisha asked for a minstrel, 2 Kings 3: 15, and when the minstrel played, the hand of the Lord came upon him. Ordinarily no external aid seems to have been used, Dan 12: 8. The prophets did not always understand the meaning of what was revealed to them. In Zech. 1: 9-19, an angel interpreted to Zechariah.

CLASSIFICATION OF THE PROPHETS.

Before entering upon the subject specifically, it may be of advantage to us to take a general survey of the classes and groups into which it is divided. It will thus prepare us for a better understanding of the whole.

NUMBER OF PROPHETS.—There are preserved in the O. T. the names of thirty-eight prophets, three prophetesses, and six or seven others, whose names are not given. These are but a small proportion of the whole number. The companies of prophets, the language of Scripture shows to be great companies gathered at the center of influence. These were inspired men throughout the kingdom. In 2 Kings 2 : 7-16, we read of fifty prophets, or fifty men of the sons of the prophets at Jericho. In 1 Kings 18 : 4, we read of one hundred prophets being saved by pious Obadiah. He hid them in caves from the persecutions of Jezebel. There were also idolatrous prophets, *e. g.*, 1 Kings 18 : 19, we find the prophets of Baal, 450 ; and the prophets of Astarte, 400, who ate at Jezebel's table. If so many were employed in a false religion, why not at least an equal number in the service of the true religion ? We find only vague expressions during the period where more are named, 2 Chron. 24 : 19 ; 33 : 18 ; 36 : 15. These inspired men only formed the permanent witnesses of God ; they supplied the place of ordinary teachers. Only the more prominent are mentioned or referred to in the sacred records, so we infer there were not only one or two at a time, but scores and hundreds in every age, even when not named. This great body of prophets who were the repositories of God's will, have been variously classified.

1. *The anonymous prophets, and those whose names are mentioned.*—The anonymous were by far the greater in number and aggregate influence. All were alike in inspiration and authority. Both those whose names have been given, and those whose names have not been preserved, have played an important part in sacred history, but those named were most prominent, hence their names are preserved for us in the Bible.

2. *Canonical and Extra-Canonical.*—The Canonical were charged with the teaching of God's people in all ages, and accordingly they have left writings which have been recorded in the sacred book. These comprise all whose names are mentioned as authors of books in the O. T., and also the authors of Joshua, Judges, 1 and 2 Samuel, and 1 and 2 Kings. The Extra-Canonical prophets were no less inspired, but their commission was

to their contemporaries exclusively. They either left no writings at all, or such as were to have no place in the canon, and hence, what they communicated was not intended for a permanent rule of faith. Elijah, Elisha, and others, who were Extra-Canonical, have a larger place in the books than those whose works have been preserved. This division is not the same as the former. Some that were not Canonical were of great influence, and even second to none others, *e. g.*, Elijah. Some of the anonymous prophets or writers were authors of historical books already mentioned, and preserved for us in the sacred canon.

3. *The Former and Latter Prophets.*—The Former prophets were authors of the six historical books already mentioned. The Latter prophets were the authors of the strictly prophetic books. These terms, Former and Latter, have reference not to the time of the composition of the books, but are due simply to the order of the books in the Hebrew canon. The Former prophets were those immediately following the Pentateuch. Judges and Samuel were written before the prophetic books, while Kings were written after. The Former prophets were all anonymous, and by unknown authors, except Joshua. None of the strictly prophetic books, so-called, are anonymous, but their names are found either in the books themselves, or attached to the close. The reason for this is that prophecy requires divine authentication attached to the person, his character and history. It was essential that the person of the prophet should be known. History is authenticated by being proved to be a true narrative. This classification does not embrace such prophetic works as are found in other parts of the canon, *e. g.*, Lamentations of Jeremiah, and certain Psalms, such as may have been written by other prophets. The book of Daniel stands in the Hebrew Bible, not among the prophetic books, but in the Hagiographa. Some say it was because the book of Daniel was written in exile, and out of the Holy Land, that it was excluded from the prophecies, but this furnishes no sufficient reason, for the same is true of Ezekiel. Others allege the reason to be that the collection of the prophets was completed before the book of Daniel was written, and hence it found its place in the later division. This is based on two false assumptions. 1. It is claimed that the book of Daniel is not genuine, not written by him, but is of a later date, and written by another hand. 2. It is assumed that different parts of the canon were collected at widely different periods of time, instead of all at once, as it really was. The true reason why

Daniel is found among the Hagiographa is that Daniel was not a prophet in the strict and official sense. He was an inspired man, but did not exercise prophetic ministry among the people, as Ezekiel and Jeremiah did. He held a political station—prime minister of Babylon. The character of the contents of this book justifies us in classifying it among the prophets, in our present classification.

Turning our attention to the Latter prophets, we find they may be classified into the Major and Minor prophets. This has reference to the size or length, and not to the quality or rank.

The Major prophets are three: Isaiah, Jeremiah, Ezekiel; to which, for reasons already assigned, we may join Daniel, though it is not so long. Properly it belongs to an intermediate place between the two classes.

2. The Minor prophets are twelve in number. In all the ancient catalogues of Scripture, they are regarded as one, under the name of “the twelve,” “the twelve prophets.” On account of their brevity, they were combined for convenience, and for preserving them from destruction. Though thus combined, they are entirely independent in authority. Their arrangement among themselves is, for the most part, chronological. This is denied, but it may be said—

a. There are seven out of the twelve books whose dates are known, and they stand in proper chronological order.

b. This principle determines the position and regular succession in other parts of the canon, *e. g.*, in the Major prophets; but this is not the case in the Hagiographa, because they were liturgical, and other reasons make change in them.

c. Tradition favors this. Jerome says those prophetic books having no title belong to the reign of kings named in the books preceding them.

d. There is nothing in the books themselves to show that they stand in chronological order. The order is determined not by the time when the books were written, for then Hosea would come after Joel; nor by the absolute time of the beginning of each prophet's ministry, for then Jonah would precede the others, 2 Kings 14: 25; but the order is determined by the beginning of that portion of their ministry covered by those books which bear their names.

The arrangement of the Minor prophets among themselves, as well as their arrangement in relation to the Major prophets, differs in the Septuagint from that in the Hebrew canon. In the Septuagint, Hosea is followed by Amos, probably because both relate to the ten tribes of Israel. After them, comes

Micah in the Septuagint, which relates to both Israel and Judah. In the other cases the Hebrew order is retained. It seems that the Septuagint departed from the Hebrew because of territorial reasons, boundary being followed.

The Major prophets, being the larger and more important, stand first in order in the Hebrew Bible. In the Septuagint, the order is reversed, perhaps because of chronological reasons; or perhaps the Minor prophets, because they begin with Israel and end with Judah, stand first, as the Major prophets all relate to Judah, and thus all the prophets of Judah come together. Hosea, the first of the Minor prophets, began before Isaiah, the first of the Major prophets. Or because the Major prophets all belong to Judah, and so correspond with the end of the Minor prophets.

This division of the prophets just given, into Major and Minor, is purely external and formal. It does not affect the authority or character. There is more breadth and fullness in Micah and Zechariah, and ampler instructions as to the Messiah, than in Jeremiah.

Further divisions to be made of the prophets have more vital connection with the nature of the work, and the themes on which they respectively dwell: (1.) Divisions as to the sphere of labor, and the tribes; (2.) Periods of their ministry.

4. The sphere of the prophets' labor is divided into the prophets of Judah, and the prophets of Israel. The prophets of Israel are Hosea, Amos, Jonah; all the rest are prophets of Judah. The book of Jonah is the record of a special mission to Nineveh, but is mainly designed for the benefit of the covenant people. The distribution of the prophets between the two kingdoms into different fields of labor, has some points of analogy with the divisions of apostolic labors to the circumcision and uncircumcision. The gospel of the uncircumcision was committed to Paul, yet he wrote the Epistle to the Hebrews. Peter admitted the first Gentile convert into the church, although his mission was to the circumcision. So there was a division of labor in O. T. times. But we must remember that the existence of distinct kingdoms was in itself schismatic and sinful. It was never recognized as lawful. The tribes of Israel were one, and formed the one chosen people of God. A writing came from Elijah the prophet of the ten tribes, to King Jehoram of Judah, 2 Chron. 21: 12. Nahum was taken from Israel to labor in Judah. Amos from Judah to Israel. The prophets extended their reformatory work over both kingdoms. Thus it was in the period we are now discussing. Hosea and Amos oc-

casionaly addressed themselves to Judah. Isaiah, and Micah sometimes have regard to Israel, although they were prophets of Judah.

5. The prophets may again be divided with reference to the periods to which they belonged, the Assyrian and Chaldean. The design of the prophets is to teach the lessons of the schism, etc., and to record the judgment (Assyrio-Babylonish judgment) of God for the good of the church. The work of judgment exhibited the forbearance of God, and gave the people time for repentance. Idolatry required a violent corrective. In the fulfillment of ancient threatenings of the law of Moses, this great empire of Asia was raised up for punishment. In the successive stages we see God's mercy in giving opportunity for repentance. The empire of Assyria was raised up, and succeeded in overthrowing the ten tribes, the stronger but more sinful of the two. This empire was not permitted to overthrow Judah, the weaker. The warning thus given to Judah was ineffectual. Having disregarded it, Babylon was erected, and they were given into its power. Judah was carried into captivity, and held therein until the time of Cyrus, when it was restored. The lessons of prophecy corresponded to the necessities of the people at the time, and reflect the spiritual wants of the people at that particular time. Prophets were raised up at each successive stage of this severe but salutary lesson. The wants of the time are determined. 1. By the condition of the people. 2. By God's purposes respecting them. These different epochs define the various prophetic periods. Of these periods, the first is:

a. The Assyrian period, embracing the prophets prior to, and contemporary with, the Assyrian invasion, which overthrew Israel and threatened Judah. To this period belong eight prophets, one half of the whole number. Three belong to Israel, Hosea, Amos, Jonah. Five to Judah, Joel, Obadiah, Isaiah, Micah, Nahum.

b. The Chaldean period, embracing the prophets prior to, or contained within, the period of the Babylonish invasion under Nebuchadnezzar, by which Judah was led captive. To this period belong three, Jeremiah, Habakkuk, Zephaniah.

c. The Period of Exile, during which Judah was in the land of the oppressors. To this period belong Daniel and Ezekiel.

d. The Period of Restoration, from Cyrus to the N. T. To this period belong Haggai, Zechariah, Malachi.

(1.) I. TYPICALLY MESSIANIC.

(2.) II. PROPERLY MESSIANIC.

A. IMPLICIT.		B. EXPLICIT.	
a. Jonah, i. I.		(A.) Periods.	(B.) Person.
b. Nahum, ii. J.			Isaiah, i.
			Micah.
(a.) <i>Negative.</i>		(b.) <i>Positive.</i>	} I.
a. Obadiah, i.		a. Hosea, i.	
b. Habakkuk, ii.		a. Amos, ii.	Daniel, iii.
			Zechariah, iv.
		f. Joel, i.	} J.
		e. Zephaniah, ii.	
		b. Ezekiel, iii.	
		c. Haggai, iv.	Malachi.

6. The prophets may still further be divided with reference to their attitude concerning the coming of Christ, and the function they were to perform in preparation for his coming. *a.* The Non-Messianic, which were only typically or indirectly Messianic. *b.* The Messianic, or directly and properly Messianic.

(1.) The Non-Messianic prophets did not direct their thoughts to the remote future, but confined themselves to the immediate wants of the people. They comprise nearly all who precede the period of written prophecy, *i. e.*, from Samuel to Hosea. They are restricted almost exclusively to the needs of the people and the time in which they lived. They reclaimed the people from apostasy, made disclosures, and urged the people to adhere to God, but, as a rule, say nothing of the coming Messiah. During this period we find only the most scanty predictions of Christ, 2 Sam. 7 : 12-16. There were only enough of this kind to keep alive the Messianic hope of the people, and to preserve their faith from extermination. The teaching was mostly by prophetic types, sufficient for the times. But it is not until the lessons of the types are adequately set forth, that the Messianic prophecy becomes prominent. Yet every promise, even of temporal good, under the old covenant, foreshadowed to them better things for the future, a greater spiritual good. The predictions of this period still have a mediate reference to the Messiah. Acts 3 : 24, "Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days," is therefore true in typical import.

(2.) The Messianic prophets embrace all from Hosea onward who were writers of prophecy. Those of Canaan not only wrote concerning the present wants of the people, but also for the needs of God's people for all time to come. In these, the doctrine of the Messiah becomes very prominent, and yet in treating this theme there is no dull, lifeless uniformity on the part of the prophets. In treating of the Messiah, the substance, character, and amount of their teaching are all different.

They do not develop on all sides the doctrine of Christ, but they make their approaches to this theme from different standpoints, exhibit different aspects of it, and with different degrees of fullness. But this divergence shows no discrepancy. It is possible to gather the whole up into a higher unit. They are not only harmonious, but they are mutually self-supporting, and are supplementary to each other. Whether such a combination was possible before Christ appeared, or was fully understood, is difficult to say. However, it is plain that all these divine representations do find their counterpart in the Lord Jesus Christ. In Christ all the enigmas of prophecy are solved, and we see the consistency of what the prophets wrote concerning him.

7. These sixteen prophetic books may be further classified in respect to their manner of disclosure concerning Christ. This manner may be divided and the prophets viewed as Implicitly Messianic, and Explicitly Messianic. *a.* Implicitly Messianic furnished a link between the prophets of this and the former period. They do not in express terms speak of that which is strictly Messianic, yet their predictions obviously stand in closer connection with the Messianic prophets than the unwritten types do. *b.* The Explicitly Messianic make Christ the direct theme of prophecy.

A. Of the Implicitly Messianic or transition prophets, there are only two, Jonah and Nahum. They were not contemporaries, yet they belonged to the Assyrian period, Jonah in Israel, and Nahum in Judah. The theme of both was the purpose of God with respect to Nineveh, the capital of Assyria, the prominent foe of God's people. These two prophets make entirely diverse revelations concerning the fate of Nineveh, the common foe of both nations. They appear at different times, and present Messianic lessons, from different sides.

a. Jonah, the sphere of whose work lay mainly in the ten tribes, in the time of prosperity under Jeroboam, was sent to prophesy in Nineveh, the capital city of Assyria, Jonah 4: 11. This city was selected rather than some other, because it was then the great hostile power which threatened Israel. Jonah's prophecy had a good effect. By hearkening to his message the city was spared. The contrast is, that Israel is obstinate, and hastening on to destruction, while Nineveh, the heathen enemy, is saved. Jonah had preached a long time to Israel, and they did not repent. He went and preached in Nineveh, and it repented at once, and was saved. The great typical lesson is that the gospel shall one day be preached to the Gentiles, and

they should hear it, while God's ancient covenant people should be cast off. The great foe of Israel was spared to be its overthrow. But the time had not yet come for an actual change. God's purposes were not yet ripe. Therefore Assyria was not then substituted for Israel. Assyria still continued heathen, and Israel the favored people of God. The Gentiles should not only hear the gospel, but obey it, while Israel should be cast off, and deprived of the religion of their fathers. It was typical of what should transpire when Christ came.

b. The message of Nahum was for Judah, which was not to be overthrown by Assyria as Israel was. Nahum, therefore, predicts the preservation of the people of God. It is not a development of a Messianic prophecy, but this may be inferred. This disastrous overthrow of Assyria stands as a type of the overthrow of all God's enemies, the safety of God's people, and the judgments against an ungodly world. These are totally different, and yet the same. If we put them into contrast, according to Jonah, Israel is cut off; while according to Nahum Israel is saved, and the heathen cut off.

B. The rest of the prophetic books are Explicitly Messianic, —they teach of Christ in express terms. Here, again, we find a great variety of aspects, far greater than before. As to the character of the Messianic period, we may view it as comprising two classes. (*a.*) Those which treat of the Messianic period itself. (*b.*) Those which, in addition to that, speak of the Messiah's person. The one exhibits a negative view of the Messianic period in the light of deliverance from present and future evils; the other develops the positive character. The former declare what the Messianic period is not. A future which stood in no sort of relation to the present, could not be understood by the people, but if so related that the lesson may become comparatively easy, then we must make the present the point of departure. It is thus we obtain our knowledge of Spiritual things—by our own consciousness, negative and positive. Thus we get an idea of God from a knowledge of ourselves: first, by denying to Him all the imperfections which we find in ourselves; second, by ascribing to Him all the perfections of what is good. So the prophets do. Some deny to that glorious period the evils of the present. Others positively prophesy blessings and benefits on that time.

(*a.*) In the negative, Obadiah belongs to the Assyrian period; Habakkuk to the Chaldean. Both belonged to Judah. Both direct their prophecy to different yet related themes.

a. Obadiah belonged to the earlier portion of prophecy, and

selected Edom, a small neighboring state, as the representative of the enemies of God. The burden of O. is the downfall of Edom. He reaches into Messianic times, and predicts that every enemy of God shall find its downfall. The book ends with the declaration, "The Kingdom shall be the Lord's." This offers another opportunity for inculcating the same lesson in a more impressive form, which occurred in the Chaldean period, *i. e.*, the universality of His kingdom.

b. Habakkuk in the Chaldean period. A far more formidable foe than Edom had arisen. The great empire of Babylon was terrible. It gave a conception of the possible combination which might be arrayed against the people of God. It presents a spectacle of universal empire, ruling almost the whole world. It was given to Habakkuk to predict the overthrow of this huge empire, and deduce from it the same lesson Obadiah had done, the universality of God's kingdom as opposed to all others. Hab. 2: 14, "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." This truth could insure the downfall of Babylon, though now at the height of its power.

(*b.*) The remaining six prophets are positively Messianic, not only as speaking of this period as one of deliverance, but in a positive sense. They are Joel, Zephaniah, Ezekiel, Haggai, of Judah; Hosea and Amos, of Israel. They delineate in positive aspect the actual benefits of the Messianic period, yet here also is there variety in the mode of preservation.

a. Hosea takes no note of anything but the fortunes of God's covenant people, and of the Gentile nations merely as executioners of what comes upon God's people, without any reference to what shall become of them themselves. He was sent to prophesy to the ten tribes shortly before they were to be overthrown by Assyria. He was to assure the despondent pious of the glorious future awaiting God's people. The Messianic teaching in Hosea has four points: 1. The favor of God shall be restored forever. 2. The unity of the people of God under one head. No such disastrous schism as at present exists shall divide the nation. 3. Immense multiplicity of the people of God. 4. Their return. They shall be regathered out of the dispersion, so threatening, and be brought back to the Lord's land.

b. Ezekiel, sent to Judah when in exile, develops still more fully and minutely the blessings which the people would enjoy. He adopts the symbols of the old economy, and pushes them to greater lengths than Hosea did. Ezekiel describes in addition to the return, and in minute detail, the fresh partition of lands

among the people, the rebuilding and measurements of the temple, and restoration of the Levitical ceremonials. This is only in a symbolic and emblematic sense. The theocracy, which seemed to be in ruins, was to be restored after the same general character as before, but on a much larger scale. He refers also to the destiny awaiting their heathen foes, now exulting over Israel's downfall and Judah's captivity. He declares they shall fall before the people of God. There is no mention that the Gentiles shall be partakers of the blessings of God's people.

c. Haggai comes after the exile and stands on substantially the same platform as Ezekiel, although he seems to be partially paving the way for the extension of the good news of the kingdom to the Gentiles. The government of Judah shall be protected. Whatever may perish, God's people shall be saved. The result is stated in Haggai 2:7, "And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts." The "desire of all nations" is not a personal designation of the Messiah, as satisfying the longings of mankind. It does not mean Messiah, as many have explained it. This view is true from various considerations, being supported from the prophet's own understanding of the passage. According to grammatical principles, the "desire" of all nations is a collective, feminine singular. The temple seemed poor in comparison with Solomon's, which preceded it, but all the treasures of the nations shall be brought to adorn and beautify the Lord's house. Haggai does not say persons of the Gentiles should be brought into the kingdom of God, but their noblest possessions. He does not say whether they are to be voluntarily brought, or wrested from their unwilling hands. This is not explicitly declared, yet all suspense and doubt are removed by the three remaining ones, who each unambiguously affirm that the Gentiles shall share in the blessings of the Messiah's kingdom. This is set forth by each in different aspects.

d. Amos speaks of the incorporation of the Gentiles into the kingdom of God, as the result of their spiritual subjugation by Israel, 9:12, "That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this." That the Gentiles, like Israel, were to be called by the "Lord's name," implies that they are to come into the same relation with God as His people. This is the result of conquest by Israel. Active propagation of the gospel proceeding from the heart of the Christian church. So David

must be built up as of old. There must be a Spiritual people. The Christian church was to be built up and owe its existence to the Jewish church. This was in part the case. The founders of the Christian church were Jews.

e. Zephaniah, on the other hand, declares the Gentiles, like Israel, are to be purified by divine judgments, Zeph. 2 : 11 ; 3 : 8, 9. According to Zephaniah, God's providential judgments are to be the agents in bringing about the blessing.

f. Joel 2 : 28, makes no mention of any actual extension or propagation of God's kingdom by those included in it, nor of the effect of God's providences in breaking down obstacles, but he refers it solely to the outpouring of the Spirit of God, this being the only agency employed in the work. This is in accordance with His great promise, "I will pour out my spirit upon all flesh."

(B.) PERSON OF THE MESSIAH.—The last class of Messianic prophets are those who make revelations, not only concerning the character of the Messianic period, but also concerning the person of the Messiah. This class embraces the six remaining prophets, all of whom belong to Judah. The Personal prophets are Isaiah, Micah, Jeremiah, Daniel, Zechariah, and Malachi. There is a double reason for confining these explicit disclosures concerning Messiah's person to Judah. First, because the kingdom of the ten tribes was not to survive, as the kingdom of Judah should, till the advent of the Messiah. It was to be destroyed by Assyria, and never be revived again. It was superfluous, therefore, to supply them with marks of the coming Messiah. Second, the great body of the truly pious, and that in which the proper succession of the covenant people lay, was in Judah. They greatly outnumber the prophecies of Israel, and the disclosures made to Judah far surpass those made to Israel. So, also, Messianic disclosures were limited. These six prophets, who make distinct mention of the person of the Messiah, are distributed through all four of the prophetic periods. There are two in the Assyrian period; two in the period of Restoration; and one each in the Chaldean and Exile periods. Isaiah and Micah belong to the Assyrian; Jeremiah, Chaldean; Daniel, Exile; Zechariah and Malachi, Restoration.

a. Jeremiah makes the most scanty revelation of the person of the Messiah. His period was the downfall of Judah. He predicts the Messiah as the righteous king, in contrast with the degenerate monarchs of his own day. He is to restore, not only his people, but all things to his will.

b. Micah adds the Messiah shall be not only a virtuous king of David's ancient race, but a divine monarch, and an effectual defense and protection against all foes, however powerful.

c. Daniel contrasts Christ's kingdom with the utmost potency with the greatest kingdoms of the world. He thus carries the teachings of the Messiah to the greatest extent. In symbol, he represents the kingdoms of the world as brutal, figured by beasts of uncommon kinds; on the other hand, he represents the Messiah as the Son of God, 7: 13.

d. Isaiah adds to what has thus far been set forth, his prophetic office as teacher of the nations, and the fact of his vicarious sacrifice for sin is set forth most clearly by this prince of the prophets.

e. Zechariah combines with his kingly office that of his priestly office, making him a priest upon his throne, as well as the Good Shepherd disowned by his flock, thus representing the sufferings he should endure as a priest.

f. Malachi predicts the Messiah as a judge, refining and purifying by the fires of his justice, separating the righteous from the wicked.

All of these prophets except Jeremiah present special marks of identification, marks by which he may be known when he comes. Isaiah foretells his birth from a virgin mother, and his ministry in Galilee. Micah foretells his birth in Bethlehem. Daniel mentions the time of his appearing. It should be at the expiration of the seventy weeks. Zechariah speaks of his riding into Jerusalem upon an ass. Malachi, his being preceded by a forerunner, or one who should "come in the spirit and power of Elias," as we read it elsewhere.

[Various passages quoted or used in support of our present "Division of Prophets." From the Minor prophets: Hosea 1: 10, 11; 3: 5. Joel 2: 28-32. Amos 9: 11-15. Obadiah 1: 31. Micah 4: 1-3; 5: 2. Hab. 2: 14. Zeph. 2: 11; 3: 8, 9. Hag. 2: 6, 7. Zech. 6: 12, 13; 9: 9; 13: 17. Mal. 3: 1-3; 4: 5. From the Major prophets: Is. 7: 14-16; 9: 1-7; 53: 1-12. Jer. 33: 15-17. Ezek. chs. 38, 39, 40-48. Dan. 2: 44-45; 9: 24-27.]

PROPHETS OF THE KINGDOM OF ISRAEL.

They should not be taken at random, for there is order here. They must not be massed together, nor isolated, so that the connection may be lost. They were part of the divine scheme,

a system of training to which the Israelites were subjected, and were conceived in order. The ministry of each particular prophet fills its appropriate place in the era to which he belongs. The complete study of the prophets embraces :

1. Each book in its own individual character, and absolute amount of prophecy which it contains.

2. In its relation to its own group or period. The functions which belong to it individually.

3. Relation of the mission of each period to the grand system of prophetic teaching which embraces all the prophets.

4. Relation of the work of preparation considered as a whole to the entire scheme of training to which Israel was subjected under the whole O. T., for this preparation by the medium of the prophets is only a part in a greater whole. *a.* Legal preparation by Moses. *b.* Providential preparation by the history of the people in the historical books—negative and positive. *c.* Individual preparation: the subjective preparation in the poetical books, the religious experiences of inspired and sanctified men, their inward and outward trials which have their bearing upon the Son of Man.

We begin with the consideration of the prophets of Israel, because :

(1.) This is probably the chronological order. Although the prophets of Israel are in general synchronous with the first periods of Judah, yet Hosea, the first prophet of Israel, began before Joel.

(2.) It enables us to complete the prophets of one kingdom before beginning the others.

(3.) The future disclosures made to Israel, as well as the revelations concerning the Messiah, are less full and clear than those granted to the prophets of Judah, and thus there is progress. In order to understand the whole character of their ministries we must look at the providential circumstances which determined their character.

I. Intrinsic character of the kingdom and the domestic and foreign relations of Israel.

a. It was inherently sinful in character, being founded on schism and apostasy, leaving the true worship of God in Jerusalem for the worship of false gods in Bethel and Dan. The very existence of this kingdom was a crime against God. The perpetuity of the kingdom involves this twofold guilt.

b. There was universal corruption. (1) The kings universally were wicked, in Judah some were good. (2) The abandonment, by the people, of the true worship of God, followed by

awful sins and violence, which are rebuked by the prophets, in both princes and people. One of the fruits of this is to be found in the fact that there was no regular hereditary succession to the throne, but many usurpations and regicides and interregnums. Four out of seven kings during the ministry of this period were murdered, and only two transmitted the crown to their descendants, and this in one generation. There were repeated civil wars, and two periods of anarchy, during which no monarch sat upon the throne for several years. This seems to be a necessary inference from the history, though not expressly stated. The ten tribes having thus cut themselves off from the people of God and his divinely appointed worship, and having become more opposite to the character of God's chosen people, the question arises, How will God treat them and deal with them? The books of Chronicles omit the history of the ten tribes altogether, as not belonging to the theocratic history of the kingdom of God at all, and confines itself to Judah.

II. Purpose of God respecting it.

a. His forbearance hitherto is shown by preserving it for nearly two hundred years in a moderate state of peace and prosperity. The schism began with the revolt of Jeroboam I., B. C. 975; death of Jeroboam II., B. C. 784; shortly before which the latter period begins, and the period of the prophecy of Hosea.

b. God's favor is shown by interrupting the course of degradation from Jeroboam to Ahab, by: (1) Ministries of Elijah and Elisha. (2) After Ahab, by placing on the throne the princes of Jehu. Jehu was made king, 886 B. C. The first century of the schism, or, more exactly, the first 90 years from the original revolt of Jeroboam to the fall of the house of Ahab, was one of growing corruption, until Ahab and his heathen wife renounced the worship of God entirely for the heathen gods. This process of degradation was broken off by placing Jehu on the throne. The preparation for this was made by the period of Elijah and Elisha, whose ministry extended to Joash, the grandson of Jehu, and under Jehu there was a zealous reform, for which he was commended by God. Although the golden calves were still retained, Jehu was of marked ability, and the princes remained for four reigns, upward of a century, as God had promised to Jehu, 2 Kings 10: 3. Under the reign of these princes there was prosperity to Israel, and deliverance from their foreign oppressors, and victory over them. Under Jeroboam II. there was an extension of the kingdom to the limits reached by Solomon, 2 Kings 14: 25.

c. The raising up of prophets to labor among them for their admonition and salvation, and to show that they were not yet to be cast off, combined ministries of Hosea, Amos, Jonah, besides others, as Oded, 2 Chron. 28: 9, and many more. All these measures failed to effect any thorough reform of the people of God at large, and the period of forbearance was drawing to a close, and was to be followed by one of judgment. The term of the house of Jehu was nearly at an end; his third descendant, Jeroboam II., had nearly reached the end of his reign. His successor, Zachariah, was to reign only six months. The great Assyrian power (B. C. 721) was to overthrow Israel, capture Samaria, and take the people into captivity.

The character of the people and the designs of God respecting them are the main elements that determine their necessities and show the nature of the ministry. This ministry was not to be exercised by a single individual. Even as our Lord sent out his disciples two by two, both for mutual aid and countenance, as well as that in the mouths of two or three witnesses his word should be established, so here the prophets were to supplement each other, to seize the truth on different sides, to teach distinct though related lessons. In regard to Hosea, Amos, and Jonah, there was not the full amount of instruction in any one of them, but in the combination of the lessons which they severally teach and in regarding them all together as one united ministry. Yet we must not lose sight of their individual peculiarities. We must show their close connection, and how each had his own distinctive mission to fulfill, but all harmonize and co-operate in the accomplishment of the common end. It is apparent that a people so given to sin, and in the prospect of judgment, needed:

1. A ministry of rebuke and denunciation. This is a characteristic of these three prophets, and is in marked contrast with the three prophets of Judah. This denunciation and rebuke is administered by Hosea directly, Jonah indirectly, Amos in both ways. Hosea and Amos performed their direct work by threatening in so many terms the complete destruction of the kingdom, and foretelling the captivity and rejection of the mass of the people, and this occupies the bulk of these books, only a few verses containing a promise of mercy. Amos threatens the overthrow of many nations around Israel who are less guilty than Israel, while as to the great power Assyria, which was around Israel, he says not a word, leaving it to be inferred that they are to finish their mission of destroying Israel. Jonah also shows indirect proof of the same fact. The Nine-

vites are less obdurate than Israel, and the actual destruction of Nineveh is postponed. Yet the promises of God are not to be frustrated, mercy was in store for them and for the world, for which the judgment was to be a means to an end. No promises whatever of the proximate future are given to Israel, nothing to break the full force of the impending judgment, so that this judgment might be averted. For the present all is dark, but there is a brighter prospect beyond, after the work of judgment shall be accomplished.

2. With an entire absence of all promises for the present, they nevertheless point forward to Messianic blessings. Nothing is said about the person of the Messiah, but only about the Messianic period, which is different from the contemporaneous prophets of Judah, *e. g.*, Isaiah and Micah. There the person of Messiah is treated of (*a*) in a more obscure form, sufficient for present purpose to comfort them; (*b*) not the same necessity to give marks to a kingdom which was to end long before the advent of the Messiah. For similar reasons, the Messianic period is not largely and fully dwelt upon by these prophets of Israel. They make a contrast between the evils of the present, and the glories of the future.

1. The attitudes and revelations of the prophets are different. Hosea and Amos are explicit, use express terms, Jonah implicit, by actions which foreshadow the future.

2. There is a difference in the *extent* of the revelations themselves respecting the Messianic period. Hosea tells only of the blessings to Israel, Jonah of the calling of the Gentiles, and Amos speaks of both. He unites with Hosea in announcing that the destruction of the kingdom is a necessary antecedent to the fulfillment of their hopes. That they shall be returned to God by these, and be re-united to Judah, and then the blessing shall come. Amos, with Jonah, tells of the future calling of the Gentiles, but in a different way, and different aspect. Amos foretells the spiritual subjugation of the heathen, by a power from Israel. Jonah treats of the preaching of the Gospel to all nations, and embraced by them voluntarily, while Israel remains impenitent and unbelieving. The calling of the Gentiles is implicitly connected by Jonah with the rejection of the Jews. From the N. T. we see that both were fulfilled.

3. *Personal Relations.*—Knowledge on this matter is scanty. The only thing mentioned of Hosea is the name of his father. The residence and occupation of Amos is given. The residence and father of Jonah.

4. *Citizenship.*—Hosea and Jonah belong to the kingdom of

Israel. Amos lived in Judah, but ministered to Israel. It is not stated concerning Hosea, but is inferred from knowledge concerning the others.

5. *Scene of their Ministry.*—Hosea in the ten tribes: No particular place mentioned. Amos in Bethel, 7 : 13. Jonah in Nineveh.

6. *Their writings.*—Hosea a résumé or abstract of a long ministry. Jonah and Amos record a single brief mission, which in the case of Amos was a mission from Israel to Judah. It may have been the whole of his prophetic career, but in the case of Jonah it was not, 2 Kings 14 : 25.

7. *Messianic teaching.*—The prophets of Israel do not advance much on the promises made to David, but they are reiterated and re-enforced, expanded in the case of Judah.

8. *Theme.*—Hosea exclusively treats of the duty and destiny of the covenant people. Amos relates both to the covenant people and Gentile nations; Jonah exclusively to a particular Gentile nation.

9. *Form of the Prophecies.*—Hosea and Jonah symbolic actions; Amos symbolic visions.

10. All are recognized and referred to in the N. T. Hosea in Rom. 9 : 25; 1 Pet. 2. 10. Amos, James in Acts 15 : 16. Jonah by our Lord, Matt. 12 : 39-41.

HOSEA.

PERSON AND BOOK.

Name, salvation; from which we may perhaps infer that he was from pious parents. It is the original name of Joshua, Num. 13 : 8, 16. Also, the name of the last king of Israel, 2 Kings 15 : 30. He was the son of Beerī, the mention of whom does not prove him to have been a person of distinction, nor a prophet, according to the Rabbins, who say that whenever the name of the father of the prophet is given, the father also was a prophet. It is simply the oriental mode of supplying the lack of family names.

It is probable that, like most of the other prophets, he was a native of Israel. (a.) If not we should expect it to be expressly mentioned, as in the case of Amos. (b.) The places mentioned in Hosea belong to the ten tribes, and the events belong to the

history of the ten tribes. (c.) Especially (7 : 5) "our king," and such expressions as "the land" (1 : 2) "I have seen" (6 : 10). These indicate a knowledge of the land.

Some have urged that there are unusual forms in the book which betray the northern idiom, but not enough is known of the Hebrew idioms to warrant such a statement.

Some have objected to the view of the prophet's belonging to the ten tribes; that the title of the book indicates that he was of Judah, because he names the kings of Judah, in whose reigns he prophesied. The kings of Judah are mentioned in full, while of the kings of Israel, only Jeroboam is mentioned. The explanation of this is not that he lived in Judah, but that he did not recognize the right of the schism of Israel, and that the king of the house of Judah was the only lawful king. This is shown by other passages, 8 : 4, "They have set up kings, but not by me;" and in 3 : 5, they are to come back under the rule of Judah. To these kings of Judah, he adds the name of Jeroboam, king of Israel, for a double reason. (a.) To indicate more exactly the beginning of his ministry. Uzziah's reign lasted until 26 years after the death of Jeroboam, but it was in that part of Uzziah's reign when Jeroboam was still living, that he began his ministry. (b.) Because God by His providence gave a certain kind of sanction to Jeroboam as one of the princes of Jehu, *vide* 2 Kings 14 : 25-29, "He saved them by Jeroboam the son of Joash."

Ewald has a kind of intermediate theory, viz.: that the prophet at first belonged to Israel, but on account of opposition, he removed to Judah.

Marriage.—As to the account of the prophet's marriage, from ancient times interpreters have been divided. Was his faithless wife an allegory or a fact? In either case it was certainly symbolical of the Lord's relation to His erring people. It is improbable that it was a literal occurrence, for

1. God would not have commanded a holy prophet to form such a connection. Though it is not a command to form a sinful connection, as some have maintained, yet it was certainly a revolting one, would subject him to an endless amount of scandal, and thus destroy his influence.

2. The law of Moses (Lev. 21 : 7) forbade a priest to marry an unchaste woman. In regard to this, the law of ceremonial purity relative to the priesthood is not to be applied to the prophet, for the priest would not even marry a divorced woman. The high priest (Lev. 21 : 13, 14) could not marry a widow. But the prophets were nevertheless a sacred order of men as

well as the priests, and God would not specially direct them to form alliances of this kind.

3. An argument from the third chapter in which the prophet is again required to form another such connection, without any intimation that the former wife is dead or put away. Is this a direction to renew his connection with the woman? Or is it a direction to marry irrespective of the command?

4. Significant names of the children of this woman seem to show that it was merely allegorical.

5. The action of the first chapter would require years for its performance, requiring not only his marriage, but the birth of several children.

The symbolic lesson would be lost entirely, and the people would think of the scandal. The marriage is simply an allegory. [W. H. G.]

Date.—"The word of the Lord that came unto Hosea, the son of Beerī, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam, the son of Joash, king of Israel," Hosea 1 : 1.

Duration of Ministry.—Hosea 1 : 1, Uzziah reigned 52 years, Jotham 16, Ahaz 16, Hezekiah 29, in all 113. It can not be supposed that Hosea was prophet during the entire reigns of all these. Jeroboam II. died 784 B. C. Uzziah survived him 26 or 27 years. From the death of Jeroboam to the accession of Hezekiah, was 58 years. Supposing Hosea was prophet one year under Jeroboam, and one year under Hezekiah, his ministry would have been sixty years in length. We are not informed whether Hosea lived to see the overthrow of Samaria or not. If so, his ministry would be 65 years. If he began his ministry when 20, he was 85 when he died, the oldest of all the prophets. The truth of the title has been impugned. In answer to the charge that these statements are false, we answer :

1. Those who make them are not agreed among themselves as to the length of his ministry. Some say 55, others 40, others 30, others 20, and others still less. This disagreement betrays the insufficiency of the data.

2. The method pursued by them is inadmissible. They assume the ministry of the prophet terminated immediately after the latest event recorded in the prophecy, and that the absence of allusion to any important event shows that it did not occur during his ministry, but Hosea was not intending to give a history of all events. Ewald says he makes no mention of the invasion by the king of Assyria, and therefore it can not have transpired during his ministry, or he surely would have alluded

to it. Simpson finds an allusion to the assassination of Menahem son of Pekahiah.

3. The truth is directly established by the statements of the book itself. In 1: 4, the fall of the house of Jehu is predicted as still future. With the exception of six months Jeroboam was the last king, hence Hosea's ministry must have begun in the reign of Jeroboam. In 10: 14, "as Shalman spoiled Beth-arbel in the day of battle." Beth-arbel is Arbela, a fortified town in Galilee; Shalman is Shalmaneser, whose invasion was under Hosea the last king of Israel, which brings us almost to the reign of Hezekiah. From the former passage he must have begun in the reign of Jeroboam; from the latter passage he must have continued to Hezekiah.

Structure of the Book.—Critics are divided. From the brevity of the book it is not probable that it contains all the prophecies Hosea ever uttered. Does not contain distinct discourses which we can state particularly, and their date be ascertained. Dr. Wells says there are five discourses in chronological order. German critics go to the most unwarrantable extremes, multiplying these divisions, saying that the book is compiled without any order at all. Maurer says 13 discourses; others say 29; some 17, 14, etc., and others many more. Each paragraph is searched to find an historical statement as the theme of discourse. The book is not a congeries of fragments, but is one continuous composition prepared by him near the close of his ministry, and having in condensed form the discourses of his ministry. He simply places upon record what is of permanent value to the people of God in such a form as would suit best his immediate purposes.

Ewald proposes an ingenious but artificial division. He says there are two parts corresponding to the two allegories in chaps. 1 and 2. 1-2 are the first part of the allegory, and the comments; the remainder, 3-14, is the second part of the allegory and comments. This last comment has three parts: 1, Charge of sin against the people, and against particular classes; 2, Denunciation of punishment; 3, Two retrospects of ancient and better days.

Perhaps the most satisfactory division is based upon the literary form of the book. The first three chapters are emblematic. The second part of the book, from 4th to 14th chapter, is literal. Agreeably to a hint furnished by chap. 1: 2, the former may be considered as the earlier part of the prophet's ministry. This comes to the contents of the next. In this the people are charged with outward sins. From the 4th chapter the tone of

the book manifestly changes, and the latter division reflects the turbulent period, regicides, etc. Reason in the first three chapters for the overthrow of the kingdom clearly foretold, and announcing who shall be the authors of that judgment. In the first part of the book, the Assyrians are not mentioned by name, but in the subsequent chapters they are named. In each of these three main sections of the book are three Messianic passages, making the ends of as many subdivisions. Those in the first section occur at the close of each of the first three chapters. In the second section are three promissory passages, 6: 1-3; 11: 8-11; 14: 1-9. The passages are not only of increasing length, but are of growing fullness and power. They are climactic in thought. Predictions of the book relate partly to the near and partly to the remote future.

PREDICTIONS OF HOSEA.

I. Nearer predictions: (a) ch. 1: 4, overthrow of the house of Jehu, *cf.* 2 Kings 10: 30; 15: 10, 12. (b) The complete destruction of the kingdom of the ten tribes, the exile of the people, and the desolations of the land, 1: 4-6; 2: 11-13; 3: 4, *et passim*.

Locality of the Exile.—Forms of statement vary, and appear to conflict. 8: 13, "They shall return to Egypt." 9: 6, "Egypt shall gather them up, Memphis shall bury them." But, on the other hand, 11: 5, "He shall not return into the land of Egypt, but the Assyrian shall be his king, because they refused to return." 9: 3, "They shall not dwell in the Lord's land; but Ephraim shall return to Egypt, and they shall eat unclean things in Assyria." 11: 11, "They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria." These varying declarations seem to be: (a) They shall be carried into Egypt; (b) not into Egypt, but Assyria; (c) both into Egypt and Assyria. There is, however, no contradiction here. It is not necessary to suppose that the prophet was of different mind in different periods of his ministry. The meaning either is, (a) That while a portion of the people shall be scattered into Egypt, and find graves there, the bulk of them shall not go there, but to Assyria. (b) Egypt is here introduced in a symbolic sense as the land in which their fathers had been in bondage, and they should be carried not into literal Egypt, but to a land which shall be to themselves what Egypt had been to their fathers.

In 1: 7, he predicts that Judah shall not fall as Israel, but shall be miraculously delivered. *Cf.* 2 Kings 19: 35, host of Sennacherib smitten by an angel. 8: 14, subsequent destruction

of Judah's cities is directly threatened. The captivity is not predicted, but presupposed, 1: 11, and 2 Kings 25: 8, 9. The destruction of the palaces of Judah by fire was fulfilled 130 years after his death.

II. In addition to these predictions, H. predicts four blessings belonging to the remote future. (a) 1: 10, Immense multiplication of Israel, as the sand of the sea. (b) Return to God and enjoyment of his favor, 2: 20, 21. (c) Union with Judah under King David, the lawful prince of David's line, 1: 11; 3: 5. (d) Their return thus united from the land of their captivity, 1: 11; 11: 11.

Each of these is disclosed in contrast with existing and threatening evils. These evils are: (a) The impending destruction of the kingdom; (b) Their apostasy from God; (c) Their schism from Judah; (d) Threatened captivity. From the judgments upon Israel, they might fear they would be extirpated, and what is to become of the promises? H. discloses that the promises shall abide in their full force. The work of purgation shall be the means of fulfilling the promise. The schism between Israel and Judah shall terminate. In what are we to look for the fulfillment of these predictions of blessings? They were partially fulfilled before Christ. When some of the Israelites were mingled with the tribe of Judah in the return under Zerubbabel they never relapsed into idolatry, 2 Chron. 10: 17; 11: 13-16. This blending began before the captivity by emigration. It is further asserted that the ten tribes were carried into the same land, into which Judah was subsequently carried—Babylon. Mention is particularly made of Levi, Benjamin, Ephraim, and Manasseh being with Judah in settling Jerusalem, 1 Chron. 9: 2, 3. After return from exile they are repeatedly called Israel, Rom. 9: 6; 11: 26; Ezra 2: 70; 6: 16, 17. The twelve tribes are recognized in the N. T., Acts 26: 7. Paul was of the tribe of Benjamin, Phil. 3: 5; Anna, tribe of Asher, Luke 2: 36. While here are incipient and partial fulfillments, we do not find what corresponds particularly and directly to the terms of the predictions. There was no multitude, as predicted, no complete conversion to God, no inalienable possession of God's favor. The entire body of Israel was not united to Judah. Zerubbabel was not king, and all Israel do not return. As inadequately met before the coming of Christ, we must look for the residue since his coming.

This is explained in two ways. (a) The lineal descendants of the patriarchs, Israel; (b) the spiritual seed, those who are successors to the privileges of Israel. If we adopt the former,

the substance of the prediction is that the lineal descendants will be as numerous as the sands of the sea, be converted to God, and made His people. The theocratic king of the house of David will be Christ on an earthly throne; thus the prediction becomes a wholly national one, only applied to the ten tribes, or, at most, to the descendants of Jacob. Any other application is subversive of any real intent. According to the other view the descendants of Israel are to be converted not in the lineal descent of the tribes, but in a spiritual succession. In favor of this latter view, it is urged :

1. Israel as God's people, and in the sense of the promise never was co-extensive with Abraham's natural posterity. Some excluded, others outside included. Ishmael and the sons of Keturah cut off. The descent was counted in the line of Isaac, Esau was cut off, and the line counted from Jacob. A provision was made at the same time to give the seal of circumcision to those in the house of Abraham. In every period of the history of God's people has this been the case, Ex. 12 : 38-49. Multiplication in Egypt a mixed multitude, Ex. 12 : 49. Strangers as those born in the land, at the same time those who violated the covenant were cut off from the people, Gen. 17 : 14. This excision might occur on a large or small scale, might affect individuals or whole nations, Ex. 1 : 10,—the ten tribes rejected. 2 Kings 17 : 18, God was angry with Israel. When Christ came, another great excision occurred; those who received Christ were called the true Israel, all others being apostates. It was the faithful few who inherited the promises, and at the the same time their numbers were increased by believing Gentiles, and thus the continuity was preserved. God did not have one people under the O. T., and another under the N. T., not one church then, and another now. It was Israel then and is Israel still, by a regular succession. Israel was a church as well as a nation, and the promises were to Israel as a church. In the light of the history of the case, believers are those to whom the promises were made, and the church of the O. T. continued in that of the N. T.

2. The abundant and explicit testimony of the N. T. favors this view, John 8 : 39 ; Gal. 3 : 7 ; 3 : 28, 29 ; Rom. 2 : 28, 29 ; 4 : 11, 12 ; 9 : 6, 8 ; Rom. 11 argues at length this view in the grafting in of the Gentile branch to the original olive tree, and the ultimate conversion of the original tree ; Eph. 2 : 12-20 ; Rev. 2 : 9 ; 3 : 9. These are the most striking representations that believers in Christ constitute the true people of God.

3. That this was the view taken by the apostles, and by them

made current in the early church, may be confirmed in this: that if the Jewish converts were heirs of anything particular in the church, they would not be blended with others. If the promises had been exclusively to the descendants of the patriarchs as such, they would not have been permitted to blend with Gentiles. There would then have been a distinction between Gentile and Jewish church.

4. This distinction not having been maintained between Jewish and Gentile converts, it would now lead to a most singular anomaly to claim that the Jews are to receive honor above the Gentiles, for if that be so the descendants of the Jews who rejected the Messiah when he came are to be exalted above those who accepted him, for only the former can be recognized, as the latter are lost in their union with the Gentiles.

5. The very predictions of H. now in question are applied by two apostles to believing Gentiles: Paul in Rom. 9: 25, 26; Peter in 1 Pet. 2: 9, 10. Thus applied by the apostle of the uncircumcision and the apostle of the circumcision. Other arguments tending to the same conclusion will be raised in taking up other prophets.

Conclusion.—The Christian church is considered as a body of believers. Christ is the heir of the promises, and it is to the church that the promises are to be fulfilled. This is not expecting a promise to be fulfilled when made to another. Nor is it taking a promise in one sense, and then using it in another, but Israel, in the Bible sense, is the Christian church. This is what the Holy Ghost intended in the promises. This is the strict meaning, Israel of the promise are the people of God, for (a) true believers are to be as numerous as the sands of the sea; (b) they are united under one head; they should be brought back to Canaan. The church derives its significance from being the seat of God's worship. There was the temple with God's special presence in the midst of it. There only could sacrifice be offered. To be expelled from that land was to be expelled from the land where God was, and to be brought back to this land was to be restored to the favor of God. All worship is now to be in spirit and in truth. Every land may now be a Canaan to God's people, but the lineal descendants have a part in these promises of God. No hope now, but there shall be in the future. They are as truly aliens now as ever the Gentiles were, but when they believe they shall be the children of Abraham, and be received of God.

AMOS.

The prophet Amos was by some early fathers confounded with Amoz, the father of Isaiah. This mistake arose from the two words being alike in the Greek. They are altogether different in the Hebrew. Amos means burden; Amoz means strength. He was taken from the herdsmen of Tekoa, twelve Roman miles from Jerusalem, six miles south of Bethlehem. The word "herdsman" is applied to the king of Moab as the owner of flocks, 2 Kings 3: 4. Was Amos an owner of sheep, or a tender of flocks belonging to others? We learn that he did not own them from 7: 14, 15. Further he says he was not a prophet—nor his previous vocation, not the son of a prophet, *i. e.*, he had not been taught in the schools of the prophets under Elijah, Elisha, etc. It would seem that he was sent on this single errand to Israel from Judah, and this may have been the whole of his ministry.

Time.—The time of the delivery of this message is seen in 1: 1. Compare 1 Kings 13: 1. The time is still further defined by saying it was two years before the earthquake. Zechariah speaks of it, 14: 5, the beginning of threatening judgments. But this does not aid us, for we do not know when it took place.

Divisions.—Chs. 1-6, literal; 7-9, allegorical; Amos consists of three parts. The three parts are: (a) ch. 1: 2; 2: 5, introductory; (b) 2: 6; 9: 10, denunciatory; (c) 9: 11-15, promissory.

Theme.—The theme is announced in 1: 2, a sentence partly taken from Joel 3: 16. (a) He does so first in a preliminary denunciation of seven nations in succession. Six contiguous Gentile nations, Syria, Philistia, Tyre, Edom, Ammon, Moab, and finally Judah. The judgments are successive stanzas of like construction, suggesting argument *a fortiori*. If these heathen nations are to be punished, how much more Israel. The heathen are generally contemplated as the foes of Israel; in Amos it is different. Also, if Judah is punished, how much more Israel. These denunciations are embraced in seven stanzas of precisely the same structure.

The sins against the nations are offenses against the theocracy. In the case of Judah the sin is different. The highest offense is violation of God's law. Gentiles *vs.* the maltreatment of God's people. The only exception, if it be such, is the charge in 2: 1, against Moab—offense against the Gentiles. Because probably at this time Edom was a subject or ally of Judah.

(b) Then follows the main portion of the book, the denunciation against Israel. After four chapters of literal, it is presented in the form of five symbolic visions. The five are to represent not as many distinct judgments, but are to be taken together as the same judgment in different figures.

Visions.—1. The first vision, 7: 1-3, presents the instruments of judgments, grasshoppers, under the symbol of devouring locusts, being the symbol of foreign foes.

2. The second sets forth the source of these judgments, 7: 4-7. It is a devouring fire, symbolical of God's devouring wrath.

3. The third vision, 7: 7-9, exhibits the character of the judgments, righteous retribution. A plumb-line is seen, and all that is not perpendicular is thrown down. This is the test of their uprightness. Here the prophet is interrupted by Amaziah, the priest of Bethel, forbidding him to prophesy any longer, and telling him to leave the country. He then resumes the series of his visions in the 8th chapter.

4. The fourth vision, 8: 1-3, is intended to represent the near approach of judgments. The prophet sees a basket of summer fruit, and Israel is shown to be ripe for judgment. It is more expressive in the Hebrew on account of the sound of the vowels.

5. Then the last vision, 9: 1, the actual infliction of judgment. The Lord is seen standing by the altar of idolatry, and striking down and slaying. The idol is helpless to deliver.

The main lessons taught by Amos are identical with those taught by Hosea.

Nearer Predictions.—(a) 7: 9, The house of Jeroboam shall perish by the sword: fulfilled in 2 Kings 15: 10, his son killed after a reign of six months.

(b) He predicts further the destruction of the kingdom, the desolation of the land, and the exile of the people, which was fulfilled after the partial deportation by Tiglath-Pileser, was completed by Shalmaneser, king of Assyria, 2 Kings 17: 6. This occupies the main body of the book.

(c) 6: 9-10, Account of great siege. As regards the fulfillment of this we have no means of knowing, but from 2 Kings 17: 5, we learn that the siege lasted three years; and 2 Kings 6: 6-24, shows the great distress of Samaria, famine and pestilence, on a former occasion.

(d) Predicts that the sons and daughters of Amaziah shall fall by the sword, and he himself die in exile. Of this we have no further account—no means of knowing whether the prediction was actually fulfilled—no history on the matter.

(e) The special predictions of desolation to Israel, 3: 14; visit to altars of Bethel, 3: 14; 5: 5; Gilgal, 7: 9; *cf.* 2 Kings 13: 10-15.

More Remote Predictions, 9: 11-15.—Promissory portion told at the close of denunciation; 9: 8, 9, that the exile and dispersion would not be a total destruction of the people, but should be a sifting, so as to effect a separation between the good and bad; the good are to remain. The fallen and ruined tabernacle of David should be raised up, repaired and restored, 9: 11. This means David and his royal house shall be restored to former splendor, 2: 5. The fall of Judah is presupposed. That it is spoken of as fallen is not sufficiently explained in that in his time the rule diminished from twelve tribes to Judah, but that it should include the fall of Judah also, and should entirely fall before the coming of Christ. This was fulfilled in the fall of the royal line, after the Babylonish captivity. The house of David ceased to be royal, and was reduced to a private condition, but in Christ this kingdom has been restored. The tabernacle of David has been set up in Christ.

Again, Amos predicts that its sway shall extend over Edom, and all the heathen which are called by the name of the Lord, 9: 12. This can not mean only those nations which David had overcome. No instance can be adduced of an application of this name to any nation because it was tributary to Judah or subject to it, but applied to the covenant people of God, Deut. 28: 10. "Called by the name of the Lord," wherever used, is applied to the covenant people of God, 2 Chron. 7: 14; Dan. 9: 18, 19; Jer. 25: 29. In conformity with this usage, the meaning here must be that the re-created kingdom shall bear sway over Edom and other heathen nations, which shall in consequence become a part of the covenant people. They shall thenceforth be called by the name of the Lord. The conquest, from this description of it, must not be by force of arms, but conquered in a spiritual sense. This, therefore, is a prophecy of the calling of the Gentiles. As such it is quoted in Acts 15: 15-17.

Further, he predicts the permanent restoration of Israel out of captivity to their own land, 9: 13-15, and never to be removed from it again. This must have a parallel in Hosea, partly fulfilled in the return from exile. The O. T. forms must be replaced by N. T. corresponding things. The rest was fulfilled in Christ. It will thus be seen that Hosea and Amos agree entirely in predictions of the proximate future or Mes-

sianic period. They predict the fall of the house of Jeroboam, and the utter destruction of the kingdom of the ten tribes. Amos does not mention Assyria as the instrument of judgment, which Hosea does, but he threatens captivity to both Israel and Judah, by a nation to be raised up, 3: 14. This captivity is to be a distinct one beyond Damascus, 5: 27.

Special Predictions.—That the smaller kingdoms in the vicinity of Israel should be desolated, direful mortality, etc. In regard to Messianic periods Hosea and Amos agree in a spiritual sense. They predict permanent restoration. They shall be united and governed under the son of David. Amos goes beyond Hosea. (a) In showing the prostrate condition of the family of David; (b) the announcement in express terms of the calling of the Gentiles, which we have seen is implicitly set forth in Hosea.

JONAH.

Jonah was a native of Gath-Hepher, 2 Kings 14: 25; Josh. 19: 13. Tarshish was a Phœnician settlement in the south of Spain. Jerome says Gath-Hepher was two miles from Sefhoris on the way to Tiberias.

Date.—(a) 2 Kings 14: 25, Israel enlarged by Jeroboam, therefore Jonah prophesied before the close of Jeroboam's reign. (b) Position, was after Obadiah and Amos, and before Micah in the canon. (c) First invasion, 2 Kings 15: 19, of Israel in the reign of Menahem. A few months of reign and twelve years of interregnum after Jeroboam. Time for Jonah after this invasion, therefore, argue 2 Kings 14: 25, and the book were at different periods. Mercy first, then judgment.

Two parts: First and second mission. Aborbaud, dream of Jonah while asleep. Clericus, saved by a vessel with a figure of a whale. Allegorical of different subjects. Parable, popular logical, with historical basis. Heathen myth, supernatural facts of the Bible difficult. Species of fish not defined. So *ketos* in Matt., a species of shark, white, soft, long. Winer's story of a fish swallowing a man.

Repentance of Ninevites incredible. But (a) superstition; (b) fame of Jonah, his deliverance, defeat of armies, etc., may have added to cause it. Profane historians do not mention it

because they have no Assyrian records. 3 : 8, Beasts covered with sackcloth (compare Herodotus as to Persians). Various myths have no resemblance. The Jews did not adopt such myths, but would have shaped the myth to suit personal prejudice. Half man, half fish, taught the Assyrians the arts of life.

Positive argument: (a) Natural, obvious interpretation of the language; (b) Admission into the canon; (c) Christ's reference to Jonah.

Value for the prophetic element: (a) Only records that which contains a moral lesson; many things omitted; (b) Position in prophetic books. Why not among the historical books? It must have a lesson for the future. (c) Extraordinary character of the mission to the Gentiles; *cf.* Amos, Obadiah, Nahum, as to foreign nations. Jer. — —, only sent to prophesy. 1 Kings 19 : 15, *cf.* 2 Kings 8 : 7, not for sake of Syria, but a scourge to Israel. (d) No pains to carry out mission. (e) Christ calls Jonah "a sign," Matt. 12 : 39-41. Hitzig says, Have the fulfillment of prophecy as object. Ewald, shows salvation by penitence, pious feeling. Bleek, and Hengstenberg, rebukes the narrowness of the Jews. Motives given to prophesy wrongly. Fairbairn, overthrow of Nineveh might humble Israel, therefore, wishes it, 4 : 2. Feared Nineveh should be spared, while Israel is not. Jewish tradition is more concerned for the honor of the son than of the father. Jerome on the subject. *Cf.* Elijah desiring death because there was no general conversion. Same prediction in the N. T. among the Christians. Symbolic actions showing the Gentiles less odurate than Israel. (a) Admonitory; (b) Typical. Jonah cast into the sea, but mariners cry to God (*cf.* Deut. 30 : 1-3). Jonah is delivered, Nineveh repents. Israel had many prophets, yet did not repent; Ezek. 3 : 5-7, "The house of Israel will not hearken." The word of God to be preached to the Gentiles, Amos 9 : 12. Rejection of the covenant people. Luke 4 : 25, Elijah sent to the widow of Sarepta, Naaman healed. In John 4, Christ preaches to the Samaritan woman. Mark 7 : 25, Syrophenician woman's daughter healed. Magi at the Saviour's birth. Matt. 12 : 40, Son of Man three days and nights in the depths of the earth. Luke 11 : 30, Casting out of Jonah, and death of Christ, not the termination of the work of Jonah or of Christ. Rom. 11 : 15, restoration of Israel—Jonah cast back on the land.

Date—Placed late, Assyrian exile. There is no proof that Jonah was not the author. Aramæisms not more numerous

than in Hosea. Prayer from Psalms which are later than Jonah. Hengstenberg: Psalms after the exile, then Psalms borrowed from Jonah. 3:3, Nineveh "was" exceeding great, but this states how Jonah found the city. Diodorus, Herodotus, agree with Jonah. Moderns differ. Layard agrees with Jonah. Rawlinson: The three days' journey is the circuit, not diameter.

Author.—(a) It is claimed for Jonah 1:1. (b) It is placed among the prophetic books, therefore it is from a prophet. (c) The hatred of the Jews for the Gentiles makes its production at a late date impossible. (d) Tradition favors the authorship of Jonah.

PROPHETS OF JUDAH.

Condition of the Kingdom.—It was not schismatic. Idolatry was introduced by the daughter of Ahab. The reaction comes in more completely under Joash than under Jehu in Jeremiah. There were four princes in this period. The first and second were godly; Ahaz, idolatrous; Hezekiah, reformer. Evil was at no time totally eradicated. Inflictions by Syria and Assyria.

There are five prophets in this period: Joel, Obadiah, Isaiah, Micah, Nahum, and this is their chronological order. Their ministries differ from those of their contemporaries in Israel.

1. They are ministries of gentleness rather than of severity; of hope, rather than denunciation. They are either positive or negative. Micah, positive; Obadiah, Nahum, negative; Joel, Isaiah, both. The *positive* give greater space to promise, and make these of a larger and fuller kind than in Israel. Exactly one-half of Joel is promissory; and Isaiah, in the last twenty-seven chapters, devotes himself expressly to the work of comfort; Micah gives large space to promise. The contrast of this period with Israel is great. In Judah, the promises made are not all left to the distant future, but include present deliverances. The *negative* are consolatory. Denunciation and downfall of their heathen foes, because the overthrow of these is mercy to Judah. Their overthrow is in order that the power may be given to Israel. The heathen for a time will overthrow the people of God, but it is added that they shall ultimately be cast down, and the power given to God's people.

This is so in regard to Edom in Obadiah. Nahum tells of a similar judgment on Nineveh and Assyria. Isaiah against Assyria and Babylon.

2. The greater clemency of the Lord to Judah is shown by granting to the prophets of the kingdom a range of much greater foresight than to Israel. Not only do they advise them of the events immediately before them, but they also disclose the remote future, preparing the people in advance for remote necessities. (a) A most appalling disaster to Judah in the succeeding period. (b) Existence of Judah not limited to this period, but continued. (c) Judah is to be brought into contact with the greatest nations of the world, and is to experience their hostility. (d) Needful for prophetic marks of the Messiah to be given. For these reasons a much greater range is given to Judah than to Israel. The overthrow of the ten tribes and its attending circumstances are almost the whole that is given to Israel. To Judah, in addition: A series of successive judgments against Judah; Assyrian invasion, and its failure; captivity of Babylon and its deliverance; overthrow of Nineveh; judgments against inferior foes; and, lastly, the overthrow of Babylon herself, the foe of the future.

The body of the revelations just given has been variously proportioned. *Joel*: A general overthrow of the future, without distinctly specifying the events in it. Judah has repeated strokes of judgment, and when it is brought to itself by this means, God shall return to it, and execute judgments upon its enemies. This is filled up more in detail by other prophets. *Micah* dwells exclusively upon the fortunes of God's people, their punishment for unfaithfulness, and their subsequent blessedness. *Obadiah* and *Nahum* individualize the work of judgment upon the foes of God's people. Obadiah tells of the fate of Edom, the hereditary foe of Judah. Nahum, toward the close of this period, foretells the downfall of Nineveh. *Isaiah* goes over the ground in a general way marked out by *Joel*, but differs from him in unfolding in their details what Joel gives in general outline, while at the same time he goes beyond in the fullness of the blessings of God's people. *Micah*: The judgments against the foes exceeds Obadiah and Nahum. To no one is so large a view of the future given as to Isaiah, until the time of Daniel.

Messianic Predictions.—The range of the Messianic predictions of the Judean prophets is also extensive. In Israel it was negative. Judah does this, but goes far beyond this position. The people shall not only return to God from their apos-

tasy, as Amos says, but they shall also be purged. All their foes shall themselves be humbled and destroyed, all that is noxious in animal creation—even death itself. No form of evil shall remain to the people of God. The prophets of Judah are not confined to this negative view of the case. They develop the positive beauties of the period, as to the people of God and the Gentiles.

1. The people of God, both in inward character and outward condition, shall correspond to what they should be. They shall be holy in their character, and have the Spirit of God poured out upon them, and then their kingdom of peace shall be universal, perpetually prosperous, and shall sway the whole world, whose resources shall flow into it, and contribute to its honor.

2. The calling of the Gentiles, and their conversion to God, are more clearly revealed than in Israel. It was shadowed forth by Jonah, stated limitedly by Amos, but by the prophets of Judah in the most unambiguous way.

Person of Christ.—Besides this general development of the characteristics of the Messianic period as respects the people of God and the Gentiles, the Judean prophets bring into view the Person of the Messiah as was not done by the prophets of Israel. The prophets of Israel predicted the family of David, and its rise again, but do not view the Person of Christ. The prophets of Judah say he shall appear during a time of oppression, and shall spring from the house of David, born in Bethlehem, the son of a virgin. He shall honor Galilee, be rejected by the Jews, but accepted by the Gentiles. By his death, he shall be brought into glory, and establish a kingdom of righteousness. Obadiah and Nahum simply refer to the Messianic period, the former explicitly, the latter implicitly. They simply refer to it in its negative phase, as to its deliverance from and judgments upon the foes of God's people. Isaiah and Micah, between whom there is a close connection, speak of the Person of the Messiah, of his birth in Bethlehem, of his deity, and of his kingly office as Messiah. Isaiah alone gives the birth from the virgin, the sufferings and vicarious death. The blessings are nowhere set forth so well and so gloriously as in Isaiah.

Divisions.—This prophetic period, though strictly a unit, may be divided into two portions: (a) Outward prosperity under the vigorous reign of the pious Uzziah, and before the Assyrians had come. (b) Trial under Ahaz and Hezekiah. This is after the invasion by Syria and Ephraim, and when the Syrians present a threatening aspect. To the first, belong Joel,

Obadiah, and the first six chapters of Isaiah. The prophets endeavor to break the proud spirit of the people, which prosperity had engendered, by setting forth the coming trials. To the second, belong Micah, Nahum, and considerable of the remainder of Isaiah. Here the downfall of Nineveh, and the Messiah as defender and king of his people, are displayed. Isaiah's ministry extends not only through both portions of this period, but goes beyond the downfall of Sennacherib, and proposes the way for the next period. These prophets of Judah in the Assyrian period may be compared in minor points :

Personal and Family Relations.—Mention is made of the fathers of Joel and Isaiah; the residences of Micah and Nahum are given; but of Obadiah, only the name. This is all we have of their personal history, except a few scraps of Isaiah's. Probably all except Nahum belonged to Judah.

Duration of Ministry.—Isaiah under four kings; Micah under three kings. The ministries of Joel, Obadiah, and Nahum were probably brief.

Structure of the Books.—Isaiah in successive portions, which are kept distinct; Micah, a general summary of the revelations made to him, without distinction of date. The other prophets have done the same, unless, as seems to be the case with Obadiah and Nahum, they have given us only a single discourse.

JOEL.

From 1 : 9, 13, 14, some infer that he was of Levitical descent. There is no warrant for this.

Date of his ministry is shown by his position between Hosea and Amos. He must, therefore, have been of the time of Uzziah, and during the part when Jeroboam, king of Israel, was yet living. Some put him at a still earlier date, as far back as Joash. The enemies given as enemies of Judah can all be shown to have been enemies in the time of Joash. This proves nothing, because the powers mentioned were hereditary foes, and ready for war at any time. Amos denounces the same nations, and accuses them of the same crimes. Others place Joel at a later date than Hezekiah. This is claimed from 3 : 2, but the "Israel" mentioned there means both branches of the covenant people, and their captivity is future, and not spoken of as past.

There are two parts, of 36 vs. each: *a* 1: 2; 2: 17, the judgment and exhortation to repentance. *b* 2: 18; 3: 21, the blessing. *a* is a description of unexampled distress and scourge of devouring insects. Is it allegorical or real? Whichever they were, they were symbolical of the punishment to Judah by invading enemies. Some say there is an allusion to the four great powers of the ancient world, by which the people of God were successively assailed. *b* In the second, we pass from judgment to mercy.

The first part is a description of unparalleled distress by a swarm of insects. There are different views as to what kind of insects is intended, four terms being employed. (*a*) They denote four kinds of locusts; (*b*) Different species of the same kind; (*c*) The same insect in successive stages of its growth. Credner: "*Gazam* is the migratory locust, which visits Palestine chiefly in the autumn, *'arbeh*, the young brood, *yeleq*, the young locust in the last stage of its transformation, or before changing its skin for the fourth time, and *chasil*, the perfect locust after this last change, so that, as the brood sprang from the *gazam*, *chasil* would be equivalent to *gazam*." (See Keil, "Minor Prophets," Joel 1: 1-4.) Palestine was first visited by the locusts in the autumn, full grown; this swarm laid its eggs and perished in the Red sea. The combined heat and drought favored the hatching of the eggs in the spring. Then describes a running or climbing. They have to cast the skin four times before they come out perfect. Objections to this view: (*a*) It requires an interpolation of the laying the eggs, and hatching, and requires a different subject. (*b*) While assuming distinct significance for three, four is a species. This theory has been modified. But the only proof that there would then be successive stages, is that in verse 4 they occur in a particular order; but in 2: 25, they occur in another order. *'Arbeh* is not so used elsewhere, but is the usual term for locust. *Yeleq* can not have this meaning, because Nahum 3: 6, makes it mean "full-grown." In Ps. 105: 34, *'arbeh* and *yeleq* are synonymous; so also *'arbeh* and *chasil* in Ps. 78: 46. *Chasil*, Deut. 28: 38, expresses the act of devouring. On the whole, it is best to consider them as poetic equivalents of the same thing. The terms used really mean "gnawer," "swarmer," "feeder," "devourer."

Do they mean actual locusts, or are they symbolic? Doubtless the latter, because: 1. They are a natural figure for hostile invaders; cf. Rev. 9: 3-11, and often in SS. 2. It is represented as a judgment of unparalleled severity, and to be the last before the Messianic blessing shall come. This would be

exaggerated if actual locusts were meant. *Cf.* 2 : 2, the darkness was to be before them, not by them, the Lord's hosts. 3. Their ravages are not past nor present—as they must be on the literal hypothesis, for it is impossible to suppose the prophet would spend so much space in predicting a mere swarm of locusts,—but future. In 3 : 15, preterites are used and yet refer to the future, and in 1 : 15, “the day of the Lord” is identified with locusts. 4. The connection of the prophecy demands an allegorical hypothesis. The heathen are denounced for crimes not yet committed. This can only relate to the crime predicted in 3 : 7. In consequence of final judgment on the heathen, strangers shall pass through Jerusalem no more, etc. 5. The attributes of the locusts, and the terms used of them, belong to a nation, as *goy*, 1 : 6, and *am*, 2 : 2. The latter is twice used of ants, but never the former. They are called “northern,” 2 : 29 ; but locusts come from the south, and invasions from Babylon from the north. The reason assigned for destruction is that they have done great things and will be punished. They shall perish in two seas at once, 2 : 20, and so mere foes on all sides. 2 : 17, priests are to pray God for deliverance, that the heathen should not rule over them, which is not because they are so reduced as to be a prey to the heathen, nor that they should become a byword among them. 2 : 25, speaks of the years the locusts have eaten. 2 : 4, 5, they are like horses and chariots, which shows their true meaning. In 1 : 19, 20, the figure is changed to that of fire, which shows it to be but a figure. Literalists say it refers to a drought, but it is not said there would be one. 6. The allegorical view is the oldest, and has also been most prevalent. Targum substitutes names of people for locusts. Rufinus is the only Latin father holding the literal view. Some Jews hold literal view. Bochart finds literal interpretation among Christians, followed by rationalists. It is not necessary that all the names, 1 : 12, should have separate signification. It is a question whether the four different names of locusts have different significations. Ephraem Syrus refers them to different invaders. Jerome, Cyril, and Hengstenberg refer them to the four world kingdoms of Daniel, which should oppress Israel. Nothing is certain, except that these are curious coincidences. Ch. 1 has descriptions of judgment ; ch. 2 has the same theme, but under different aspects, agents are different, described in vs. 10, 11, 12, etc.; then in v. 18 the tone changes to that of promise. These promises are of: 1. Removal of the scourge, and restoration of all that had been lost, 2 : 18-27 ; 2. Bestowment of spiritual gifts, 2 : 28-32 ; 3. Destruction of foes, ch. 3.

In 2 : 23 occurs in the English version an incorrect translation. The correct meaning is "teacher of righteousness." This includes all whom God commissioned to instruct the people, and includes the prophet, and the greatest teacher of all, the Messiah. "Teacher" is used generically. In consequence of the people being thus led to righteousness, God would give them abundant rains in the first "month," as in the A. V., but it should be in the first "place." We observe, 1. This has the sanction of all the versions. 2. The usage of the word *moreh* is not rain, but teacher, in every other passage. In Ps. 84 : 7, the meaning is disputed. 3. Expression "to righteousness" favors teacher. If it means rain, it must mean that which is suitable, a sense it never has elsewhere. In A. V., "moderately" should be "to righteousness." 4. Translation "former rain" would introduce a tautology, for next clause has the same. He pours out upon them a spiritual blessing. This shall be upon all flesh, *i. e.*, not only upon all mankind, but without national distinction, but also upon all classes of men, irrespective of age, rank or sex. In Acts 2 : 16, Peter tells us the fulfillment of the prophecy had begun then, and also the marvelous outpouring of the Spirit was not a final completion of the prophecy but only a beginning. There were to be signal judgments upon the enemies of God; there were to be premonitory wonders, 2 : 30, 31. In ch. 3 we have an account of the judgment itself. This chapter is figurative, but in substance it has met repeated fulfillment, as one after another of the enemies of God has been destroyed, and it shall finally be fulfilled completely in the universal judgment of the world to come. In 3 : 2, the scene of judgment is laid in the valley of Jehoshaphat, which is supposed to be the same referred to in 2 Chron. 20 : 26. Others suppose from 3 : 16 that the valley nearest the temple must be meant, so a Jewish literalism expects the final judgment there. Jehoshaphat, Jehovah judged, hence "valley of God's judgment." 3 : 1-8, charges against the heathen; all nations are represented as leagued against the Lord, and are destroyed by Him. 3 : 9-15, all people are called to come and witness and assist in this affliction. 3 : 17-21, the blessed results, His people are to be preserved. The type of the abundance is expressed in 3 : 18, even the most desolate places shall be blessed. Egypt and Edom are types of the foes of Israel, and they shall be destroyed.

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 (*a*) perhaps by ver. 20, (*b*) indefinite allusion to Chaldeans ver. 11, (*c*) 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 (*a*) independently suggested to both, nor (*b*) servile imitation, but (*c*) indication of oneness, (*d*) mutual sanction, (*e*) call attention to what is about to pass into accomplishment. Incidental evidence of genuineness and canonicity of earlier Scriptures. Critical extremes, (*a*) pedantic minuteness and baseless conclusions; (*b*) alterations of text to restore an imaginary conformity.

ISAIAH.

PRELIMINARY CHAPS. I.-VI.

This prophet is called the "prince of prophets." His writings are the largest and clearest as to the work of the Messiah. Singular fitness in his name. "Isaiah" means "salvation of Jehovah," and such was his message. According to Is. 1: 1, he was son of Amoz, of whom nothing is known. He lived in Jerusalem, the "middle city," 2 Kings 20: 4. He was married, and had at least two children, 7: 3; 8: 3, 8. The name of one, Shear-jashub, signifies mercy to Judah after the first coming judgment. The name of the other, Maher-shalal-hash-baz, signifying speedy ruin to Syria. Some suppose a third

son, 7 : 14, Immanuel, but the child thus spoken of is the Messiah. There is no evidence that his wife was inspired; 8 : 3, called prophetess simply from her relation to Isaiah.

Leading Events.—1. Confronting Abaz, ch. 7. 2. Encouraging Hezekiah, ch. 37. 3. Healing of Hezekiah, 37-39 chs., and reproof of his vain display. Ch. 38 : 21 is quoted in favor of his medical skill, but this is given only in virtue of his prophetic office.

Duration of Ministry.—During the reigns of Uzziah, Hezekiah, Ahaz, Jotham. Not during their entire reigns which would be 113 years. The earliest date in the book, 6 : 1, the year Uzziah died; latest date, 36 : 1. Between these, 46 years is the shortest period that can be allowed. Probably his ministry extended some time beyond this. Some say until the time of Manasseh, because (a.) Jewish tradition says that surviving Hezekiah, he was sawn asunder by Manasseh. Some refer to Heb. 11 : 37. (b.) Refers the rest (2 Chron. 32 : 32), of the acts of Hezekiah to a writing of Isaiah, and this, they say, implies Isaiah survived Hezekiah. (c.) A record of Sennacherib's death, Is. 37 : 38. (d.) Not forbidden by Isaiah 1 : 1; cf. Jeremiah 1 : 3; Dan. 1 : 21.

Structure of the Book.—I. Utterly confused, jumbled together, disorderly, and some seek to bring them into an order which mangles the book.

II. Partial and orderly collections, receiving accidental accretions, and ultimately blended. This, too, is arbitrary, based on an assumption of disagreements in the book, and on that of the collection of these parts by another than the prophet himself.

III. Chronologically arranged as delivered. In favor of this it is urged that all the dates which *do* occur in the book are in chronological order. The two cases in which a departure is assumed are chs. 1 and 6. Chapter 6 describes, it is affirmed, the inauguration of the prophet into office. If this be correct, then ch. 6 is the first of all chronologically. They assume that Isaiah having put together his prophecies uttered in the reigns of Uzziah and Jotham, appended to them his original commission in order to show them that the denunciations which he had uttered were in strict accordance with the divine command. But in ch. 6 the prophet describes not his original commission, but a special dedication for a new and specific work. Ch. 1, all suppose to be out of its original place. Not a discourse in the outset of his ministry, but the last of all, and not prepared until the whole was written. It is supposed that

this chapter is the introduction prepared at the conclusion of the whole. The decision of the question rests mainly on the interpretation of vs. 7-9, whether the preterite is historical or prophetic. The latter indicates a future event spoken of as having already occurred. The country was not ravaged to the extent there mentioned until the time of Hezekiah. In general, then, the order is chronological.

IV. Others insist on a topical arrangement, prophecies relating to the same theme being classed together. Vitringa, as follows: (*a*) chs. 1-12, prophecies relating to Judah and Ephraim, from the earlier part of his ministry. (*b*) 13-23, Relating to other nations. (*c*) 24-35, Punishment of Jews and enemies of the church. (*d*) 36-39, Historical. (*e*) 40-66, Person and reign of Christ. Gesenius divides substantially the same, but joins (*d*) and (*e*) as both relating to the deliverance from the exile.

V. A better view is to combine the chronological order and topical.—A record of his ministry in its leading features as they were successively unfolded, viz.: (*a*) 1-6, Before the Syrian invasion. Exhibition of the certainty and necessity of the coming judgment. The prophecies were delivered to an outwardly prosperous people, under Hezekiah and Jotham. Little space is devoted to promises. All that are given relate to the distant future. Messianic period referred to brings out the present guilt and unfaithfulness. Necessity of judgments to prepare for the blessings of the future. Person of the Messiah only once alluded to, and then only obscurely. (*b*) 7: 37, Extending to the Assyrian invasion. Alternate between judgment and mercy. One judgment by Syria already sent, and another by Assyria still in the future. Necessity of a severer judgment in the future. The person of the Messiah appears repeatedly in his kingly office. He is a pledge of his people's preservation and deliverance from oppression. (*c*) 38-66, Subsequent to the Assyrian invasion. The second judgment by Assyria is past, but another more fearful one is yet to come, which shall not merely threaten the destruction of the holy city, but shall actually accomplish it, and they shall be taken away from their land, breaking the presumption of sinners over Sennacherib's destruction, by this announcement. He yet gives comfort to the pious, who were in danger of despairing, that though this great calamity shall befall them, it shall come to an end, and the oppressor shall be overthrown. Cyrus named, Israel named. Here the Messiah is again exhibited, not as a king but as a prophet, and as a sufferer, the head of his people,

and identified with them in the accomplishment of that which shall avail for the good of others, but suffering for himself. The last section is adapted to a great necessity of the future, hence not distinct discourses as the preceding, but one connected composition.

There is unity of plan in the whole book.

I. The denunciations of the early chapters increase in vehemence, until they culminate in sentence of desolation, by successive judgments pronounced by God himself, in the vision of ch. 6. This is the germ of all that comes after. The prophet is informed that the people instead of being benefited by his ministry would continue in sin until the land should be desolated, although they should not be finally destroyed, because there was still a holy seed which should be preserved.

II. Chs. 7-37. Subdivided, (a) 7-12, (b) 13-27, (c) 28-35, (d) 36-37. (a) Prophecies occasioned by the first of the predicted judgments, the invasion by Syria and Ephraim, promising deliverance from this, but threatening a sorer one to come. (b) Meaning of these predicted events to the world at large. (c) Occasioned by the approach of the second judgment, the Assyrian invasion, promising its miraculous defeat. (d) Record of the Assyrian invasion and its overthrow.

III. Chs. 38-66. (a) Chs. 38, 39, occasion of predicting the third judgment. (b) 40-66, comfort in view of this judgment and assurance of ultimate deliverance. This same work, of judgments upon the people for their sins, is spoken of in general terms by Obadiah and Joel. They said it would be carried to the extent of destroying the holy city, but by what steps and foes, was unknown, until Isaiah revealed it. No prophet of this or any other period is explicit except Daniel.

I. Subdivided into ch. 1, chs. 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. Chs. 2-4: (a) 2: 2-4, Zion's glorious destiny, as the seat of a worship which shall attract and bless all nations; (b) 2: 5; 4: 1, present failure to realize this destiny, which is due to their sins, and shall be remedied by judgments; (c) 4: 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; (a) the Branch, Jer. 23: 5; 33: 15; Zech. 3: 8; 6: 12, comp. Isa. 11: 1; (b) ancient and common explanation; (c) no other satisfactory. Ch. 5, Parable of the vine and its application. Ch. 6, The vision, commission and announcement.

The first period contains four distinct prophecies. In each there is the same idea. They are so many arguments for the necessity of judgment, and of purification, anterior to the Messiah's coming. In the second discourse it is put in the glorious destiny of Zion, and the seat of the true religion. In the third discourse the same truths under the emblem of a vineyard, carefully attended to, and yet it produces wild grapes. In consequence of this the wall of the vineyard is broken down. This prepares the way for the last discourse, ch. 6, in which these denunciations culminate in a sublime vision. The Lord appears in his temple with majesty, and pronounces formal sentence on his people—desolation and banishment, but not of entire destruction. According to the election of grace, a remnant shall be preserved. There is a holy seed to remain.

This idea which is here brought out is really the keynote of the book, and shows reason for its arrangement and structure. All the rest is built upon and grouped around successive judgments. The future has thus far been set forth in its general outline, but by what agents the judgment is to be inflicted, is not yet declared. This majestic vision of ch. 6, was seen in the year king Uzziah died, ch. 6 : 1. As Uzziah was a leper during the latter years of his reign, Jotham (2 Chron. 26 : 21) was then acting monarch. For the remainder of Jotham's reign, we have no distinct utterances. Whether the prophet was dumb (Ezek. 33 : 22) or not, cannot be determined, if new revelation was given him. The king had from his throne pronounced judgment, and the prophet holds his peace. The decree heard in the temple enters on its first stage in the days of Ahaz. Prophet was sent with message which was constantly disregarded.

II. Chs. 7-37. (a) 7-12. Subdivision of chs. 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 ; 10 : 34, Assyria, the foe of the future, shall likewise perish. (5) Ch. 11 : 12, Blessings of Immanuel's reign.

The moment Isaiah met Ahaz was a critical one for Judah, and their unbelief was the immediate cause of the evils which followed. The question was distinctly proposed to them, whether they would rely on God for assistance, or on Assyria. The unfortunate king of the people chose the fatal consequences. The Assyrian general, Rabshakeh (36 : 2), stood on the conduit of the upper pool, where Isaiah met Ahaz, and delivered his insult-

ing message. The direful vision of the first chapter is here given. In his discourse to the king, Isaiah (7 ch.) had sketched dark visions of Assyrian invasion, and no relief. Severe chastisement of sins, followed by the overthrow of foes. Such is the future of the people of God. When Isaiah met Ahaz, he delivered the message, 7: 7-9. The sign given was the virgin's child, comp. Ex. 3: 11, 12, time of deliverance indicated, vs. 15, 16. *Almah*, a virgin, (a) etymology, (b) usage, (c) cognate languages, (d) LXX. A child miraculously born, (a) Mat. 1: 22, 23, (b) solemnity of the announcement, (c) the name and 8: 8-10, (d) 9: 6, 7. Not the prophet's child, (a) mother a virgin, (b) 8: 1-4. Three views, (a) Messianic, (b) non-Messianic, (c) double 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, Sennacherib's march, cut down as a forest. Chs. 11, 12, in contrast Messiah sprouts 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. Chs. 11, 12, progressive climax.

Chs. 13-27 (b) ten burdens culminating in judgment on the whole world, followed by triumph of the Lord's people, two naturally corresponding series, twofold design, *masah*. (1.) chs. 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 formidable enemy from the north, by whom she shall be devastated in order to Zion's more complete establishment. (3.) chs. 15, 16, against Moab. (4.) chs. 17, 18, Damascus. (a) 17: 1-11, denunciation of Syria, passing over, v. 3, into one against Ephraim its ally in assaulting Judah; (b) 17: 12-14, denounces all succeeding invaders, however numerous and powerful, with special reference to Sennacherib; (c) ch. 18, his fall announced to Ethiopia and other distant nations, who bring offerings to God. (5.) chs. 19, 20, Egypt; (a) 19: 1-7, ruin under image of drying the

Nile; (b) vs. 18-25, mercy, the salvation five times greater than the destruction, v. 18, altar, v. 19, union of Assyria and Egypt, 23, and of both with Israel, vs. 24, 26; (c) ch. 20, symbolical, action defining time of fulfillment. (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; (a) vs. 1-14, denunciation of the city; (b) vs. 15-19, degradation and exile of Shebna; (c) 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. Chs. 25-27, Judah's triumph and blessedness.

The first five and the last five burdens constitute two series. The first of each series are against Babylon, and the rest against nations subjugated by Assyria and Babylon, and by which the judgment was partially fulfilled. The second and third in each are against minor nations near Palestine. The third of each series is concluded with the time of its fulfillment, "in the years of an hireling," mean "years exactly measured." The object of the fourth of each series is the true covenant people. Damascus is equivalent to Israel here, because they are associated together. The fifth of each series is against prominent heathen powers, both of which series end with promises, and here, too, dates are given, but with reference to the duration and removal of judgments. Twofold design of these burdens: first, for the covenant people; second, for the nations themselves. All the nations named had been guilty of sins against the people of God, and it is so taught in the first five. Humiliation of Egypt is to remove objects (20 : 6) of idolatrous trust from covenant people. The design of announcement to the Gentiles, is, first, that the judgment of one (18 : 7) might lead others to trust in God; and, secondly, the nations themselves are to be converted to God, *e. g.*, Egypt and Tyre; Assyria is mentioned with Egypt, same purpose toward all. These individual judgments are given as parts of God's general judgment of the world, shown both by the beginnings and ends of the burdens. Thus, 13 : 6-13, mentions convulsions of nature which did not happen in the overthrow of Babylon, but they are put here because it is viewed as one scene in God's providential work of judgment, as in Matt. 24 : 29; and in 14 : 26, the character of the judgment is stated, "upon the whole earth;" and in the 24th ch., the judgments terminate upon the

world at large. In the first six chapters exile of Judah is predicted, but hitherto the agent has not been named, but now Assyria, though only a province, is here declared to be the agent, hence it is the subject of two distinct burdens. In the 13th ch. Babylon is to be overthrown by the Medes, and this in 14: 1-2, is declared to be for the deliverance of the covenant people. Hence he reverts to the nearest foe, by whom the first blow was to be struck. Ch. 14: 24, 25, repeats Syria's overthrow for the comfort of the people. The second burden has a title in 14: 28, denunciation against Palestine in the year Ahaz died, and they are threatened with destruction from the north. In the fourth burden, which begins against Assyria, and then proceeds to prophesy against Ephraim; since it and Syria were to be devastated by Assyria. Then he passes to the most distant powers under the name of Ethiopia, who are exhorted to behold how God would destroy all his enemies. The fifth is against Egypt. Five cities of Egypt are to embrace the true religion, to one that is to be destroyed, and an altar is to be erected to the Lord, which may mean that Jerusalem shall no longer be the only place of sacrifice. If signifying altar of witness, it simply implies conversion of Egypt.

(c) Chs. 28-35. As the time for the Assyrian invasion came on, the warnings and the comforts needed to be repeated. Ch. 28: 1-6, gives the 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.

(d) Chs. 36, 37. This section is wound up by these two chapters which give the fact of the invasion by Assyria. Isaiah's prophecy at the time, and the miraculous deliverance.

III. (a) Chs. 38, 39, are introductory. They give the prophet's ministry. After such a judgment, and such a deliverance, it might be hoped that the people would turn to the Lord. But it is not so. A better prince than Ahaz is now on the throne, and yet Hezekiah had not escaped the taint of former kings. His heart was lifted up with pride, and to the messengers sent to him by the king of Babylon with messages of congratulation that he had recovered, he shows the treasures of the Lord's house. This display of the treasures served to excite the cupidity of the king, and caused him to take them away from Judah. The people are not allowed to gloat over the defeat of Sennacherib. As far as this was allowed, it was committed to Nahum. Isaiah announces the Babylonish captivity. From this time he devotes himself to the work of comfort; not here and there a

ray of comfort, as in the preceding part of the prophecy, but in the great body of what follows. The captivity was so dreadful that some great thing was needed to prevent the true people of God from falling into utter despair. So Isaiah, a prophet of a former age, prepared the way for them. It is for a like reason that Daniel was sent to tell the times of Antiochus Epiphanes, which were to come long after. Isaiah tells of God's great purpose respecting his people. He shows the occasion, design and issue of their suffering. Their sufferings (*a*) arose not from God's weakness but their sins, (*b*) were designed to fit them for and further the accomplishment of their task, (*c*) would issue in blessedness and glory. These topics are intermingled in the chapter.

(*b*) Chs. 40-66. Each division, of nine chapters each, is distinguished, sometimes by a particular event, without being exclusively occupied by it. Babylon and Cyrus are nowhere else named. This election is divided into—

(1.) Chs. 40-48, Deliverance from exile, characteristic chap. 45. (2.) Chs. 49-57, Sufferings and triumph of Messiah, ch. 53. (3.) Chs. 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 ; (*a*) appropriateness of title ; (*b*) analogies to seed of Abraham, the prophet, son of David, Christ and His church in N. T. ; (*c*) 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 ; (*d*) applicability to all the passages. Can not mean Israel to the exclusion of Messiah ; (*a*) called Israel 49 : 3, but distinguished from them, 42 : 6 ; 49 : 5, 6, as their mediator and restorer ; (*b*) his atoning death, ch. 53. Nor Isaiah or the prophets : (*a*) Mission not to Gentiles, (*b*) nor sufferings vicarious. Nor Cyrus. Nor even Messiah exclusively, for he is charged (42 : 9) with unfaithfulness and sin.

1. Chs. 40-48. Ch. 40, Omnipotence of Him who offers deliverance, voice crying in wilderness, v. 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. Chs. 43, 44, God will certainly befriend His people in spite of idols and diviners. Chs. 45-47, Cyrus predicted by name, the humiliation of Babylon and the deliverance of God's captive people.

2. Chs. 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, v. 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 strangers and those ceremonially debarred from covenant privileges, 56 : 1-8 ; the heavy doom of apostates and sinners, 56 : 9 ; 57 : 21.

3. Chs. 58-66. The wickedness and hypocrisy of the people the cause of their suffering, chs. 58, 59, and call for divine intervention, 59 : 16, both for mercy and vengeance, bringing salvation to Zion, chs. 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, chs. 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 fullness by Isaiah ; this was the design of (a) the appointment of the Servant of the Lord, 42 : 1, 4, 6 ; (b) the exaltation to be bestowed on Israel, 2 : 2-4 ; 60 : 3 ; (c) 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, chs. 19, 23, or, (c) the judgment on all nations, 24 : 14, 15 ; 59 : 18, 19. Represented as (a) a subjugation, 11 : 14 ; (b) voluntary accession, 2 : 3 ; 11 : 10 ; (c) rendering service, 14 : 1, 2 ; 49 : 22, 23, (d) union on an equal footing, 19 : 24 ; 56 : 6, 8 ; 66 : 21, (e) 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, (a) physical impossibility literally understood, 66 : 23 ; (b) unessential nature of outward forms, 1 : 11-15 ; 58 : 2-7 ; (c) removal of Levitical restrictions, 19 : 19 : 64 : 4, 5.

GENUINENESS OF ISAIAH.

For correspondence of Isaiah, 2 : 2-4, and Micah, 4 : 1-3. (*Vide* Alexander's Commentary.) Also of the four historical chapters, 36-39, and 2 Kings 18 : 13 ; 20 : 19. The burden of Moab, chs. 15 and 16 (see 16 : 13, 14,) in consequence of its closing verses has been thought to be the production of a prophet older than Isaiah, and simply re-affirmed by him. It is more probable that Isaiah here repeated an earlier prophecy of his own. This prophecy is not in form, but substantially what had been predicted by prophets before him. The question of genuineness is very different from this. Every prophecy from the beginning to the close of the book which implies a foresight of the Babylonish exile, is said to be spurious on the ground that such foresight is contrary to nature, *e. g.*, two burdens of Babylon, 13 and 14 chs., 21 : 1-10, and the comfort (40-66 chs.) given to the people of God.

(1.) Skeptics from a disbelief of prophetic foresight have no influence with those who are Christians. It is simply a begging of the question.

(2.) Objectors have not a pretext on any external ground. The entire book claims to be the book of Isaiah. So asserted in Chron. 32 : 32. Alluded to in Ecclesiasticus 48 : 22-25. Of the 21 times in which Isaiah is mentioned in the N. T., 11 are from this section. No MSS. or versions leave them out. The book has been in Jewish custody from the earliest times, and no doubt has been expressed until recent times. They must have guarded it carefully.

(3.) The allegations that these sections differ in style from the other parts of the book have been made in subserviency to the objections already named. There was no discovery of difference in style for 24 centuries, and it was first brought forward when the book was given up on other grounds. What one critic condemns as inelegant, another lauds to the skies. They are quite at variance as to whether these sections differ from one another. They all agree that they differ from Isaiah's style in other places. When they undertake to point to specific differences in style, they bring up such words and phrases as do not occur in other parts of the book. This may be true if it be allowed that nothing is to be accepted which is found in one book of a writer, but not in another. As far as there is any difference of style in Isaiah, it may be accounted for by the difference of subject and occasion, or difference of purpose, if

it be admitted that the last seven chapters had a different purpose. These differences of style are the vanities of style of a writer of great genius. The changes are due partly to advancing years. The objection of the existence of words and phrases which indicate a later time than that of Isaiah, is established by most uncertain data. Suppositious senses are laid to them. Words which occur in no other writings of that time are said to belong to another period. Sometimes words are found to agree with prophets of an earlier period, and these are rejected.

(4.) It is impossible to account for the prophecies in question being found in the canon if they were not his own. They were either put there innocently, or by fraud, but how a writer in the time of the exile could succeed in passing one of his writings for those of Isaiah, which were at the time of the formation of the canon is unimaginable, and the greater the number of writers the greater the complexity. How these chapters could have been innocently put into the canon, it is impossible to see. How writings could have appeared in the time of Isaiah, and been mistaken for his is inconceivable. This difficulty is greatly exaggerated by the number of spurious passages. If these passages were taken away the symmetry of the book would be exceedingly marred. It is objected to the two burdens of Babylon, chs. 13, 14, 21: 1-10, that the exile is not predicted, but implied, therefore the writer must have lived in the midst of the exile. *Answer.*—The prophets often speak of future events as if they were present, their certainty is so great. The exile had been already foretold by Isaiah, ch. 5. It had been foretold by Moses in Lev. 26. Isaiah in ch. 39 declares who the agents of this calamity were to be. He speaks of the birth, death and sufferings of the Messiah as past. Are we, therefore, to conclude that these portions were written after the death of Christ?

Positive Proofs of Genuineness.—(1.) 'The title of the first of these burdens (13: 1) expressly alludes to Isaiah. It was put there by the prophet himself, and was necessary for the statement of the theme. (2.) 14: 24-27, The concluding part of this burden is admitted to belong to Isaiah. Critics have in vain attempted to find a place for this passage in other portions of the prophecy. It refers to Assyria, but where is there mention of Assyria at the time of the exile, when Assyria had passed away long before? (3.) 21: 1-6, By the general structure of the burdens, and from the enigmatical title, introducing the figure of the watchman. The structure of these burdens is like all the others, therefore they were written by Isaiah. (4.) The prophetic

foresight will not be destroyed by transferring him to the latest period possible—exile. Even when Cyrus was before the walls of Babylon, no one would believe he could overcome the city.

Objections to 40-66.—(1.) With regard to the last chapters of the prophecy it is objected that the people are represented as already in exile. (a) This is the case far less frequently than it is alleged. The number of passages which relate to the returning from exile is small, and many which are said to relate to it are found to relate to it only in connection with other things. The return from exile is from all quarters, and not from one. (b) This objection would make these passages inconsistent with those in which the prophet urges his prediction of coming events in proof of God's foreknowledge and superiority over idols, 41 : 22-27 ; 43 : 9-12 ; 46 : 9-11. If, as is implied in the objection, the prophet merely told what his contemporaries knew, as well as himself, the claims here put forth are absurd. (c) 66 : 6-20. Other passages show that the temple was still standing, and its worship observed, 58 : 2-6 ; 66 : 1-3 ; 43 : 24 ; 65 : 11. Other passages speak of idolatry as still existing, but the Israelites did not practice idolatry *in* exile ; it must, therefore, have been before that time, 52 : 3 ; 65 : 11 ; 66 : 17, and this, too, in forms more probably derived from Egypt than from Babylon. Other passages speak of the people as courting the alliance with foreign monarchies, but this is the state of things before the exile. (d) As far as the fact is true, the force of the objection is from confounding the ideal present with the actual present. Such is the assurance of the prophet with regard to the events that he regards them as present. 53 : 3-9, The sufferings of the Messiah are represented as past, but no one says the prophecy is after the time of Christ.

(2.) It is alleged that the predictions are plain till the close of the exile, but vague thereafter, and this shows what is the standpoint of the writer. (a) Though the predictions of the fact of the exile, and deliverance from it are sufficiently clear, and are proof of the divine foreknowledge, it is to be observed that the expressions are mostly general, and often specific. The name of Cyrus is given, but no one out of these allusions could make anything like a history of Cyrus. (b) It is a common characteristic of prophecy that it is not an indiscriminate disclosure of the future, but just so much of the future as to furnish useful lessons. The prophet sees only what is made known to him, and just that is foreseen which is necessary for the people. He tells the people who are broken down, that God will protect them, and bring them to ultimate glory. This

is in all plainness revealed to him. (c) In so far as the fact alleged is true, it makes against the cause for which it is used, clear predictions of the advance of Cyrus, etc. But from the terms of the prophecy it might be inferred that at that time the Messianic period would come at once. Considered as a prediction uttered by Isaiah, this juxtaposition is accounted for. The Messiah is the background of all. Thus in speaking of deliverance from Syria and Ephraim, he speaks of the birth from the virgin. If Isaiah wrote before Cyrus had taken Babylon, then he must have had foresight. (d) Josephus (*Ant.* XI. : 1, 2), says that these predictions were shown to Cyrus, and were one of the things to induce him to rescue the people of God. This gives a reason why Cyrus restored the people to their own land. This is corroborated by *Ezra* 1 : 2. (e) The figures and phrases peculiar to Isaiah in this section have been gathered up, and it has been shown that there are multitudes which are found here and in other parts of Isaiah, *e. g.*, "Holy One of Israel," as applied to God, is twelve times in the former part of Isaiah, and fourteen times here.

MICAH.

Name, Morasthite, in days of Jotham, Ahaz and Hezekiah. Title disputed, (a) 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; (b) from subject of prophecy, but see 1 : 5, 6; (c) from *Jer.* 26 : 18, but this does not limit his ministry to reign of Hezekiah; (d) from contents of book, but disagreement of those who allege it; 4 : 9, 10 does not refer to carrying away of Manasseh; denial of prophetic foresight.

Summary of prophet's ministry, not distinct discourses. Three sections ch. 1, 2, chs. 3-5, chs. 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.

NAHUM.

Name, Elkoshite, Capernaum? Date (*a*) inferred from position of book, (*b*) from 1: 9-14 which refers not to captivity of Manasseh but invasion of Sennacherib, (*c*) 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 the ungodly reigns of Manasseh, 55 yrs., Amon, 2 yrs, and the people under them were very bad. Manasseh was worse than any king Israel ever had. He erected altars of idolatry, even in the temple, and he filled Jerusalem with innocent blood, 2 Kings 21: 1-16; 2 Chron. 33: 1-9. Manasseh repented and reformed at the close of his reign, but with so little effect upon the popular corruption that the author of Kings passes it over in silence.

Such was the state of things when Josiah, at 8 yrs. of age, came to the throne. At 12 yrs. of age, he began to purge the land of idolatry. At 18 yrs. he repaired God's house, and abolished idolatry. After 31 yrs. of reign he was slain at Megiddo. Four kings followed, and all were wicked. Of these, the first and last were sons of Josiah by different mothers. Jehoahaz, 3 mos., was carried to Egypt, and died there. Jehoiakim, 11 yrs.; he was placed over the kingdom by the king of Egypt; he exceeded the others in wickedness. In his fourth year, Nebuchadnezzar completed his preparation, and captured Jerusalem. Jer. 46: 2. The first deportation of exiles was at this time, and the 70 yrs. captivity must be reckoned from this time. The city still continued for some years. The rebellion of Jehoiachin (3 mos.) called for a new demonstration on the part of Nebuchadnezzar. Zedekiah was a weak prince, in fear of the nobles of the land. He did not protect Jeremiah, or obey his message. His reign of 11 yrs. terminated with the destruction of the city.

I. This period is distinguished from the preceding by the

greatly increased and increasing corruption. Several signs of this: (a) The character of the kings was an influential cause of the state of things. In the former period Ahaz is the only wicked king; in this, Josiah is the only good one. And even in his time the idolatry and corruption were only put down for a time. When this was past they became worse than ever. (b) Obduracy in the face of judgment. In the former period, on the approach of the Assyrians, Hezekiah went in sackcloth, and in prayer to God. But now Jehudi (Jer. 36: 23, 24) cut in pieces the roll of Jeremiah, and threw it into the fire. Zedekiah refused to obey the prophets, though the enemy was before the city, Jeremiah chs. 37, 38. And the people were confirmed in evil, Jer. 44: 17, 18. (c) Persecution and martyrdom of the prophets of God. The former prophets complained that the people had not obeyed their messages, but there was no violence done them. Even judgments of which they were forewarned were defied, Is. 5: 19; Amos 5: 18; 7: 12, 13. Now they are the subjects of every form of abuse, 2 Chron. 36: 16; Jer. 26: 20-23. (d) Prevalence and influence of false prophets. The existence of false prophets was intimated in the previous period, but now they appear with an influence and a power such as they never had before. By their promises they break the force of the messages of the true prophets, Jer. 28. This is an index of corruption, especially of the noble classes. (e) Presumptuous trust in covenant privileges, even while disregarding the conditions of promise, Jer. 7: 4. Even the captivity of the ten tribes, instead of confirming to them the threats and warnings of the true prophets, bolstered their conceit, because the fact of their preservation thus far proved God's special favor. And Josiah's reformation seems only to have made them self-righteous.

II. Consequence of nearness of the divine judgment. God's forbearance had reached its last period. The Assyrians had passed off the scene. The Chaldeans are now charged with the execution of this sentence. They began as soon as good King Josiah died.

Three prophets in this period; Jeremiah, Habakkuk and Zephaniah. These occupy an unequal amount of space. From the long ministry of Jeremiah, we have full account of his work. Prophecies of Habakkuk and Zephaniah are brief, as their ministries were. These books may be short, disconnected portions, or summaries of their prophecies. Of their persons we know nothing. The condition of things in Judah at this time was the same as that of Israel before the captivity, which

called for the denunciations. There is this difference, however : (1.) The kingdom was not essentially criminal, nor utterly apostate. (2.) It still retained the body of God's people. (3.) The rejection, therefore, was not to be so great nor final. The kingdom looked at a future restoration, hence there is more room for promises, direct and indirect, positive and negative. While, therefore, Jeremiah is like Hosea, and Zephaniah like Amos, Habakkuk proclaiming the overthrow of Babylon is in contrast with Jonah. Jeremiah and Zephaniah are mainly denunciatory, with few promises. And so are most of the prophecies of this period. Habakkuk is chiefly consolatory. Judgment is necessary in order to break the fatal security of the people. For the sake of the people of God, in view of the great judgment, it was important that the design and result of the judgment should be stated in advance. God was not to break off the covenant of grace, but his promises would still be fulfilled, Hab. 2 : 14 ; 3 : 13. (1.) Jeremiah had a long ministry, large book of prophecy. The other books are short, and their ministries likewise. (2.) Full details of Jeremiah's life, while nothing is 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, people, city, kingdom, priesthood should not perish forever, Jer. chs. 31-33. The exile (Jer. 29 : 10), would be temporary. Every apparent loss should be more than compensated. Sequel to the preceding period in Judah. His promise was still to stand sure. The ark might perish, but it would not be missed. Every loss was a real gain, Jer. 3 : 16, 17. The tables of the law might be lost, but the law was written on their hearts, Jer. 31 : 31-33. The Chaldean period is a sequel of what had preceded it. They were pursuing the same course with the same causes and similar results. The same judgment was still before them, but now nearer. (1.) The range of foresight of these prophets did not reach beyond that of the preceding ones. (2.) They reiterate the same predictions their predecessors proclaimed, often stating them in the same language. They thus conformed to the ancient prophecies, and at the same time give authority for their own predictions. No new or peculiar Messianic predictions. Habakkuk gives the negative side of the future, the overthrow of all that obstructs the people of God. Zephaniah is positive, and tells of the regathering of the people from captivity, and of their future glory. Jeremiah is both positive and negative, and at the same time goes beyond Habakkuk and

Zephaniah, by introducing the person of Christ, as Branch of David, over Israel and Judah united. All three prophets declare that the theocracy is now to break up, and that all nations will one day be included in the kingdom of God.

JEREMIAH.

No more details of Jeremiah's life are given than of any other canonical prophet. His name signifies "he whom God hath appointed," but the usage of the word makes it mean, "he whom God will throw down," and his was a ministry of overthrow and reconstruction, 1: 10. He was son of Hilkiyah, priest in Anathoth. He was, therefore, of priestly descent, like Ezekiel. Was Hilkiyah the same as the one mentioned in 2 Kings 22: 4? It is not certain, but probably they were different persons. For (1.) Jeremiah's father is never called the High-Priest. (2.) 1 Chron. 9: 11; Nehemiah 11: 11. The High-Priest, Hilkiyah, was from Zadok, of the family of Eleazer, to whom this dignity was transferred, 1 Chron. 24: 35; 1 Kings 2: 35. (3.) In addition, it has been alleged that the High-Priest must reside in Jerusalem. This is questioned. If the Hilkiyah of Jer. 29: 3, is the prophet's father, then the prophet had a brother. The hostility of his house against him is recorded in the 12th ch. 37: 2, he had a cousin and an uncle. His uncle is said to be the same Shallum who was the husband of the prophetess Huldah, 2 Kings 22: 14. Anathoth was established for the possession of the priests, Josh. 21: 18. It was three miles north of Jerusalem. Here the prophet was born, 29: 27, and spent his early years. He was called at an early age, 1: 6. This was the year after Josiah began his first reformation. He was, therefore, called early to aid this pious king in his work. His youth may not have been so great as it seems to be from the expression, "a child," which is applied to him. This term was applicable from birth to twenty years of age. We do not read that he ever acted as priest, and we know he was never married, 16: 2. In the title of the book, 1: 2, 3, mention is made of Josiah. But Jehoahaz and Jehoiachin are omitted. His ministry was forty years, to the capture of Jerusalem. Under Josiah, eighteen years, 13: 31; Jehoahaz, three months; Jehoiakim, eleven years; Jehoiachin,

three months; Zedekiah, fourteen years. Two remarks: (a) The omission of two of these kings made in Jeremiah, is accounted for either by the brevity of their reigns, or because nothing occurs to bring out anything from the prophet. (b) The ministry of the prophet is spoken of as extending only to the captivity of Jerusalem, whereas the prophecies of chapters 40-46 were after that date, Dan. 1: 21.

Jeremiah's task was to testify of the coming ruin. He had done this for a long time. The kingdom was overthrown, and the people came into captivity. In order to complete the picture, he traces the fortunes of the remnant left behind in Jerusalem, and going from bad to worse. We are not to understand, therefore, that his ministry extended only to the captivity. Whatever he was to tell after this was not so important. Dan. 1: 21, a parallel "until the first year of Cyrus;" but we find him after the third year of Cyrus. Yet the most important part of his ministry was before the first year.

Three great events. 1. The reformation of Josiah. 2. Capture of Jerusalem in the fourth year of Jehoiakim. 3. Its destruction in the eleventh year of Zedekiah. With the mention of 2: 21 and 12: 6 of the hostile treatment of the men of Anathoth, some have said he began his ministry in the place of his birth, but meeting with persecution there, went to Jerusalem. But 2: 2 says he exercised his office in Jerusalem from the first, its vicinity being such that men of Anathoth could exercise hostility toward him there easily. Was persecuted, 36: 5; 22: 2. The command, in 11: 6, to the cities of Judah, does not say that his ministry was itinerant, because 26: 2, he is represented as doing the same. No other prophet except Isaiah met with such treatment. He was persecuted by others as well as by citizens of Anathoth. Even Isaiah retired from persecution, while Jeremiah kept on. He was warned of this when he was commissioned of God. He was met with sneers, 23: 33-40. People upheld their false prophets who attempted to destroy the force of Jeremiah's messages. The sight of this evil from the people of God was almost too much for such a prophet, and he 20: 14-18, curses the day of his birth. It was not timidity, for no one can exceed him in courage, 20: 11-13. His enemies were not confined to words, but extended to acts, 20: 1-6, put in stocks by Pashur. Arrested on charge of treason, 36: 5, not imprisoned but under restraint. So that, 36: 19, he could not with safety show himself. Ch. 29: 26, 27, his punishment was demanded from Zephaniah. The prophet attempted to leave the city 37: 13.

In spite of his denial of treason he was put in prison 26 : 8. Cast into a pit in the court of the prison to die, 39 : 15-18. His imprisonment must have lasted nine months. During this time Zephaniah consulted him secretly twice. Jeremiah came into Egypt when the Jews fled thence, and he remained there.

Legends concerning Jeremiah.—That he was stoned by the Jews, and that his grave is in Cairo. Alexandrian Jews loved him because he had been with them in Egypt, and they have many legends about him, 2 Mac. 2 : 1-7 ; 15 : 15, 16. From Matt. 16 : 14, it appears that at the time of Christ, there was an expectation of his personal re-appearance, which may be accounted for by the fact that no mention is made of his death. Many think that he is one of the two witnesses in Rev. 11.

The Septuagint differs from A. V. very considerably. 33 : 14-26, have been dropped. 46 : 46-51 are not only in a different order among themselves, but the entire section has been removed to stand after ch. 26. These differences are remarked on by Jerome and Origen. Jerome—carelessness of transcribers. The Septuagint made from a faulty MS. Michaelis says there was one edition in Egypt after the prophet's death. From the nature of the variations it is evident that they can not be traced to the ordinary differences in copying. They must have had a purpose.

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. (a) Their character ; (b) inaccuracies and arbitrary changes in other books ; (c) 2 Chron. 36 : 20. Prophecies not in chronological order : Hence many commentators complain want of arrangement and confusion. Lightfoot and Blaney assume accidental dislocation. Eichborn's hypothesis is that there were different editions of this book. (1.) These statements are based on a false assumption. The disorder claimed does not exist. (2.) These hypotheses are mere figments of the brain. The only solution they offer is a mere chance. (3.) Nothing can be safely built on the roll of Baruch, 36, because the contents of it are unknown. They were not for permanent preservation, but for a special occasion, 36 : 32. (4.) These theories regard the formation of the book as a mere mechanical work, thrown about without any ideas at all. This excludes any participation by the prophet in the arrangement of the book. Reaction in German criticism, and now Ewald recognizes an orderly arrangement.

The Book from Jeremiah Himself.—That the book in its present form proceeded from the prophet is shown: (1.) By the frequent use of the first person, both in the individual prophecies, and the headings of the transpositions, which show that he composed and arranged them, 12: 6. (2.) In the fourth and fifth years of Jehoiakim, 36: 2-32, he reduced to writing what had been given him. He was again told, 30: 2, to write. That the prophetic book could not have been produced at the time is evident from the fact that these are productions after that time, 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, 25: 1. 3. Allusions to succeeding portions of the book. 4. Systematic disposition of the matter.

Analysis of Jeremiah.—Three sections with a historical appendix, ch. 52. I. chs. 1-33, Prediction of the judgment and the restoration. II. chs. 34-45, History of the judgment. III. chs. 46-51, Predictions respecting foreign nations. First section subdivided. A. chs. 1-20, General denunciation of Judah. B. chs. 21-23, Civil and religious leaders. C. chs. 24-29, Design and duration of the judgment. D. chs. 30-33, Blessings which would follow. Threatening preponderates, but a few words of promise in each division till the last. In A. not separate discourses, but continuous treatment of one theme; no date except 3: 6. Second section. A. chs. 34-38, Evidences of ripeness for judgment. B. ch. 39, Destruction of the city. C. chs. 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.

Contents of Jeremiah.—Abounds in symbols. (a) Visions: almond tree, 1: 11, 12; seething-pot, 1: 13, 14; baskets of figs, ch. 24; wine cup 25: 15. (b) 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. (c) 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. A. Ch. 1, introductory, describes character of his ministry, first literally, then symbolically, in two visions. Chs. 2-20, divided by headings into three parts. (1.) Chs. 1-6

argument of doom. (a) 2 : 1 ; 3 : 5 Judah guilty of forsaking Jehovah. (b) 3 : 6 ; 4 : 2 Judah worse than Israel. 3 : 14 Judah shall be brought back to Zion, and God will recognize His marriage relation to them on condition of their returning to Him. This will be fulfilled not in the return of the entire body, but even to single individuals. Instead of the foreign oppressors under whose sway they were, 3 : 15, they shall have pastors like David. 1 Sam. 3 : 14 ; Jer. 3 : 16. (c) 4 : 3 ; 6 : 20, Judah to be visited with desolation and exile. (2.) Neh. 7 : 13, Judah's covenant privileges could not save him. The ark of the covenant was to be destroyed even though Judah was relying upon it. God will reveal Himself to the pious among the people, in such a way as they had not experienced before. The whole city of God's people will be made what the ark had been before, v. 17. All nations would be gathered to Jerusalem. The promises of Jeremiah are substantially a repetition of those of Hosea and Amos. There are some differences, however. (a) In Jeremiah there is an enlargement of God's grace. The condition of promise is more individual. (b) The announcement of Judah's fall is made with more distinctness, because the time of the evil was so much nearer. The speaking of the ark of the covenant as being taken away and destroyed implies a change in the whole economy. The ark had given value to the temple, and if that was gone, everything was lost, unless a new order of things should come in to take its place. A new dispensation here, and in ch. 31, was particularly appropriate because demolition was already about to take place. The taking away of the ark is not understood by those who think there will be a return to the rituals of Judaism, for what will they be without the ark? 2 Chron. 35 : 3. The prophet then goes on to say that Judah will be given into the hands of the heathen even as Israel was. 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. Jeremiah 12 : 14-17 contains a promise to the Gentiles. God will return to them and bring them to His heritage. The form of this promise gives us a hint as to the literal method of interpretation. If this prophecy does not and can not mean that the lineal descendants of Babylon shall be built up again in their own land, then why are we compelled to regard the promises in the case of Israel as literally a return to their own land? (3.) Chs. 14-20. Judah's doom terrible and inevitable. Yet there is a promise of distant mercy in a form implying the nearer judgment, 13 : 14, 15.

B. Chs. 21-23. The people having been sentenced, the prophet turns to the leaders of the people upon whom the guilt falls. He rebukes the kings of former days, and then contrasts with them the future faithful shepherds, and especially Messiah.

C. Chs. 24-29. Purpose and duration of the exile declared in the reign of Jehoiakim, "whom the Lord shall raise up." The former Jehoiakim was only a parody of the king who should come. Zedekiah, "the Lord our righteousness." Here again the first is the mere parody of the second. Jeremiah concludes the first section of the book with a series of promises.

D. Chs. 30-33. These four chapters are promissory of blessings to follow the judgments; as appears from title of ch. 32. They are divided into two parts of two chapters each.

(1) Chs. 30-31. 1. Ch. 30. (a) To both branches of the covenant people. (b) To the people separately. To Israel, 31: 1-21. To Judah, 31: 22-30. The promise is that they should be restored with David as their king. (2) The promise is that God will enter into a new and more intimate covenant relation with them than formerly when they came out of Egypt. And hence (31: 31-34,) all shall know the Lord. The covenant written upon stone shall be engraved upon their hearts. The relation to the people shall be indissoluble, fixed as the natural laws of God, 31: 35-37. (3.) These three truths, (a) the restoration, (b) the new intensity, (c) the perpetuity of the theocracy, having been stated in literal terms (31: 38-40), are again set forth under a figure of the rebuilding of Jerusalem; not only in its former dimensions, but greatly enlarged. It shall be rebuilt so as to extend over new territory outside, and formerly regarded as polluted, but now made sacred. Hill of Gareb, 31: 39, the hill of the lepers, that profane spot outside of the city, where the lepers were banished. Goath (31: 39): About the meaning of this there is a question. But the derivation of the word will decide it. It may be derived either from *goah*, to expire, or *gaah*, to groan. It is probable that it denotes the place of the execution of criminals. The temple is to include all these, and also "the whole valley of dead bodies;" not the cemetery, but the valley of Hinnom, which was a very unclean place, and the image of hell. "And of the ashes." This place is the spot to which the ashes from the temple sacrifices were carried out of the city. "And all the fields unto the brook of Kedron." These fields Josiah had defiled by strewing the ashes of the idolatrous vessels which had been burned upon the grass of the worshippers of the false gods, Baal and Astarte, 2 Kings

22: 24-26. All these places were profane, yet to be included within the limits of the restored city, and to become holy to the Lord. Idolatry and pollution were not only not to come into the city, but the holiness of the city should reach out and hallow even that which before had been regarded as irretrievably unclean. That these promises do not belong to the material Jerusalem, nor to the natural Jerusalem as such, but to the spiritual people of God, is apparent, (a) from inspired application, Heb. 8: 8; 10: 15-17. (b) Also Jeremiah's words 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; when the covenant of stone has been broken. God will put his law in their inward parts and write it in their hearts, 31: 33. After the ark has been taken away (3: 16), what is there to give sacredness to Jerusalem, which is not possessed by every other city which is spiritual? Cf. JOHN 4: 21-23.

(2) Chs. 32-33. Promises by restoration repeated, re-affirmed, and enforced by the symbol of the purchase of the field of Anathoth, outside the city. This indicates the certainty of a restoration. He then, in addition, gives: 1. Assurance of the perpetuity of royalty and priesthood (33: 17, 18). The purpose of God in this matter is as fixed as the succession of day and night. 2. The multiplication of those invested with royal and priestly dignity (33: 22). Judah was on the point of being broken up and the temple destroyed, the throne of David cast down. But Jeremiah would teach the people of God that these things will not continue forever. A glorious future is before them. The theocracy is not dissolved, but only interrupted, to be restored again into a more glorious condition. The promise (33: 17, 18), is that David and the priesthood should never lack successors. The marginal reading is the true rendering. This secures from extirpation, but not from temporary interruption. Cf. 2 Sam. 7: 14-16; Ps. 89: 29-37, with Jer. 33: 22. These promises are fulfilled in a threefold way. (a) In a partial fulfillment in Zerubbabel, who, though not strictly king, exercised some regal functions. (b) Further fulfilled in Christ, who is the seed of David. (c) Finally in all the true people of God who are all to be made kings and adopted into the house of David. That this is intended appears from 33: 22, where the vast multiplication of the house of David is mentioned. 1. The perpetuity of the kingdom does not require such a vast number of descendants. 2. Its fulfillment in the

line of natural seed is not only not verified by fact, but would be preposterous and anything but a blessing. Therefore the Septuagint dropped this passage. A reigning family thus multiplied would be burdensome for the people to support. 3. The language of the promise is in the precise terms of that to Abraham. Therefore the entire family of Abraham is merged in the house of David. 4. This was the true idea of Israel, as the people of God. They were (Ex. 19: 6,) kings and priests. These functions for a time were entrusted to individuals, but were to revert to the people. 5. The N. T. teaches its fulfillment in all the people of God, 1 Pet. 2: 9; Rev. 1: 6; 5: 10.

Priesthood.—There is an analogous fulfillment with respect to the priesthood. 1. Literal in the return from the captivity. 2. Christ as perpetual priest. 3. All the true people of God are priests, and are included in the family of Levi. That this last is included appears not only from the analogy of kingship but also because: 1. The thing really contemplated in the promise is that the priesthood should be *perpetual*. No stress was laid on its being in the fleshly family of Levi. The point at issue was not the prerogative of a tribe but the condition of the people. The office should remain. 2. Jeremiah often intimates the abolishment of the old economy, which implies a change of outward form. The ark of the covenant (3: 16) was to be taken away. This intimates the abolishment of the old economy of which the ark was the great representative. Ch. 31: 1-2 says a new covenant was to supersede the old covenant. 3. An older prophet speaks in like manner (Isaiah 66: 21; 61: 6) of the entire people of God. 4. From the providence of God. The priesthood of the tribe of Levi has never been literally perpetuated, and could not now be except by miracle, for all the tribal distinctions are lost. If the prophecy of Jeremiah is to meet with any fulfillment at all, it must be spiritual. 5. Teachings of N. T. 6. Even such a literalist as Henderson confesses this. "We are shut up to the spiritual interpretation of this passage."

II. Chs. 34-45. A. 34-48, facts adduced as specimens and evidences of the prevailing corruption. Hebrew servants, ch. 34. Rechabites, ch. 35, Jehoiakim, ch. 36, Zedekiah, chs. 37, 38. B. ch. 39, Destruction of city. C. chs. 40-45, The wretched remnant, closing with personal promise to Baruch.

III. Chs. 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 the 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; chs. 2, 3, 4, transposition of Ayin and Pe. Not distinct elegies relating to successive stages of Jerusalem's overthrow. Written by Jeremiah, (*a*) unanimous voice of tradition, verse prefixed in Septuagint and Vulgate, Josephus, Origen, Jerome, Talmud, (*b*) correspondence with character of prophet, coincidences in statement of facts and forms of expression, (*c*) no ground for disputing it.

HABAKKUK.

Of the present and personal circumstances of the prophet we know nothing, except from his book. It is inferred from 3 : 19, his last words, that he was of the tribe of Levi, and one of the family engaged in sacred music of the temple. This is plausible, and, if true, it gives a real explanation of the close resemblance of ch. 3 to the Psalms, and the adoption there of so many technical terms which belong to the Psalms. The title of ch. 3, and the subscription are both modeled after the Psalms. Selah occurs three times; and the last verse is almost verbatim from the Psalms. If this be held, it would be another instance of prophets taken from the temple servitors. Jeremiah, Zechariah, and Ezekiel were priests, while the prophets of the former period

were independent of the sacred orders, in this degenerate age the fittest material was found among the priests.

The date of the prophet is inferred from, 1. That the invasion of the Chaldeans would be in the lifetime of that generation, 1 : 5, 6. Hence not in the reign of Josiah. 2. Chap. 2 : 20 implies that the temple was standing. Musical worship still continued in the temple (3 : 19). This was probably after the twelfth year of Josiah's reign. Hence Habakkuk was a contemporary of Jeremiah and Zephaniah, and not more than 24 years before the invasion of Nebuchadnezzar. 3. The order of minor prophets. Some try to fix the date more exactly, by comparing it with Jeremiah and Zephaniah. Thus, it is said, that as Jeremiah is much more specific as to the Babylonian conquest, while Habakkuk mentions only the bare fact, therefore Habakkuk was before Jeremiah. This is sometimes the case, but not always, and therefore can not be made the basis of argument. Sometimes it is reversed, *e. g.* Isaiah prophesied the overthrow of Babylon more minutely than did Habakkuk. Again, there are passages in which Jeremiah and Zephaniah have borrowed the language of Habakkuk. Yet while this is probably true, the argument as to priority is questionable, because it can be so easily reversed. The design is both minatory and consolatory. Minatory to chastise sinners in Judah ; consolatory to comfort the pious. As to the prophecy of the overthrow of Babylon, observe : I. Its dramatic power. First he speaks to God for the people. Then God answers. Then the prophet speaks for himself. Then God speaks to the prophet. Finally he gives utterance to his prophecies of joy. What is peculiar is this regular alternation from beginning to end, and is an index of the psychological condition of the prophet. He is in a rapt, ecstatic state, and the form of the prophecy reproduces his own states of mind ; and the dramatism is not merely a form, or due to fancy, but is what really took place, like the visions of other prophets. The prophet is not an artist, but a seer. But this ecstasy does not supersede his natural faculties, but lifts them to a higher sphere. The fact is, the prophetic inspiration has its analogy with spiritual illumination. A real supernatural communication is made *ab extra*. Yet the extraordinary method attaches itself to the ordinary methods used by the Holy Spirit. The facts revealed are not absolutely new truths. The unknown is imparted as limited with what was previously understood, and a sense of need is created which demands the new truth ; and thus God revealed His purpose that the land should be ravaged by the Chaldeans,

and they in turn overthrown. But this was disclosed as part of the spiritual training of the people, and hence given in their moral senses and relations. Judah was very corrupt. Fraud and impiety were unchecked. God's law was disregarded. Shocked by this, and personal wrongs, the pious, through Habakkuk, appeal to God if He will longer tolerate it. They are in extremity and look up to God. Then the answer comes in a revelation adapted to this state of need. God will punish by the Chaldeans. But with this come fresh doubts and difficulties. The fear lest the fierce Chaldeans should involve in punishment the good and bad together. Hence they appeal to God again; and plant themselves upon His attributes and covenant relations. They cling to the conviction that the Chaldean invasion was for correction and not for destruction. They appeal to God as governor of the world. Thus the new complexities of Providence demand fresh solutions, and the prophet waits the answer. It then comes. The Chaldeans themselves shall be trodden down, and the people abide the retribution of Jehovah. And hence the people of God are prepared for vengeance in the same way in which they are ever prepared for new supplies of grace. But while this is true, we must not confound the two methods. Here there is a real disclosure of truth. The prophet does not *infer* a judgment on themselves and upon the Chaldeans, and then announce these results; but he had a divine revelation necessitating his belief. We have the same general providence to guide us, but we can not so supply it as to make it reveal the future. Hence there was a real revelation, and not a mere inference; which would be conjectural, delusive, and unfulfilled. Still less is it a *vaticinium post eventum*. Nor is it a declaration of what was so near as to be within the power of human foresight. On the contrary the prophets declare that they would not believe it though it were told them. And the fact of the overthrow of Babylon could not be calculated upon. Hence the future is disclosed, not as mere disjointed facts, but as the laying bare of the links which bound the future to the present. This lays the foundation of the *propheticum curriculum*, a common track which all pursue. They proceed from a charge of sin to its penalty. And if in reference to God's people, they proceed to fact of deliverance. Observe these especially in Habakkuk. He begins with the sins in Judah; passes to their punishment by the Chaldeans; and then to the overthrow of Babylon. While it is a revelation it is not merely an anticipation of history. The prophet is true in representing the future; yet the prophet so surveys it from his own view

that it is good evidence that it is prophetic and not historical. Hence it is written from the prophet's own historical standpoint, and by its structure indicates its own prophetic truth.

Divisions of the Book.—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, v. 2; vs. 3-15 not historical; (a) diversity in the explanation of details; (b) disproportionate length; (c) tense of opening verb, v. 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.

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, (a) identity of name; (b) traced to so remote an ancestor; (c) 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 off Chemarim; 1: 8, "the king's children;" 3: 4, "the law." Ch. 1, universal and sweeping judgment, with particular appli-

cation 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.

PERIOD OF THE EXILE.

The course of degeneracy was now violently terminated. It was followed by a period of seclusion and trial. In order to effect the best results in this process, they were, first, to be sifted, the best carried away, the worst left to perish in Jerusalem. The good figs indicate those carried into exile. The sifting was performed. 1. By the over-ruling providence of God; 2. Natural causes. The Lord had told the people by Jeremiah what was to come. Those who believed the prophecy would be submissive, (a) to the disposition of the people; (b) to the intentions of the Chaldeans.

Two things were needed in this period. 1. Influence upon the people themselves; 2. Influence upon the oppressors in behalf of the people. The former was exerted by Ezekiel; the latter by Daniel. Ezekiel dwelt among the exiles for their instruction, comfort and elevation. Daniel lived at the court of Babylon to protect the interests of the people, and to consult for their welfare as Joseph did before Pharaoh. Hence Daniel is placed in the Hagiographa. The work needed was of two kinds, according to the period. The first part of the exile was a transition period, during which there was the mere shadow of a kingdom. The exile began in the fourth year of Jehoiakim. This portion of the period of the exile, therefore, overlaps the former, the Chaldean. Ezekiel, therefore, was living contemporaneous with Jeremiah. His ministry was fitted to the period. As long as Jerusalem still stood, the false prophets indulged presumptuous hopes; and hindered the growth of that humility and penitence which the captivity was designed to produce. Hence his discourses were denunciatory,

and full of warning, during this time. After the city had actually been destroyed, a ministry of consolation was needed to preserve the people from utter despair. Up to the fall of Jerusalem his ministry was like that of Jeremiah, but afterwards it entirely changed.

Ezekiel and Daniel.—(a) Ezekiel was to build up the theocracy from within, Daniel was to exhibit the kingdom of God in its conflict with, and victory over, the enemies of God. Both use figures. (b) Ezekiel draws his symbols mainly from the sanctuary with which his position as priest made him familiar. Daniel draws from other sources. (c) There is the same variety in Messianic predictions. Ezekiel sometimes sets them forth from a priestly point of view. Daniel exhibits it as the universal and unending empire of the Son of Man. These prophets note the exact time in which their prophecies were recorded, and sometimes the very month. Ezekiel, 24 : 1-2, tells the fact of the siege of Jerusalem the very day it began. The exile was the conclusion of God's dealings with the Jews. The prophets preceding the exile were limited to the judgments wrought by or upon Babylon. Now they pass from the Babylonish exile to the future troubles of Israel, and the succession of empire, until the Messiah, and the conversion of the world. When the exile was at hand, it was necessary to prepare the people for coming events, lest they should suppose that, with the exile, all was lost. This opinion it was necessary to correct, by showing that a long period must intervene, succession of empires, and times of trouble come, before the advent of the Messiah.

EZEKIEL.

Fewer details are given of Ezekiel than of Daniel. His work was spiritual, and the events of his life had no special effect upon his work. The record of his life is found in his prophecy.

Name.—"One whose God strengthens him." He was carried captive eight years after Daniel with Jehoiachin. His ministry began (ch. 1 : 1), in the fifth year of Jehoiachin's captivity, (this event dated from rather than Zedekiah's reign), the year after Jeremiah's message, Jer. 51 : 59, in the thirtieth year of his age, Num. 4 : 3. During the early portions of his min-

istry, he was a contemporary of Jeremiah thirty years. This was not from the first year of Nabopolassar, nor from the last jubilee, nor the eighteenth year of Josiah. 1. There is no proof that these were eras. 2. There is no other date reckoned from them. 3. If intended they would have been mentioned.

Scene of Labors.—3 : 15, at Tel-abib, by the Chebar, same as Habor, 2 Kings 17 : 6. Marriage, 24 : 18.

Duration of Ministry.—Uncertain. 29 : 17, is the latest date of the book, the twenty-seventh year of Jehoiachin's captivity. The people were hopeful and yet rebellious. But the effect of his labors was shown by: 1. Frequent consultation by elders and others, 8 : 1 ; 14 : 1. 2. Freedom in uttering his reproofs ; 3. Moral changes effected during the exile. His Hebrew has more anomalies and foreign forms than that of Daniel, who was both Hebrew and Chaldee. This corruption is first found in Jeremiah. It was natural that the change of language should affect the dialect of the people.

Division of the Book.—I. Before the capture of Jerusalem, chs. 1-24, denunciatory. II. Respecting foreign nations, chs. 25-32. III. After the capture of Jerusalem, chs. 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 : (a) life and swiftness ; (b) fire, wrath, qualified by rainbow of the covenant. Verbal commission and symbol of roll, 2 : 9 ; 3 : 3, cf. Rev. 10 : 9. After seven days, connected prophecy to end of ch. 7 : Responsibilities of his office, four symbolic actions followed by denunciation in literal terms ; (a) tile, besieged city, warfare ; (b) 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, (c) bread, (d) hair. Chs. 8-11, one year later. Presumption of inhabitants of 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. (a) Lev. 16 : 16-19 ; (b)

Ex. 20 : 3 ; (c) temple was Judah's place of worship ; (d) 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. (a) God will be a sanctuary to them, 11 : 16 ; (b) bring them back to land of Israel, v. 17 ; (c) give them a new heart, v. 19. Glory of God forsakes the temple. Denunciations continued until the day that Jerusalem is besieged, ch. 24. Seven foreign nations, chs. 25-32. Ammon, Moab, Edom, Philistia, Tyre, Zidon, Egypt. Promises : I. Deliverance from foes, chs. 33-39. II. Restoration of the theocracy, chs. 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, chs. 35-37 ; from future foes, Gog and Magog, chs. 38, 39. II. Fourteenth year after the city was smitten, 1st month and 10th day.

Different Opinions.—1. Historical, of what had been. 2. Mandatory, for the direction of the exiles. 3. Prophetic. It can not be literal. 1. Historical, for (a) it did not correspond with what had been ; (b) unnecessary if it referred to the past ; (c) the language prevents such reference. 2. It is not mandatory, because the exiles did not follow the commands. 3. It can not be prophetic, for this would be contrary to the declarations of N. T. and the intimations of O. T. If prophetic, it would predict the return of the Christian church to Jewish forms, but the Jewish ritual is abolished by the sacrifice of Christ and the providence of God. It is symbolic and ideal, for : 1. The original temple was symbolical : made use of symbolically by Ezekiel elsewhere, Jer. 31 : 38-40. 2. It yields a good and proper sense. 3. There are many things in the vision which could not be carried out literally, *e. g.*, the size of Jerusalem and the temple ; the stream proceeding from the temple and healing the nations. 4. It is like Rev. 21 : 22. In fact Rev. seems to be a commentary on this passage. Rev. is symbolic.

II. 40-48, This last vision was at the beginning of the year (40 : 1.) These chapters contain 1. Description of the temple. 2. Ritual service in the temple ; 3, final apportionment of the land. Some take literal views, others regard the temple as ideal.

This section is divided : (1.) 40-43 : 12, Measure of the temple. The church of God is to be re-established on the earth.

Ezekiel's temple in the vision differs from Solomon's real temple, (a) in dimensions, which are enlarged, (b) Ezekiel gives more prominence to subordinate facts. Nothing is left to the choice or direction of the builders. He gives a great deal of time to the gates, the doors, the courts, etc. These inferior parts have a new and sacred importance connected with them. The court is exalted to a sacred pre-eminence corresponding to the Holy of Holies in Solomon's temple, 43 : 1. In the new temple the glory of God is never to depart. In the old it did, 11 : 23. (2.) 43 : 13 ; 47 : 12. This division gives a description of the holy service. Priests, people and rulers should all be united in the worship, 47 : 1-12. The trees by the stream of life remind us of Paradise. To represent the blessing brought by this stream it is spoken of as flowing to dead localities, even to the Dead sea, which shall be purified, the Dead sea being the symbol of all that is vile and lifeless. Even this shall be vitalized and beautified by this stream of life. The only places not reclaimed are those not reached by this stream. (3.) 47 : 13 ; 48 : 35. Concluding Portion, Division of the land among the twelve tribes. Two points of difference from the real division. (a) Uniformity of division. All have an equal portion from W. to E., and all are on the W. side of the Jordan. No tribe is preferred above another, 47 : 22, 23 ; Rev. 7 : 5-8. It is even said that strangers dwelling among them shall have equal privileges. (b) Ezekiel's division leaves nothing to the decision of men, but all is fixed by God. We can not conclude that the Christian church is ever to return to Judaic forms. This last portion shows how O. T. forms may set forth N. T. things.

DANIEL.

The name signifies " God's judge," *i. e.*, " one who delivers God's judgments." According to 1 : 1, Daniel was of the tribe of Judah, and of princely descent. He was carried away in the first deportation by Nebuchadnezzar, eight years before Ezekiel. Carried away at the beginning of the exile, he survived its close, but did not return, probably because of advanced age. He was a favorite of Nebuchadnezzar on account of his wisdom and supernatural endowments, which are referred to by Ezekiel, chs. 14 : 14 ; 28 : 3. He was set aside by Belshazzar,

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.

Prophecies. The disclosures in the second and seventh chapters are parallel. The second chapter has Nebuchadnezzar's dream—four empires, Babylon, Medo-Persia, Macedon, Rome. The seventh chapter contains the vision of the four beasts—the same four empires. The lion with eagle's wings=Babylon. The bear with three ribs=the Medo-Persian, greedily ravenous propensity. The leopard with four wings and four heads=the Macedonian Empire, portioned into Syria, Egypt, Thrace and Macedon. A nondescript animal with ten horns and a little horn=the Roman empire, whose attack no animal is fierce enough to withstand. Ten horns indicate ten successive kings, and the little horn=Antichrist. St. John sees only one beast, which represents all Daniel's beasts in one. The seven heads of John's beast represent the seven empires in which one ungodly power was embodied. The Apostle says five had already existed, Egypt, Assyria, Babylon, Syria, Macedon. The one standing in Rome. Another is yet to come. The interpretation so depends on historical facts that all orthodox writers agree as to its meaning. Skeptics have invented other meanings for the symbols. They are, 1. To divide the Medo-Persian empire into two. But (*a*) this was only one. Media and Persia were the same empire. Persians were confederated with the Medes, the only change being that of the reigning family. (*b*) It is always thus spoken by of profane and sacred writers; Esther; Daniel 5 : 28; 6 : 8; 12 : 15. (*c*) The skeptics make the leopard represent the Persian empire; but the leopard has four heads, and the Persian empire was not so divided. 2. To divide the Macedonian empire into two, Babylonian, and Medo-Persian, the Macedonian empire of Alexander, and those of his successors being made separate. But (*a*) the leopard with four heads represents the empire broken into four parts. (*b*) The fourth empire is stronger and more terrible than its predecessors, *cf.* 8 : 22; 11 : 4. (*c*) Then no explanation would be given of the ten horns.

Chs. 8-12 are supplementary. In chap. 8, the ram=Syria. The

he-goat—the Macedonian empire. The horn between his eyes = Alexander the Great. The four horns springing up = Syria, Egypt, Thrace, Macedon, into which the empire was divided at Alexander's death. Out of the Syrian kingdom grew a little horn which waxed greater. This was Antiochus Epiphanes who was monarch of the kingdom, and persecutor of the Jews.

Ch. 9, revealed in the first year of Darius the Mede, which is the 69th year of the captivity. The prophet was praying for the restoration of the people when further, full disclosures were made to him. It might be supposed that immediately, at the expiration of the captivity, the kingdom of the Messiah would come. But the angel tells the prophet that the seventy weeks are about gone, but that there are yet to come seventy more years to finish the transgression by atonement. All relates to the work of Christ. Within these seventy weeks of years, all these Messianic functions shall be performed. This is made more precise by dividing these seventy weeks into three periods of seven, sixty-two, and one weeks. He informs us from what point of time the seventy weeks are to date, viz., the going forth of the commandment to rebuild Jerusalem. This is not the permission of Cyrus to return to their own land. Down to the time of Nehemiah, the city was still in ruins, Neh. 2 : 3. The first effectual measures were taken by him, after that he received permission to rebuild, Neh. 2 : 5, 6, in the twentieth year of Artaxerxes Longimanus. This is the exact time from which the seventy weeks were to begin. There is some difference among historians as to the length of Artaxerxes' reign. Hengstenberg goes into an elaborate argument, to show that the time of the prophecy was exact. The entire restoration of the city would be accomplished though in the midst of much trouble. After sixty-nine weeks would be the Messiah's public appearance; in the midst of the last week. His effectual sacrifice, followed by destruction of the city and sanctuary. What distinctly belongs to the last week is shown in 9 : 27.

Chs. 10-12. The last vision of the book. In the third year of Cyrus Daniel was in mourning because of the events in Ezek. 4 : 1-5. The subject of ch. 8 is here resumed and dwelt upon in literal language. Prediction in literal terms of the overthrow of the Persian empire by Alexander. Division of his empire at his death. Persecution of Antiochus set forth. As a relief from these dark pictures he gives the brightness of the future, the resurrection and external glory. Reluctant testimony of skeptics to the truth of the prophecies. Apocryphal sections are added in the Septuagint.

PERIOD OF THE RESTORATION.

The period of captivity is now over. The decree has been procured from Cyrus that the Jews may return to their own land. Ezekiel has prepared the people inwardly for their return, and for the establishment of the forms of the theocracy. The people had been sifted at the close as at the beginning of the exile. The work of Ezekiel and Daniel had been amongst this better class. It was the better and more pious people who would leave their houses and return to Jerusalem to rebuild that desolated city. Returning to their own land, new opposition meets them from the Samaritans, and other enemies. The exiles were under strong temptation, therefore, to succumb to despair. Haggai and Zechariah cheer them under present trials and discouragements, by showing: 1. That their present weakness was no indication that God was not with them. For in spite of present adversities they should rise higher than ever before. They were shown also that the heathen nations should be brought low, and pour in their resources to them; Ezra 5: 1; 6: 14. 2. The altered condition and disposition of the heathen nations. Haggai and Zechariah appear to be summoned to the prophetic office within one month of each other, and they labored together. The book of Zechariah, indeed, seems to be an expansion of the smaller one of Haggai. It was the mission of both to show the people that their present condition was due to temporary causes, and should not last forever. But in comforting the people, and in promising them that there was danger that they would think the glory was to come immediately, Zechariah prepares them for additional troubles before the promises should be fulfilled, and declares how signally they would be delivered out of them. He dwells chiefly on the external condition of the people.

Malachi is different. The people must not think that the divine blessing would be given to them without regard to their own character. The altered tones of the prophecies grew out of the different circumstances in which they were uttered. The ministry of Malachi was later than that of Zechariah and Haggai; and the temple had been built, but the long years of suffering had brought to light certain evil tendencies. It had shown a measure of hypocrisy. These must be removed if they would enjoy the blessings which the older prophets had predicted. Thus we have the O. T. prophets forming themselves into a grand scheme, and each period forming the preparation for that to come. The prophets are, therefore, not isolated individuals, but are to carry forward from age to age one divine scheme.

HAGGAI.

The name signifies "a feast." A relation has been found or fancied in the fact that he labored for the restoration of the feast of the Jewish rituals. He is mentioned in *Ezra* 5 : 1 ; 6 : 14. The *duration of his ministry* is unknown. The discourses in his book were all delivered within four months. It would be precarious to say from this that his ministry lasted only four months, as it would be, from *Ezra* 6 : 14, to say that it lasted through the entire reign.

There are four discourses, the dates of all which are accurately given. It is not probable that these are the only discourses he ever uttered. They are the only ones for the benefit of the church in the time to come. Cyrus had no sooner died, than the adversaries obtained from the king decrees adverse to the building of the temple. Haggai strives to waken them to courage, to the rebuilding of the temple. These discourses were delivered in the second year of Darius.

The first (ch. 1) was addressed to Zerubbabel, governor of Judah, and to Joshua, the high-priest, *Hag.* 1 : 1. It reprimanded them for the suspension in the building of God's house, while they content themselves with dwelling in their own houses. He urges them to go at once and bring wood to build the house. The effect was that the people began that same month to build.

The second discourse (2 : 1-9) there was danger that the people who had seen the former temple would despise the latter one ; and there is need that Haggai should tell them that the glory of this latter house would be greater than the former. This universal shaking of all nations includes convulsions to take place through all the world. It is the convulsion of states and nations which is shown forth, and it is to take place for the glory of God. The people of God were weak. Their enemies were powerful. But the shaking of the world would begin in a little while, and it should be destroyed. After all had been shaken down, God's house should remain. The design for which this is to take place should fill this house with glory. A common interpretation is that "the desire of all nations" (2 : 7) is the Messiah. Therefore the meaning would be, that the shaking of all nations would be in order that "the desire of all nations," *i. e.*, the Messiah should come. There are many things attractive in this interpretation, and it coincides well with the result. Still an inspection of the prophet's language in the original will do away with this interpretation. The verb

“come” agreeing with “desire of all nations,” is in the plural, though the noun “desire” is in the singular, feminine. The agreement, therefore, is in sense and not in letter. “The desire of all nations” is, in the Septuagint, “the most desirable of all nations;” that is, the result will be the conversion of the choicest nations. This is closely allied to the real meaning. “The desire of all nations”—those things that the nations desire—their valuables. It is applied to jewels and other precious objects. The present structure seems mean and poor in comparison with the temple of Solomon, but the prophet tells them that God would shake down all nations till they should lose their hostility to Him. And they would delight to help Israel to fill the house of God with glory. They should bring their treasures to it, or more probably the glory—the treasures themselves. In order to assure them of His ability to accomplish this, He adds further promises. Consequently at any time He pleases, He can give peace to His people. Upon this interpretation we are not clear to the very letter of the passage. The real temple signifies the spiritual.

Third discourse, 2: 10-19. This relates to the first discourse. Everything is vitiated by their former neglect, but God’s blessing will attend their reviving zeal.

Fourth discourse, 2: 20-23. It is related to the second. The shaking of the heavens and the earth, the overthrow of hostile kingdoms, while Zerubbabel, as the representative of the royal house of David, is chosen and protected.

ZECHARIAH.

Name, parentage, priestly descent, age, beginning of ministry, its duration, Matt. 23: 35. Three parts: 1. Chs. 1-6, series of visions. 2. Chs. 7, 8, answer to a question proposed by the people. 3. Chs. 9-14, prophecies in literal terms relating to future fortunes of God’s people. Difficulty in the citation, Matt. 27: 9; various solutions, Zechariah not the author, error in transcription, a peculiar order of the prophets, combined reference to two passages. Genuineness of chs. 9-14; objections: (a) style and character; (b) 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. Chs. 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 section, 6 : 9-15, the crowned priest. II. Chs. 7, 8, continued observance of fasts ; 7 : 4-14, rebuke of spirit in which they had been kept ; ch. 8, happy future. III. Chs. 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, v. 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. Chs. 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 (*a*) claiming that they had fulfilled their duty ; (*b*) 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.