

# BIBLE COURSE;

OUTLINE AND NOTES.

II. OLD TESTAMENT, KINGDOM TO END.

# BIBLE COURSE:

## OUTLINE AND NOTES.

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II. From the Kingdom to End of Old Testament.

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# BIBLE COURSE: OUTLINE AND NOTES.

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## II.

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### FROM THE KINGDOM TO CLOSE OF OLD TESTAMENT.

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#### FIFTH PERIOD.

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##### THE KINGDOM

##### FROM THE ACCESSION OF SAUL TO THE DISRUPTION—120 YEARS.

###### **Introduction.**

1. *The Demand for a King*, 1 Saml. 8:4-5. Three reasons are here assigned for desiring a king: (1) The old age of Samuel. They had experienced under Samuel the benefits of national unity, the advantage of having a wise and strong hand to guide the affairs of the nation, and they looked with apprehension to the time when Samuel should die. (2) The character of Samuel's sons. They doubtless had reason to fear the succession of Samuel's sons to positions of authority in the nation. Such was the manner of life of these young men that the people were unwilling for them to become rulers. (3) They desired a king "like all the nations." "This request, in the sense in which it was made to Samuel, was

a denial of the sovereignty of Jehovah, a renunciation of their own glory as the theocratic people, and a misconception of the power and faithfulness of the covenant God, inasmuch as a faulty constitution, and not their own departure from God and his law, was regarded as the cause of the misfortunes they had hitherto experienced; while their hope of a better future was therefore founded upon the institution of an earthly government and not upon the return of the people to their God. Hence the divine answer, VIII. 7: they have rejected *Me* that I should not reign over them."—*Oehler, p. 368.*

2. *The Divine Answer*, vs. 7-9.
3. *The Manner of the King*, vs. 11-18.
4. *The Reply of the People*, vs. 19-20.

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## SECTION 1. SAUL (40\*).

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### OUTLINE.

- I. Who Saul Was.
- II. Discovery and Anointing.
- III. Election and Coronation.
- IV. Early Reign, from his Coronation to his Final Rejection.
- V. Later Reign, from his Final Rejection to his Death.
- VI. Character and Place in History.
- VII. The Prophet and his Place in the Theocracy.

### NOTES.

#### I. Who Saul Was.

Tribe, family, residence, personal appearance, previous

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\*Believed to have lasted forty years.—*Blaikie, p. 223.*

history? 1 Saml. 9:1-2. (See Smith's Bible Dictionary, Art. Saul.)

## II. Discovery and Anointing.

1. *The Chain of Circumstances which led Saul to Ramah*, 1 Saml. 9:3-14.

2. *The Divine Revelation to Samuel concerning Saul*, vs. 15-16.

3. *The Meeting*, vs. 17-21.

4. *Samuel Entertains Saul at a Feast*, vs. 22-24. Significance?

5. *The Anointing*, 1 Saml. 9:25-10:1.

"The sacred oil was used for his ordination as for a priest. He was the 'Lord's anointed' in a peculiar sense, that invested his person with a special sanctity. And from him the name of 'the Anointed One' was handed on till it received in the latest days of the Jewish Church its very highest application—in Hebrew or Aramaic, the *Messiah*; in Greek, the *Christ*."—*Stanley, History of the Jewish Church, Vol. II., p. 15.* "Anointing was a symbol of endowment with the Divine Spirit (comp. 1 Saml. 10:1 in connection with v. 9 sq., 16:13), the gift which is the condition of a wise, just and powerful government,—all ability to rule righteously being but an outflow of divine wisdom, Prov. 8: 15 sq. Anointing made the king's person both sacred and inviolable, 1 Saml. 24:7; 26:9, compared with 2 Saml. 9:22.—"*Oehler's Old Testament Theology, p. 369.*

6. *The Signs whereby Saul might know the Reality of his Divine Appointment*, 1 Saml. 10:2-13.

## III. Election and Coronation.

1. *The Assembly at Mizpah*, 1 Saml. 10:17-19.

2. *The Manner in which Saul was Chosen*, vs. 20-24. Significance?

3. *The Manner of the Kingdom written in a Book*, v. 25.

4. *The Ammonite War*, 11:1-13. Saul's conduct and victory in this war evidently secured his recognition by the people and prepared the way for what follows.

5. *His Coronation*, vs. 14-15. "The assembly at Gilgal marks an important epoch in Jewish history. It ratified the work of the assembly at Mizpah, finally closed the period of the Judges, and formally inaugurated the new Monarchy."—*Butler's Bible Work*.

#### IV. Early Reign, from his Coronation to his Final Rejection.

##### 1. *First Philistine War*.

- (1) The incident which led to the war, 1 Saml. 13:1-4.
- (2) The Philistine army invades the land, v. 5. Effect upon Israel, vs. 6-7.
- (3) Saul's sacrilege, vs. 8-9. Samuel's rebuke and sentence, vs. 10-14.
- (4) Saul's army—number and condition, vs. 15-23.
- (5) Saul's victory (describe), 14:1-23.
- (6) Saul's vow and Jonathan, vs. 24-46.

2. *Minor Wars*. Moab, Ammon, Edom, Zobah, Philistines, 14:47-48.

##### 3. *Amalekite War*.

- (1) The commission given Saul, 1 Saml. 15:1-3.
- (2) How executed, vs. 4-9.
- (3) Samuel sent unto Saul to rebuke him and announce his final rejection, vs. 10-31. A suggestive and pathetic scene.
- (4) Samuel slays Agag, vs. 32-33.

#### V. Later Reign, from his Final Rejection to his Death.

##### 1. *The Second Philistine War*.

- (1) The two hostile armies, 1 Saml. 17:1-3.
- (2) Goliath after defying Israel forty days is slain by David, 17:4—18:5. The victory?

2. *Saul Forsaken of the Lord and given over to an Evil Spirit*, 16:14-23. For the discussion of the question of harmony, see Butler, p. 303 (Vol. III.); Geikie's Hours, p. 84. David becomes his minstrel and armor-bearer, vs. 21-23.

3. *Saul's Jealousy of David*, 18:6-8.
4. *His Attempts to Slay David*, 18:10-11; 17-27; 19:8-10; 11-17.
5. *Saul's first Pursuit of David*, 19:18-24.
6. *Second Pursuit of David*, 23:6—24:22.
7. *Third Pursuit of David*, chap. 26.

8. *Third Philistine War*. (1) Saul consults Witch of Endor, chap. 28. (2) Battle on Mount Gilboa, Israel defeated and Saul and Jonathan slain, chap. 31.

## VI. Character and Place in History.

1. *His Character*. "He was pre-eminently marked by the great defects of the Hebrew character generally, impulsiveness and self-will. As long as he was forming his position, or acquiring influence in the community, he kept his heart in subjection and acted with modesty and propriety. But when his power was firmly established, he placed no check on his impulsive and wayward nature. His desires at last acquired a frightful, tyrannical influence that nothing could subdue. The laws of God and the rights of man were alike disregarded in the wild excitement of his self-will. Even his self-respect was completely set at naught, when he applied for counsel to a member of a class which he had tried to extirminate as a nuisance. Occasionally he was visited by impulses of a generous kind, but they were not to be relied on. As he systematically resisted the Spirit of God, he was at length left to the fruit of his own ways. His death exemplified frightfully the misery of such a situation." —*Blaikie, p. 228*.

2. *His Place in History*. In estimating this we must consider the peculiar difficulties arising from a change of form of government, the times, the lack of precedents, etc. "At his accession Israel was crushed and helpless; he left it victorious far and near. Philistine, Ammonite, Moabite, Amalekite and Syrian, by turns found themselves defeated and had to own the powers of the new Hebrew leader." —*Geikie's Old Testament Characters, p. 210*. Unquestionably Saul must be ranked as one of the great Kings of Israel. He made possible the magnificent reign of David.



3. *David's Lament over Saul and Jonathan*, 2 Saml. 1:17-27.

## VII. The Prophet and his Place in the Theocracy.

Samuel was both judge and prophet. When Saul was made king, Samuel's functions as judge, or ruler, ceased. He continued, however, to exercise the office of a prophet. He was the first of a long and illustrious line of prophets who held such an important place in the history of the Kingdom. So important was the position and work of the prophets that it is necessary, in order to the understanding of the reign of any king, to study carefully the prophet of the reign. It is, therefore, desirable for us at this point in our course to get a clear and correct idea of *The Prophet and his Place in the Theocracy*.

1. *The Prophet.* "A prophet is a man specially called and sent by God to communicate a divine revelation. This is apparent from the name given to those divine messengers. They are called prophets, seers, men of God, men of the Spirit. The Hebrew word for prophet ('*nabi*') and the English word as used in the Old Testament are fully explained by a comparison of two passages in the Book of Exodus—7:1 and 4:16. Moses was to be as God to Aaron, Aaron as prophet, mouth, or spokesman to Moses; Moses to communicate to Aaron, and Aaron to declare the message. According to this, prophet means the declarer or interpreter of the divine will. He is one who does not speak of himself, the workings of his own mind, but declares the mind and will of God, and speaks what he receives from without. To declare the will of God and deliver his message, whether it regarded the past, the present or the future, was the prophet's great duty. To have received a call and message direct from God, and to deliver it, constituted the essence of prophetism."—*Butler, Vol. VIII., p. 7.*

2. *The Inspiration of the Prophets.* "With respect to the nature of the inspiration under which these prophets spoke and acted, there can be no doubt that the Bible itself represents it as plenary, or fully adequate to the attainment of its end (2 Tim. 3:16; 2 Pet. 1:21). Where

this end was external action, it was sufficiently secured by the gift of courage, strength and practical wisdom. Where the instruction of God's people was the object, whether in reference to the past, the present, or the future ; whether in word, in writing, or in both ; whether for temporary ends, or with a view to perpetual preservation, the prophets are clearly represented as infallible—*i. e.* incapable of erring or deceiving with respect to the matter of their revelation. How far this object was secured by direct suggestion, by negative control, or by an elevating influence upon the native powers, is a question of no practical importance to those who hold the essential doctrine that the inspiration was in all cases such as to render those who were inspired infallible.”—*Butler, Vol. VIII., pp. 7-8.*

3. *Place and Functions of the Prophets.* “The prophets as God's living witnesses seem to have stood between the priesthood and the monarchy ; on the one hand seeking to keep the forms of religion vital with their proper spiritual significance, and on the other to secure the administration of the government in the interests of morality and religion. Of course prophets would be indispensable in the kingdom of Israel, unless that kingdom was to be immediately abandoned of God as apostate.

They were the national poets of Judea. Music and poetry, chants and hymns, were a main part of the studies of the class from which, generally speaking, they were derived. As is natural, we find not only the songs previously specified, but the rest of their compositions, poetical, or breathing the spirit of poetry.

“They were annalists and historians. A great portion of Isaiah, of Jeremiah, of Daniel, of Jonah, of Haggai, is direct or indirect history.

“They were preachers of patriotism, their patriotism being founded on the religious motive. To the subject of the theocracy the enemy of his nation was the enemy of God, the traitor to the public weal was a traitor to his God ; a denunciation of an enemy was a denunciation of a representative of evil, an exhortation in behalf of Jerusalem was an exhortation in behalf of God's kingdom on earth ; ‘the city of our God, the mountain of

holiness, beautiful for situation, the joy of the whole earth, the city of the great King' (Psalm 48:1, 2).

"They were preachers of morals and of spiritual religion. The symbolical learning of the law had lost much of its effect. Instead of learning the necessity of purity by the legal washings, the majority came to rest in the outward act as in itself sufficient. It was the work then of the prophets to hold up before the eyes of their countrymen a high and pure morality, not veiled in symbols and acts, but such as none could profess to misunderstand.

"They were extraordinary, but yet authorized exponents of the law. As an instance of this we may take Isaiah's description of a true fast (58:3-7); Ezekiel's explanation of the sins of the father being visited on the children (chap. 18); Micah's preference of doing justly, loving mercy and walking humbly with God, to thousands of rams and ten thousands of rivers of oil (6:6-8.) In these, as in other similar cases (cf. Hosea 6:6; Amos 5:21), it was the task of the prophets to restore the balance which had been overthrown by the Jews and their teachers dwelling on one side or on the outer covering of a truth or of duty, and leaving the other side, or the inner meaning, out of sight.

"They were a political power in the State. Strong in the safeguard of their religious character, they were able to serve as a counterpoise to the royal authority when wielded even by an Ahab.

But the prophets were something more than national poets and annalists, preachers of patriotism, moral teachers, exponents of the law, pastors and politicians. Their most essential characteristic is that they were instruments of revealing God's will to man, as in other ways, so specially by predicting future events, and in particular by foretelling the incarnation of the Lord Jesus Christ, and the redemption effected by Him."—*Butler, Vol. VIII., pp. 9-10.*

## SECTION 2. DAVID (40).

## OUTLINE.

- I. His Early Life, from his Birth to his Anointing.
- II. His Preparation for the Throne, from his Anointing to Beginning of His Reign.
- I I His Reign.
- IV. David and the Psalter.
- V. The Prophets of David's Reign.

## NOTES.

## I. His Early Life, from his Birth to his Anointing.

1. *His Tribe*—Judah, 1 Chr. 2:10-15. The place which this tribe held among the twelve? Territory?

2. *His Family*, 1 Chr. 2:10-13. "His father Jesse was probably, like his ancestor Boaz, the chief man of the place—the sheikh of the village. Through this ancestry David inherited several marked peculiarities. There was a mixture of Canaanitish and Moabitish blood in the family, which may not have been without its use in keeping open a wider view in his mind and history than if he had been of purely Jewish descent. His connection with Moab through his great-grandmother Ruth he kept up when he escaped to Moab and entrusted his aged parents to the care of the king."—*Stanley's History of Jewish Church, Vol. II., pp. 37-38.*

3. *His Birthplace*—Bethlehem. (See Bible Dict. Also Blaikie's Bible History, p. 230.)

4. *Birth and Education*. He was the youngest of seven sons, 1 Chr. 2:15. His birth is "supposed to have occurred B. C. 1080, about 100 years later than the date commonly assigned to the Trojan war." (Blaikie, p. 230.) Times? Blaikie as above.

5. *Occupation*—Shepherd, 1 Saml. 16:11. Kind of life? Bearing upon his later life? (See Blaikie, p. 232. Stanley, Vol. II., p. 41; Edersheim, Vol. IV., pp. 84-85.)

## II. His Preparation for the Throne, from his Anointing to the Beginning of his Reign.

1. *His Anointing*, 1 Saml. 16:11-13. This the first great step in his preparation. The significance of this anointing was not only to indicate to David his divine appointment to be king, but the outpouring of the Spirit upon him, v. 13.

2. *Minstrel and Armor-bearer to Saul*, 1 Saml. 16:14-23. Bearing upon his preparation?

3. *His Encounter with Goliath*, 1 Saml. 17:1-54. "This first heroic deed of David was of the greatest importance to him and all Israel, for it was his first step on the way to the throne to which Jehovah had resolved to raise him."—*Butler's Bible Work*, p. 307.

4. *His Connection with the House of Saul*. "The events, as recorded in the sacred text, are not given in strict chronological order, but rather in that of their internal connection."—*Edersheim, Vol. IV., p. 95*. David's connections with the house of Saul after the encounter with Goliath, and which exercised a great influence upon his future were three—(1) He was taken into Saul's permanent employ. Thus he became acquainted with affairs of state and was brought before the nation. (2) The friendship with Jonathan. This began on the occasion of David's victory over Goliath. Doubtless this friendship exercised a very great influence on David's life. (3) His marriage with Michal, the king's daughter.

5. *His Life as an Outlaw*, 1 Saml. chaps. 19-30. "How these trials called out his faith, and consequently his patience; how they drew him closer to God, ripened his inner life, and so prepared him for his ultimate calling, will best appear from a comparison of the Psalms, which date from this time."—*Edersheim, Vol. IV., p. 95*.

## III. His Reign.

1. *His Prosperous Reign*.

(1) Reigned seven years and six months in Hebron over

Judah only, 2 Saml. chaps. 2-4. During this period there was constant war with the house of Saul, David growing stronger and Saul's house weaker. Abner and Ishbosheth slain.

(2) Anointed king over all Israel, 2 Saml. 5:1-3.

(3) Reigned thirty-three years in Jerusalem, 2 Saml. 15:4. "Never was there a more statesmanlike act than that whereby he made Jerusalem the center of the religious life of Israel. Jerusalem belonged itself to no tribe; was made by him the capital, in order to bind them together and to be the symbol of the national unity. He placed there the ark of God, in due time to be deposited in a splendid temple, and there he fixed the royal court, to which the people were ever coming for the administration of justice."—*Wood, p. 11.*

(4) The principal events of his prosperous reign in Jerusalem. (a) Victories, 1 Chr. 18:1-13; 2 Saml. chaps. 10 and 11:1; 12:26-31; 1 Chr. chaps. 19-20. (b) Establishes worship, 1 Chr. chaps. 13-16 and 23-27. (c) Kindness to house of Saul, 2 Saml. chap. 9. (d) His great prosperity, 2 Saml. 8:1-18. "Established upon the throne in the full maturity of his powers, his wisdom and capacity of organization are illustrated in this great work of his life, for which God had anointed and prepared him, the consolidation of the long disunited tribes into an imperial nation. With a statesman's constructive genius he centralized the national power, and buttressed it with well organized institutions of religion, education, justice, civil order and even of industry."—*Butler, p. 397.* He has himself celebrated his prosperity in a Psalm of great beauty and power, 2 Saml. 22:1-51. (Analyze.)

## 2. *His Calamitous Reign.*

(1) His great sin, 2 Saml. 11:2-27.

(2) Nathan's parable, application and sentence, 2 Saml. 12:1-15. The child smitten, vs. 15-23.

(3) Rabbah of Ammon taken with much spoil, 2 Saml. 12:26-31.

(4) Domestic troubles, 2 Saml. chaps. 13-14.

(5) Rebellion of Absalom, 2 Saml. chaps. 15-18. Absalom steals hearts of people and raises an army, 15:1-12. David's flight, 15:13—16:14. Hushai and Ahithophel,

16:15—17:24. The battle, and death of Absalom, 17:24—18:33.

(6) The restoration. Describe and give incidents, 2 Saml. chaps. 19-20.

(7) Famine sent for Saul's treatment of Gibeonites; how stayed, 2 Saml. 21:1-14.

(8) War with the Philistines, 21:15-22.

(9) David numbers the people, 2 Saml. 24:1-9 ; 1 Chr. 21:1-6. Judgment pronounced for his sin, 2 Saml. 24:10-25 ; 1 Chr. 21:7-27.

(10) Adonijah, 1 Kings 1:1-10.

(11) Solomon preferred and appointed as David's successor, 1 Kings 1:11-53.

(12) David assembles people and delivers farewell address, 1 Chr. 28—29:25.

(13) Charge to Solomon, 1 Kings 2:1-11 ; 1 Chr. 29:26-30.

(14) David's death, 1 Kings 2:11. Character ?

#### IV. David and the Psalter.

1. *Titles.* "The title Psalter, a collective term for the Book of Psalms, originated from the Alexandrian, or Greek version."—*Butler's Bible Work, Vol. IV., p. 5.* "The name Psalms was first given to the collection by the LXX. They used the Greek word *Psalmos* as the translation of the Hebrew word which signifies strictly a rhythmical composition, and which was probably applied in practice to any poem especially intended, by reason of its rhythm, for musical performance with instrumental accompaniment."—*Smith's Dictionary of the Bible.* In general these titles signify *Songs of Praise.*

2. *The Arrangement of the Psalms.* "They are divided in the Hebrew Bible into five books, each closing with a doxology except the last, to which, as well as to the whole collection, the final Psalm serves as a doxology."—*Barrows, Comp. of Bible, p. 285.*

First Book—Psalms 1-41.

Second Book—Psalms 42-72.

Third Book—Psalms 73-89.

Fourth Book—Psalms 90-106.

Fifth Book—Psalms 107-150.

“It is probable these five books were arranged, not simultaneously, but successively, with considerable intervals between some of them.” — *Barrows, Comp., p. 286.* Dr. J. G. Butler enumerates three successive collections: The first made by Solomon; the second under Hezekiah; the third under Ezra and Nehemiah. (Vol. IV., pp. 5-6.)

3. *The Inscriptions.* “In a very large proportion we find an ancient title or inscription, varying in length and fulness; sometimes simply describing the composition, as a psalm, a song, a prayer, etc.; sometimes stating the subject or historical occasion, either in plain or enigmatical expressions; sometimes directing the performance, by indicating the accompanying instrument, by specifying the appropriate key or mode, or by naming the particular performer; sometimes giving the name of the author; these various intimations occurring sometimes singly but frequently in combination. . . . These superscriptions are very old, for they are found in the Greek translation called the Septuagint, which was begun as early as 285 B.C. They were then so old that some of them were not understood by the translators, and are therefore usually represented by Greek letters. They must therefore have been at least as old as Ezra. The authority of these titles has been variously estimated. The ancients generally regarded them as equally inspired with the text itself. Some, however, as Theodore of Mopsuestia, at the close of the fourth century, began to reject their authority. Among these may be found the greater number of modern critics. But Hengstenberg and Tholuck, Delitzsch, Perowne, Alexander and Moll attach weight to them. Their antiquity and their greater frequency in the earliest books, as Delitzsch observes, afford a strong presumption that they are not due to a later editor. They are mostly from a remote date, if not from the very age of the authors.” — *Butler's Bible Work, Vol. IV., p. 7.*

4. *The Relation of David to the Psalter.* Dean Stanley has well expressed the view of many learned writers: “He was not only the founder of the monarchy, but the founder of the Psalter. He is the first great poet of Israel. Although before his time there had been occasional bursts



of Hebrew poetry, yet David is the first who gave it its fixed place in the Israelitish worship."—*History of Jewish Church, Vol. II., p. 121.* Maclaren says: "Practically the Psalm began with David; and, though many hands struck the harp after him, even down at least to the return from the exile, he remains emphatically 'the sweet psalmist of Israel.'"—*Life of David as Reflected in His Psalms, p. 9.* As to the number of Davidic psalms writers differ. Maclaren puts the number at about forty-five.

#### 5. *Some Leading Features of the Psalms.*

(1) Their Poetical Form. "Ancient Hebrew poetry was rather the poetry of thought and feeling than that of form. Of course it had a style and diction of its own. But its chief characteristic consists in what has been called 'parallelism' or 'thought rhythm' in the members which compose each verse, forming, like the double beat of the heart, a rise and fall, in which the two thoughts which constitute the substance of the verse are expressed. The following example will illustrate this:

"Give to Jehovah, ye sons of the mighty,  
Give unto Jehovah glory and praise."

Sometimes, however, the verse, and with it the rhythm and parallelism, consists not of two, but of three, four or even more members. Subjoined is an instance of a three-fold rhythm, which has been described as a logical parallelism on account of its progressive thought:

"Happy the man who walketh not in the counsel of the ungodly,  
Nor standeth in the way of sinners,  
Nor sitteth in the seat of the scornful."

#### (2) Their diversity.

"In them is exemplified to the full that extraordinary complexity and variety of character and of history which we have noticed in David himself. David struck the keys of these hundred notes at once, and they have been reverberated yet more and more widely through the hundred authors whose voices he awakened after him. Every one with King David at their head, in their various modes of thankfulness, sorrow, despair, hope, rage, love, mercy, vengeance, doubt, faith—every one of these, through their different trials, of wanderings, escapes, captivity, banishment,

persecutions, in their quiet contemplation of nature, in the excitement of the battle-field, in the splendor of great coronations, in the solemnity of mighty funerals—from each of these sources each has contributed to the charm which the Psalter possesses for the whole race of mankind.”—*Stanley, History of the Jewish Church, Vol. II., pp. 288-9.*

(3) The Imprecatory Psalms.

“It is easy to perceive that what we find in them is no private feeling of anger venting itself in curses, but that they are the product of zeal for the honor of that God who is attacked in his servants. Comp. especially 69:10. Such Psalms are just the expression of the sentiment; Psalm 139:21: ‘Do not I hate them, O Lord, that hate thee? And am not I grieved with them that rise up against Thee? I hate them with a perfect hatred. I count them mine enemies.’”—*Oehler’s Old Testament Theology, p. 558.*

(4) The Messianic Psalms.

There are two principal ways in which the Psalms present Christ:

(a) The royal Messiah: Psalms 2, 18, 20, 21, 45, 61, 72, 89, 110, 132.

(b) The suffering Messiah: Psalms 22, 35, 41, 55, 69, 109. (See *Butler’s Bible Work, Vol. IV., p. 21.*)

6. *The Interpretation of the Psalms.*

(a) Interpret historically. Ascertain, if possible, the writer, the circumstances under which the Psalm was written, the point of view of the writer, his scope, the occasion which called forth the Psalm and the place where written.

(b) Interpret according to the nature of the writing. The Psalms are poetical and highly figurative.

(c) Interpret grammatically according to the meaning of the words and construction of the language.

(d) Interpret in the light of the New Testament. “Our Lord’s interpretation of the Psalms is at once the starting point and the goal of Christian interpretation of them.”—*Butler’s Bible Work, Vol. IV., p. 33.* Comp. also the interpretation in Acts and Epistles.

7. *David’s Addition of Psalmody to Mosaic Ritual.* (See *Hebrew Monarchy, p. 11.*)

8. *The Psalms in History.* Here the material would fill volumes. One short passage from Stanley must suffice.

“The Psalter thus freely composed has further become the sacred book of the world, in a sense belonging to no other part of the Biblical records. Not only does it hold its place in the liturgical services of the Jewish Church, not only was it used more than any other part of the Old Testament by the writers of the New, but it is in a special sense the peculiar inheritance of the Christian church through all its branches.”—*History of Jewish Church, Vol. II., pp. 124-125.*

## V. The Prophets of David's Reign.

After David was crowned King of Judah at Hebron until his death two prophets appear in the history, Nathan and Gad.

1. *Nathan.* This prophet appears at three critical times in David's reign.

(1) When David desired to build the temple, 2 Saml. 7:1-17. David's answer, vs. 18-29.

Give the points in Nathan's communication to David. Also the points in David's reply to the Lord.

(2) After David's great fall, 2 Saml. 12:1-15. The prophet's address designed:

- (a) To produce conviction of sin.
- (b) To pronounce the judgment of God.
- (c) To declare a prophecy.

(3) At the end of his reign, in the matter of the succession, 1 Kings 1:11-40.

2. *Gad.* Called David's seer, 2 Saml. 24:11. The history shows that at two critical periods in David's life Gad delivers to him a message from God.

(1) Warned to leave his hiding place in "the hold," 1 Saml. 22:5.

(2) In connection with the numbering of the people, 2 Saml. 24:11-19; 1 Chr. 21:9-19.

## SECTION 3. SOLOMON (40)

## OUTLINE.

- I. Before the Building of the Temple.
- II. The Temple.
- III. After the Building of the Temple.
- IV. The Books in the Canon Ascribed to Solomon.
- V. Appendix—The Book of Job.
- VI. The Prophets of Solomon's Reign.

## NOTES.

## I. Before the Building of the Temple.

1. *Coronation*, 1 Kings, chap. 1. The question of the succession—how settled? Solomon king.
2. *David's Charge to Solomon*, 1 Kings 2:1-9.
3. *Solomon's Dealing with Adonijah*, 2 Kings 2:13-25, (exp.).
4. *The Change in the Priesthood*, 2 Kings 2:26-27, 35. The double high-priesthood of Abiathar and Zadok (exp.). (See Smith's Bible Dictionary, Abiathar.)
5. *The Execution of David's Charge Concerning Joab and Shimei*, 2 Kings 2:28-46.
6. *Makes Affinity with Pharaoh*, 1 Kings 3:1.
7. *Vision in Gibeon*, 1 Kings 3:3-15. Character and life at this time, v. 3. The sacrifice in Gibeon, v. 4. The vision and word of the Lord to Solomon, v. 5. Solomon's prayer, vs. 6-9. The Lord's answer, vs. 11-14. Return to Jerusalem, v. 15.
8. *Solomon's Wisdom Illustrated in Deciding who was the Mother of a Child*, 1 Kings 3:15-28.
9. *King Solomon's Greatness*.

- (1) His princes, 1 Kings 4:2-6.
- (2) The twelve officers over all Israel, 1 Kings 4:7-21.
- (3) His subjects and the extent of his kingdom, 1 Kings 4:20-21, 24. All in safety, v. 25.
- (4) His provision for one day, vs. 22-23.
- (5) His horses and chariots, 2 Chr. 1:14; 1 Kings 4:26-28; 2 Chr. 1:16-17.
- (6) His great wisdom, vs. 29-34.

## II. The Temple.

“Of all the monuments of the internal administration of Solomon none is to be compared, in itself or in its effect on the future character of the people, with the building of the temple. It was far more than a mere architectural display. It supplied the frame-work of the history of the Kingdom of Judah. As in the Grecian tragedies we always see in the background the gate of Mycenæ, so in the story which we are now to traverse we must always have in view the Temple of Solomon. There is hardly any reign which is not in some way connected with its construction or its changes.”—*Stanley, Vol. II., p. 171.* The building of the temple may be considered *the* great event in the reign of Solomon. Not only so, it also constitutes an epoch in the history of the chosen people.

### 1. *The Preparation for the Building of the Temple.*

(1) Preparation by David. This twofold: (a) The idea—the conception originated with him, 2 Saml. 7:1-17; 1 Chr. 17:1-15. (b) The accumulation of a vast amount of material, 1 Chr. chaps. 28 and 29.

(2) Preparation by Solomon.

(a) League with Hiram, King of Tyre, 1 Kings 5:1-12; 2 Chr. 2:3-16.

(b) Levies from his own kingdom. First “out of all Israel,” 1 Kings 5:13-16; and second of the strangers, 2 Chr. 2:17-18.

2. *The Site of the Temple,* Mt. Moriah in Jerusalem, 2 Chr. 3:1.

3. *The Plan.* “On comparing the Temple as described in 1 Kings vi, and 2 Chr. iii, and by Josephus VII. 3, with the Tabernacle, as just explained, the first thing that

strikes us is that all the arrangements were identical, and the dimensions of every part were exactly double those of the preceding structure. Thus the Holy of Holies in the Tabernacle was a cube, 10 cubits each way ; in the Temple it was 20 cubits. The Holy Place, or outer hall, was 10 cubits wide by 20 cubits long and 10 high in the Tabernacle. In the Temple all these dimensions were exactly double."—*Smith's Dic. of Bible, Art. Temple*. For specifications see 1 Kings 6:15-38.

#### 4. *History of its Erection.*

(1) The architect, 2 Chr. chaps. 2:7 and 13-14.

(2) The material. 2 Chr. chaps. 2, 3 and 4.

(3) Number of workmen employed, 1 Kings 5:13-16 ; 2 Chr. 2:17-18. Besides there were all the workmen sent by Hiram.

(4) Manner of its erection. All the material prepared beforehand and put in place without sound of hammer, axe or any tool of iron, 1 Kings 6:7.

(5) Time consumed in building, 1 Kings 6:1 and 38.

#### 5. *Dedication.*

(1) The convocation, 1 Kings 8:1-3 ; 2 Chr. 5:11-12. "The temple and its courts being completed the solemn dedication took place with the greatest magnificence which the king and the nation could display. All the chieftains of the different tribes and all of every order who could be brought together, assembled."—*Butler's Bible Work*.

(2) The consecration services, 1 Kings 8:1-21. (See Edersheim, Vol. 6, p. 89.)

(a) Transference of Ark, Tabernacle and holy vessels, vs. 3 and 4. "In accordance with the divine direction, the whole of this part of the service was performed by the Priests and Levites attended by the King, the 'elders of Israel, the heads of the tribes and the Princes (of the houses) of the fathers of Israel;' who, as representatives of the people, had been specially summoned for the purpose. As this solemn procession entered the sacred courts, amidst a vast concourse of people, numberless offerings were brought. Then the Ark was carried to its place in the innermost sanctuary. As the priests reverently retired from it, and were about to minister in the holy place—

perhaps to burn incense on the Golden Altar—"the cloud," as the visible symbol of God's Presence, came down, as formerly at the consecration of the Tabernacle (Ex. 40:34, 35), and so filled the whole of the Temple itself, that the priests, unable to bear 'the glory,' had to retire from their ministry . . . . This was the real consecration of the Temple."—*Edersheim, Vol. V. pp. 89-91.*

(b) Solomon's words of dedication, 2 Chr. 6:1, 2.

(c) His blessing the congregation and address, 2 Chr. 6:3-11; 1 Kings 8:12-20.

(d) The prayer of consecration, 1 Kings 8:22-53; 2 Chr. 6:12-42.

"It seems like presumption and impertinence to refer in laudatory terms to what for comprehensiveness, sublimeness, humility, faith, and earnestness has no parallel in the Old Testament, and can only be compared with the prayer which our Lord taught his disciples. Like the latter, it consists of an introduction (1 Kings 8:23-30) of seven petitions (the covenant number, vs. 31-53), and of a eulogistic close (2 Chr. 6:40-42)."—*Edersheim, Vol. V., p. 92.*

(e) The consecration, thanksgiving, and offering, 1 Kings 8:54-63; 2 Chr. 7:1-5. "To the prayer of Solomon, the descent of the fire upon the great altar—probably from out of the Cloudy Presence—which is recorded in 2 Chr. 7:1, seems a most appropriate answer (comp. Lev. 9:24). Rising from his knees, the king turned once more to the people, and expressed the feelings of all in terms of mingled praise and prayer. . . . Lastly, we have an account of the vast number of festive offerings which Solomon and all Israel brought, and of the Feast of Tabernacles, with which the solemn dedication services concluded."—*Edersheim, p. 956.*

6. *Significance of Temple.* Compare "Bible Course; Outline and Notes," Vol. I., p. 121, *Significance of Tabernacle.*

7. *Uses of Temple.* Compare with Tabernacle. (*Idem.* pp. 122-124.)

### III. After the Building of the Temple.

1. *The Completion of his Own Magnificent Palace.*

1 Kings 7:1-12. Chronological difficulty, see Butler's Bible Work.

2. *The Second Theophany at Gibeon*, 1 Kings 9:1-9; 2 Chr. 7:12-22. Compare with first theophany, 1 Kings 3:5-15.

3. *Solomon's Settlement with Hiram*, 1 Kings 9:10-14.

4. *Cities Built by Solomon*, 1 Kings 9:15-20; 2 Chr. 8:1.

5. *Commercial Enterprises and Vast Revenues*, 1 Kings 9:26-28; 2 Chr. 9:10-27.

6. *Visit of Queen of Sheba*, 1 Kings 10:1-13; 2 Chr. 9:1-12.

7. *Solomon's Polygamy and Spiritual Decline*, 1 Kings 11:1-8. Consequent judgment of God, vs. 9-13.

8. *Adversaries Raised up against Solomon*, 1 Kings 11:14-40.

9. *Summary of Reign*, 2 Chr. 9:26-28.

10. *Death and Burial*, 1 Kings 11:40; 2 Chr. 9:29-31. Character.

#### IV. The Books in the Canon Ascribed to Solomon.

It is probable that a large part of the writings of Solomon have been lost, 1 Kings 4:32, 33. Three books of the Old Testament Canon, however, are ascribed to him, namely: Proverbs, Ecclesiastes, and Song of Solomon.

##### 1. PROVERBS.

"The Book of Proverbs consists, as the different titles indicate, of several independent collections. The first nine chapters constitute a complete whole, of a general character, chiefly occupied with the praise of wisdom. With the tenth chapter another collection commences, entitled 'The Proverbs of Solomon.' The third, contained in chapters 25-29, commences with the words: 'These are the proverbs of Solomon, which the men of Hezekiah, king of Judah, copied out.' These collections, accordingly, contain no proverbs except those of Solomon, and were found at different periods. The proverbs of another sage, named Agur, are given in the thirtieth chapter; the next chapter



begins with 'the words of King Lemuel, the prophet, that his mother taught him,' and concludes (vs. 10-31) with an alphabetical poem, containing the praises of a virtuous woman. (Lemuel is an assumed name, equivalent to *devoted to God*. Agur may also have written this concluding chapter.)—*Kurtz, Sac. Hist., p. 202.*

(1) Form of the book. "The collection of scriptural proverbs transmitted to us and called the Proverbs of Solomon, contains about 500 short expressive sayings (maxims, gnomes, Heb. *mashal*), in the form of poetry,—'apples of gold in pictures of silver' (ch. 25:11). It is inappropriate to term them merely Proverbs, as they are by no means national or popular sayings to which popular wit or prevailing opinions may have incidentally given birth; the latter often express thoughts which are remarkably deep or pointed, it is true, but they as often present nothing but the unsanctified and crude moral principles and the worldly wisdom of popular life. We find in those before us, on the contrary, the aphorisms of particular sages, who set forth fundamental principles on which the true wisdom of life is established, and which are adapted to promote the moral and religious customs of the people. If David is the first and most successful writer of Psalmic poetry, Solomon is, on the other hand, the first and most successful writer of Proverbial poetry, and by far the largest portion of the remains of this style of composition which we possess is undoubtedly furnished by him."—*Kurtz, pp. 201-202.*

(2) General character. "In this book Solomon was inspired to use his surpassing wisdom and acquired knowledge and to interpret the lessons of his own wide experience in the setting forth of wise, practical counsels for all that should live after him. . . . His aim is to set forth the principles and rules of right living in this world. His themes include almost every topic touching personal and social relations, rights and duties, and bearing upon the welfare of the individual, the family and the community. The book, therefore, embodies an inspired manual of ethics on right acting. For the individual it furnishes all essential counsels pertaining to sobriety, purity and all polity, as well as to industry and economy. And, says

Coleridge, 'it is the best statesman's manual that ever was written.' An adherence to the political economy and spirit of that collection of apothegms and essays would do more to eradicate from a people the causes of extravagance, debasement, and ruin than all the contributions to political economy of Say, Smith, Matthews and Chalmers together."—*Butler, Vol. VI., p. 229.*

(3) Analysis. (Smith's B. Dic.)

I. Short continuous discourses on various topics of religion and morality, chapters 1–9.

II. Single unconnected sayings, or maxims expressing in few words the accumulated treasures of practical wisdom, chapters 10—22:16.

III. Brief moral lessons, in very short, continuous discourses, less extended than those of the first division, chaps. 22:17—24:22.

IV. Another collection of the Proverbs of Solomon, chaps. 25–29.

V. An appendix containing the words of Agur, and the words of King Lemuel, and closing with the beautiful portraiture of a capable woman, chaps. 30–31.

## 2. ECCLESIASTES.

Although some difference of opinion exists among scholars as to the author of this book, yet the weight of the evidence is in favor of Solomonic authorship. "Although the name of Solomon is not prefixed to this book, as it is to the Proverbs and Song of Songs, yet the description of the author (1:1, 12) applies so definitely to him and to no other that it answers the same purpose as if he were named. Accordingly this book is placed, in the most ancient Jewish and Christian lists, between the other two books attributed to him, and the constant tradition of the Jewish and Christian churches has handed down Solomon without question as the author."—*Butler, Vol. VI., p. 433.*

(1) The plan and purposes of the book. In determining this there is no little difficulty and difference of opinion. Perhaps no better description in a short compass can be found than that given by Scott: "It is evidently an inquiry after the *chief good*, or what can make man happy, an inquiry which the most learned, sagacious and ingenious

pagan philosophers often made, but never could solve. Yet the inspired preacher has satisfactorily and finally settled it, not merely by authority of argument, but by the result of his own experiment."

(2) Summary of the arguments of the book. "First, to show where happiness could not be found; and secondly, where it might. The first six chapters are principally employed on the former part of the argument, yet with counsels interspersed tending to show how the vanity, or at least the vexation, of earthly pursuits may be abated. The remaining six chapters gradually unfold the latter part of the argument, teaching us how to make the best of things as we find them, how to live comfortably and usefully in this evil world, and how to derive benefits from the changing events of life. In respect to outward things, the sacred writer inculcates a cheerful, liberal and charitable use of them, without expecting from them permanent or satisfactory delight. He counsels us to take the transient pleasure which agreeable circumstances can afford, as far as consists with the fear of God; to be patient under unavoidable evil; not to aim at impracticable results; to fill up our allotted station in a peaceable, equitable and prudent manner; to be contented, meek and affectionate, and to do good abundantly, as we have opportunity, in the expectation of a gracious reward. These general rules are interspersed with warnings and counsels to princes and great men, and to subjects in respect to their rulers."—*Barrows, Comp. to the Bible, pp. 201-2.*

(3) Divisions of the book. (Pierson, *Keys to Word*, p. 49.)

I. 1:1-11. Preface.

II. 1:12—2:26. Results of experiment.

III. 3—8:15. Results of observation.

IV. Induction. 8:16—12:7.

V. Grand conclusion. 12:8-14.

### 3. THE SONG OF SOLOMON.

In the Hebrew this book is called the Song of Songs; that is, the most beautiful of songs; in the Vulgate it is entitled *Canticum Cantorum*; whence it is frequently termed *Canticles* in English . . . The Jews revered the Song

as among the holiest of sacred books. Likening his written works to his noble but less durable fabric of wood and stone, they compared the Proverbs to the outer court of the Temple, Ecclesiastes to the holy place, and the Song of Songs to the holy of holies, the inmost sanctuary of God."—*Butler, Vol. VI., p. 531.*

(1) General description. "The Song of Songs is a graceful and highly finished idyl. No pastoral poetry in the world was ever written so exquisite in its music, so bright in its enjoyment of nature, or presenting so true a picture of faithful love. The song consists entirely of dialogue, or monologue, the writer nowhere speaking in his own person; and the dialogue is connected with the development of a certain action. There are, we believe, only three chief speakers, the 'bride,' 'the beloved' and a chorus of 'virgins,' or 'daughters of Jerusalem,' having each their own manner and peculiar words and phrases, and these so carefully adhered to as to help us in some cases of doubt to determine the particular speaker. The literary problems arising out of the mixed character of the composition seem to be solved in the higher question of its aim and purpose. It is the adaptation of human affection and sentiment to religious uses."—*Butler, Vol. VI., pp. 531, 532, 534.*

(2) Analysis. Three parts.

Part I. extends from the beginning to the fifth verse of the third chapter, and may be described as *The Rapture of First Love.*

Part II. extends from chap. 3:6 to chap. 5:1, and may be called *Nuptial Rejoicing.*

Part III. extends from chap. 5:2 to chap. 8:14, and may be named *Separation and Reunion.*

"But while these main divisions are traceable in the composition, there are subdivisions which enable us to arrange the whole into a series of lyrical pieces, and to discover in the language some distinction of speakers and some variety of scene and action which give a wonderful life and unity to the poem."—*Butler, p. 534.*

(3) Interpretation. "The theories of interpretation may be classed under three heads: First, those which assume that the work is allegory, that the facts contained in it are merely employed for the purpose of frame-work, the lan-

guage being mystical and figurative. Secondly, those which are founded upon a naturalistic basis, taking the literary features of the work as the first in importance and regarding it as some form of love poem or collection of erotic songs. Thirdly, between these two extremes stands the typical view, which, without discarding the historical and literary basis, not to be disputed on the very face of the work, endeavors to justify its position in the Word of God by analogy with other portions of Scripture, in which natural and national facts and interests are imbued with spiritual significance. . . . Of the three theories above described the typical interpretation seems safest and best. It admits a literal basis for the song, while it refuses to be content with a literal sense. It assigns to the book a full spiritual significance, but saves it from fantastic and eccentric meanings. There is an earthly theme in the love of Solomon and Shulamite. The song celebrates a pure affection and a wedded bliss. But it has at the same time a deeper meaning and a loftier aim, well entitling the poem to a place in Holy Scripture. Typically it suggests and depicts the love, sacred and intense, which unites the Lord himself to the people, who form, in inspired language, his 'Bride.' 'Solomon is here'—and then, typically, the Greater than Solomon. A beautiful bride is here—and then, typically, Israel, and also the Church adorned as a bride for her husband."—*Butler, p. 542.*

## V. The Book of Job.

The reason for considering the Book of Job in this connection is that it is one of the five principal poetical books of the Old Testament, or as they are sometimes called, "the Code of the Hebrew Wisdom." "These books are Job, in which is revealed the art of *suffering* well; the Psalms, which give us a model of true *prayer*; Proverbs, in which is taught the art of *acting* rightly in all circumstances; Ecclesiastes, which treats the right manner of *enjoying* the good things granted to man here below; and finally, in the Song of Songs, the wisdom of the Israelites rises to the contemplation of the supreme art, that of true and pure *love*."—*Godet, in Butler's Bible Work.*

## Introduction.

1. *Authorship.* "As to the authorship of the book, nothing is known with certainty. Some have attributed it to Job himself; some to Elibu; others to some unknown Arabic author, under the impression that the book has been translated into Hebrew. But no competent Hebrew scholar can doubt that the poem is an original Hebrew work; others, following the Jewish tradition, have attributed the book to Moses, while some have discovered in the philosophic cast of the poem the hand of Solomon. But the authorship and the era must ever remain involved in doubt."—*A. B. Davidson, in Butler's Bible Work.*

### 2. *The Age to which Job Belonged.*

"Job plainly belonged to the patriarchal period. This appears from his longevity. He lived after his trial a hundred and forty years (42:16), and must have been then considerably advanced in life. This points to a period as early as that of Abraham. To the same conclusion we are brought by the fact that no form of idolatry is mentioned in the book, but only the worship of the heavenly bodies. The simplicity of the patriarchal age appears, moreover, in all its descriptions."—*Barrows, Comp. to Bible, p. 283.*

### 3. *Veritable History.*

"The celebrated patriarch whose history is recorded in the following book has been represented by some critics as imaginary, and his book as a fictitious dramatic composition. But he was evidently considered as real by the Prophet Ezekiel, who ranks Noah, Daniel and Job together as powerful intercessors with God; the first for his family, the second for the wise men of Babylon, and the third for his friends (14:14), and the apostle James celebrates the exemplary patience of Job (5:11). And the book itself, the early admission of which into the sacred canon is strongly in favor of its veracity, describes the residence of Job and his friends with all the geographical precision of true history."—*Hales, in Butler's Bible Work, p. 11.*

### 4. *The Literary Value of the Book.*

"I call the Book of Job, apart from all theories about

it, one of the grandest things ever written with pen. One feels, indeed, as if it were not Hebrew; such a noble universality, different from noble patriotism or sectarianism, reigns in it. A noble book; all men's book. It is our first oldest statement of the never-ending problem—man's destiny and God's ways with him here on this earth, and all in such pure, flowing outlines; grand in its sincerity, in its simplicity, in its epic melody and repose of reconciliation. Such living likenesses were never since drawn. Sublime sorrow, sublime reconciliation; oldest choral melody as of the heart of mankind, so soft and great; as the summer midnight, as the world with its seas and stars! There is nothing written, I think, in the Bible or out of it, of equal literary merit."—*Thomas Carlyle, in Butler's Bible Work.*

5. *The Great Problem Discussed in the Book—The Mystery of Suffering.*

## PLAN OR STRUCTURE OF THE BOOK.

I. INTRODUCTORY NARRATIVE IN PROSE, CHAPS. 1-2.

II. THE POEM, CHAPS 3.—42:6.

1. *Job's Complaint*, chap. 3.

2. *The Debate in Three Cycles.*

(1) First cycle, chaps. 4-14.

(2) Second cycle, chaps. 15-21.

(3) Third cycle, chaps. 22-26.

3. *Job's Second Complaint*, chaps. 27-31.

4. *Elihu's Speech introduced by Short prose Account of him*, chaps. 32-37.

5. *The Lord's Voice and Job's Submission*, chaps. 38-42:6.

III. CONCLUDING NARRATIVE IN PROSE, CHAPS. 42:7-17.

## VI. The Prophets of Solomon's Reign.

There is no record of any prophet appearing to Solomon during his reign. Significance?

It is true that Nathan was present at his coronation

and Ahijah was sent to Jeroboam (1 Kings 11:29-39), yet neither was charged with any message to the king.

### QUESTIONS ON THE PERIOD.

1. *Change of Form of Government ?*
2. *Position and Influence of Samuel in the Transition ?*
3. *The leading Features and Characteristics of the Reign of Saul ? Of David ? Of Solomon ?*
4. *The Prophet and his Place in the Theocracy ?*
5. *God in the Period ?*
6. *Messianic Prophecy ?*
7. *Additions to the Canon ?*

SUMMARY OF THE HISTORY OF THE PERIOD. The beginning of this period marks a great epoch in the history of Israel, the change of the form of government of the nation from Judges to a Kingdom. Saul was the first king. The period lasted 120 years during which time there were two dynasties, three kings ruling each forty years.

The period was one of great changes. The tribes were consolidated into a nation, the Kingdom was organized, the oppression of the surrounding nation was broken, many conquests were made, the territory of the kingdom greatly extended, so that in the time of David and Solomon the land as originally promised was possessed. David's reign was one of conquest, organization and vast acquisition of wealth. Jerusalem was made the capital, and the way thoroughly prepared for the peaceful and splendid reign of Solomon. The reign of Solomon was noted for its lavish expenditure of money, for its magnificence, its profligacy, and especially for the building of the Temple.

Important additions were made to the Canon by David and Solomon.





## SIXTH PERIOD.

### THE KINGDOM OF ISRAEL AND JUDAH CONTEMPORARY.

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FROM THE DISRUPTION TO THE FALL OF  
SAMARIA—253 YEARS.

#### **Introductory.**

##### *The Disruption.*

Hitherto the twelve tribes have been united under the same king. Henceforth there are two kingdoms.

##### 1. *The Causes of the Disruption.*

(1) The pride and ambition of Ephraim.

“The disruption of the kingdom was not the work of a day, but the growth of centuries. To the house of Joseph—that is to Ephraim, with its adjacent tribes of Benjamin and Manasseh—had belonged, down to the time of David, all the chief rulers of Israel: Joshua the conqueror; Deborah the one Prophetic, Gideon the one Regal, spirit of the Judges; Abimelech and Saul, the first Kings; Samuel the restorer of the state after the fall of Shiloh. It was natural that with such an inheritance of glory, Ephraim always chafed under any rival supremacy. Even against the impartial sway of its own Joshua, or of its kindred heroes, Gideon and Jephthah, its proud spirit was always in revolt, how much more when the blessing of Joseph seemed to be altogether merged in the blessing of the rival and obscure Judah; when the Lord ‘refused the Tabernacle of Joseph, and chose not the tribe of Ephraim, but chose the tribe of Judah, Mount Zion, which he had loved.’ All these embers of disaffection, which had well-nigh burst into a general conflagration in the revolt of Sheba, were still glowing; it needed but a breath to blow them into a flame.”—*Stanley, Vol. II., p. 231.*

(2) Solomon’s idolatry, 1 Kings 11:9–13.

(3) The heavy burdens imposed by Solomon, 1 Kings 4:7, 22; 9:15; 12:4.

(4) Jeroboam, 1 Kings 12:2-3; 2 Chr. 10:2.

2. *The Division of the Kingdom.*

(1) Coronation of Rehoboam at Shechem, 1 Kings 12:1; 2 Chr. 10:1.

(2) The petition of Israel presented to the king, 1 Kings 12:3-4; 2 Chr. 10:3-4.

(3) The king's answer, 1 Kings 12:5-15; 2 Chr. 10:5-15.

(4) The rebellion of the ten tribes, 1 Kings 12:15-19; 2 Chr. 10:16; Jeroboam made king, 1 Kings 12:20.

The disruption is now an accomplished fact, and there are two kingdoms, the Kingdom of Israel, and the Kingdom of Judah. Although the kingdoms were contemporary for 250 years, and the history interwoven or very closely connected, yet we may get a clearer view of the history of each kingdom by studying them separately.

## A

### THE KINGDOM OF ISRAEL.

#### Introductory.

1. *Territory.* "From the extreme north down to the very confines of the fastnesses of Judea; from the Mediterranean Sea to the Assyrian desert, and even to the Euphrates, the Kingdom of Israel still reached. It included not only the territory which centered round Ephraim, but reached away north and south to the distant Naphtali beyond the sources of the Jordan; to the tribes beyond the Jordan; through the whole valley of the Jordan down to exit into the Dead Sea; to the corner of Dan on the seacoast. The frontier tribes of Simeon and of Benjamin, which were almost enclosed within the dominion of Judah, gave divided allegiance to both kingdoms. It embraced the chief seats of secular and of religious greatness, Bethel, Shechem, Mahanaim, Jericho, Gilgal, at times even Beersheba. Only the patriarchal burial-place of Hebron and the Davidic capital of Jerusalem were beyond its reach."—*Stanley, Vol. II., p. 224.*

## 2. Tribes and Population.

The Tribes "were probably Joseph (Ephraim and Manasseh), Issachar, Zebulon, Asher, Naphtali, Benjamin, Dan, Simeon, Gad and Reuben; Levi being intentionally omitted. Eventually, the greater part of Benjamin, and probably the whole of Simeon and Dan, were included as if by common consent, in the kingdom of Judah."—*Smith's Dic. of Bible*.

"The population of the kingdom is not expressly stated, and in drawing any inference from the numbers of fighting-men, we must bear in mind that the numbers in the Hebrew text of the Old Testament are strongly suspected to have been subjected to extensive, perhaps systematic, corruption. Forty years before the disruption the census taken by direction of David gave 800,000 according to 2 Saml 24:9, 1,100,000 according to 1 Chr. 21:5, as the number of fighting-men in Israel. Jeroboam, B. C. 957, brought into the field an army of 800,000 men (2 Chr. 13:3). The small number of the army of Jehoahaz (2 Kings 13:7) is to be attributed to his compact with Hazael; for in the next reign Israel could spare a necessary host ten times as numerous for the wars of Amaziah (2 Chr. 25:6). Ewald is scarcely correct in his remark that we know not what time of life is reckoned as the military age; for it is defined in Num. 1:3, and again 2 Chr. 25:5, 'as twenty years old and above.' If in B. C. 957 there were actually under arms 800,000 men of that age in Israel, the whole population may perhaps have amounted to at least three millions and a half."—*Smith's Dic. of the Bible, Art. Kings of Israel*.

## 3. Periods of the History.

Periods in history should not be marked off arbitrarily, but by events which properly constitute epochs. There is some difficulty in this history in fixing upon an event sufficiently marked and important to constitute an epoch. The nearest approach to it seems to be the building of Samaria. Accepting this as the most important event—an epoch in the history, we may divide the history into two periods: First, from the beginning of the kingdom to the building of Samaria. Second, from the building of Samaria to its final overthrow.

## SECTION 1. FROM THE BEGINNING OF THE KINGDOM TO THE BUILDING OF SAMARIA.

### OUTLINE.

- I. Dynasty of Jeroboam (2,24).\*
- II. Dynasty of Baasha (2,26).
- III. Dynasty of Zimri (1,7 days).

### NOTES.

#### I. Dynasty of Jeroboam.

##### 1. JEROBOAM (22).

(1) His pre-regal history, 1 Kings 11:26-40; 12:2-3, 12; 2 Chr. 10:2-3, 15.

(2) His elevation to the throne, 1 Kings 12:20.

(3) Builds two cities. What? Why? 1 Kings 12:25.

(4) His great sin, 1 Kings 12:26-33. In this sin, " (a) He ignored the Theocratic character of the monarchy, and his consequent obligation as king to submit his will to God's will, as declared in the Law, or to be communicated through His prophets. (b) He set up a corrupted form of worship at sanctuaries, now superseded by the temple at Jerusalem, in rivalry to the pure worship established amid signal tokens of God's approval, in that one appointed sanctuary. (c) He committed a threefold breach of the Mosaic law, ( first ) by making an emblem of Jehovah, (second) by establishing an unauthorized priesthood, (third) by devising a festival of his own heart. (d) He persisted in these evil ways, turning a deaf ear to God's warnings by his prophets (1 Kings 13:33-34). *Jeroboam made Israel to sin* by tempting his subjects to indulge in their idolatrous proclivities and their superstitious regard for the *high places*. His was a most insidious fashion of idolatry, for it did not disown Jehovah, only acted against His law in making a representation for purposes of worship."—*The Hebrew Monarchy* (Wood), p. 265.

\* First figure gives number of Kings; Second figure the length of Dynasty.

(5) The prophecy of the man of God against the altar, 1 Kings 13:1-9. The sad end of the prophet, vs. 11-32.

(6) Visit of wife of Jeroboam to Prophet Ahijah. Purpose, result and prophecy? 1 Kings 14:1-18.

(7) Defeated by Abijah of Judah—why? 2 Chr. 13:2-19.

(8) Death, 1 Kings 14:20; 2 Chr. 13:20.

Jeroboam as a man and a king?

His great opportunity and responsibility?

His place in history?

Causes of his downfall?

2. *Nadab* (2). 1 Kings 15:25-28. These verses constitute the entire record of Nadab's reign. (Give the points.)

## II. Dynasty of Baasha.

### 1. BAASHA (24).

(1) Who he was, 1 Kings 15:27.

(2) How he became king, 1 Kings 15:27-28.

(3) Began to reign in third year of Asa of Judah, 1 Kings 15:33.

(4) Did evil as Jeroboam, 1 Kings 15:34.

(5) Destroyed the house of Jeroboam, 1 Kings 15:29-30.

(6) Built Ramah. Purpose? 1 Kings 15:17.

(7) Purpose thwarted by Ben-hadad of Syria, and a number of cities smitten, 1 Kings. 15:18-21; 2 Chr. 16:1-6.

(8) War with Asa all their days, 1 Kings 15:32.

(9) Prophecy of Jehu against Baasha, 1 Kings 16:1-8.

(10) Death, 1 Kings 16:6.

### 2. ELAH (2).

(1) Accession, 1 Kings 16:8.

(2) Character and reign, 1 Kings 16:9 and 13.

(3) Death, 1 Kings 16:9-10.

## III. Dynasty of Zimri.

### 1. ZIMRI (7 days).

(1) Who he was, 1 Kings 16:9.

(2) How he became king, 1 Kings 16:10.

(3) Executed the sentence of the Lord against the house of Baasha, 1 Kings 16:11-13.

(4) Commits suicide, 1 Kings 16:18.

## SECTION 2. FROM THE BUILDING OF SAMARIA TO ITS FINAL OVERTHROW.

### OUTLINE.

- I. Dynasty of Omri (4, 48).
- II. Dynasty of Jehu (5, 102½).
- III. Dynasty of Shallum (1, 1 mo).
- IV. Dynasty of Menahem (2, 12).
- V. Dynasty of Pekah (1, 20).
- VI. Dynasty of Hoshea (1, 9).

### NOTES.

#### I. Dynasty of Omri (4, 48).

##### 1. *Omri* (12).

(1) Proclaimed king by the army at Gibbethon, 1 Kings, 16:16.

(2) Established on the throne after four years' war with Tibni, 1 Kings 16:21-22.

(3) Reigns six years in Tirzah—*i. e.* two years after Tibni's death, 1 Kings 16:23.

(4) Builds Samaria and makes it the capital, 1 Kings 16:24-28. "As Constantine's sagacity is fixed by his choice of Constantinople, so is that of Omri by his choice of Samaria. Six miles from Shechem, in the same well-watered valley, here opening into a wide basin, rises an oblong hill, with steep yet accessible sides, and a long level top. This was the Mountain of Samaria, or as it is called in the original, Shômeron, so named after its owner, Shomer, who then lived in state, and who sold it to the king for the great sum of two talents of silver. It combined in a union not elsewhere found in Palestine, strength, beauty and fertility. It commanded a full view of the sea and the plain of Sharon on the one hand and of the vale

of Shechem on the other. The town sloped down from the summit of the hill; a broad wall with a terraced top ran round it. Outside the gates lived a colony of unhappy lepers, such as are still to be seen under the walls of Jerusalem. In front of the gates was a wide open space, or threshing floor, where the kings of Samaria sat on great occasions. The inferior houses were built of white brick, with rafters of sycamore; the grander of hewn stone and cedar. It stood amidst a circle of hills, commanding a view of its streets and slopes, itself the crown and glory of the whole scene. It was the only great city of Palestine created by the sovereigns. All the others had been already consecrated by Patriarchal tradition, or previous possession. But Samaria was the choice of Omri alone. . . . With this change of capital a new era opened on Israel, which was continued on the accession of Omri's son Ahab." —*Stanley, Vol. II., pp. 242-243.*

(5) Omri's reign in its political aspect. "He seems to have been a vigorous and unscrupulous ruler, anxious to strengthen his dynasty by intercourse and alliances with foreign states. Thus he made a treaty with Ben-hadad I., king of Damascus, though on very unfavorable conditions, surrendering to him some frontier cities (1 Kings 20:34). and among them probably Ramoth-Gilead (1 Kings 22:3), and admitting into Samaria a resident embassy, which is described by the expression 'he made streets in Samaria' for Ben-hadad. . . . As a part of the same system he united his son in marriage to the daughter of a principal Phœnician prince, which led to the introduction into Israel of Baal worship and all its attendant calamities and crimes. This worldly and irreligious policy is denounced by Micah (6:16) under the name of the statutes of Omri, which appear to be contrasted with the laws and precepts to his people 'to do justly and to love mercy and to walk humbly with thy God.'" —*Smith's Dic. of the Bible.*

(6) Omri's reign in its religious aspect, 1 Kings 16:25-26.

(7) Death, 1 Kings 16:28.

2. AHAB (22).

(1) Comes to the throne by hereditary right, 1 Kings 16:28-29.

(2) The political aspect of his reign.



(a) Internal improvements, showing worldly prosperity, 1 Kings 22:39. As to the cities notice particularly Jericho, 1 Kings 16:34; Jezreel, 1 Kings 21:1. (See B. Dict.)

(b) Double alliance with Jehoshaphat, first by union against Syria (1 Kings 22:1-4), and second by marriage (2 Chr. 21:6).

(c) Alliance with Tyre, 1 Kings 16:31.

(d) Wars with Benhadad of Syria. First war, 1 Kings 20:1-22. Second war, 1 Kings 20:23-34. Third war, 1 Kings 22:1-38.

(2) The religious aspect of his reign.

(a) Introduction of new form of idolatry, 1 Kings 16:31-33.

“Baal (always with article) signifies *the Lord*, as being the highest of the Phœnician and Canaanitish gods. Whether he originally represented the *sun* or the planet *Jupiter* is a question that has been much discussed. It is certain that the *Baal hamman* of the Phœnician inscriptions is *Baal* the *sun* god. The Hebrew word *hammonim* (Lev. 26:30; 2 Chr. 14:4—Eng. Ver. 14:5; 34:4, 7; Isa. 17:8; 27:9; Ez. 6:4, 6) signifies sun-images. It is several times joined with *Asheroth*, images of *Ashtoreth* (2 Chr. 34:4, 7; Isa. 17:8; 27:9), and from 2 Chr. 34:4, it appears that the sun-images stood above the altars of *Baal*. All this goes far to show that *Baal* originally represented the sun, as the great *generative power of nature*. The word *Baal* occurs frequently in composition with another word. This denotes sometimes an attribute of the god, as *Baal-zebub*, Fly Lord, averter of flies; *Baal-berith*, covenant lord, as the god invoked in covenants; *Baal-hamman*, Sun Lord. In other cases the compound word has passed into the name of a place; as *Baal-gad*, Lord of good fortune, the name of a place at the foot of Mount Harmon, etc. . . . The number of these names shows the universality of the worship paid to him by the Canaanitish tribes.

“*Ashtoreth*, in the plural form *Ashtaroth*, is the corresponding female deity, representing the *productive power of nature*; that is, either the planet *Venus* or the *Moon*, according to the meaning assumed for *Baal*. The Greek form of her name is *Astarte*. She is the *queen of heaven* to whom the idolatrous Hebrew women burned incense, poured out

libations and offered cakes (Jer. 44:17-19), and corresponds, not specifically, but in a general way, to the Venus of the Greeks and Romans. The word *Asherah*, in the plural *Asheroth*, occurs in close connection with the worship of Baal. Our translators, following the authority of the Septuagint and Vulgate, have everywhere rendered *grove* and *groves*; but the incorrectness of this translation is now generally admitted. It is not, however, perfectly clear whether *Asherah* is identical with *Ashtoreth*; or a different, but closely related goddess, or a wooden statue or pillar of *Ashtoreth* planted on the grounds, and so called from its upright form. The latter is the more probable view, and it accords with the fact that the destruction of these statues or pillars was effected by cutting them down and burning them, Ex. 34:13; Deut. 12:3."—*Barrows, Bib. Antiq., pp. 649-650.*

(b) The persecution of the true religion, 1 Kings 18:4, 13, 22; 19:10, 14; 2 Kings 9:7. The heathen idolatry introduced by Ahab could not coexist with the true religion. "Now arises the first of a long series of like events in ecclesiastical history—the first great persecution—the first persecution on a large scale which the church had witnessed in any shape."—*Stanley, Vol. II., p. 240.*

(c) Ahab worse than all before him, 1 Kings 16:30, 33. "Note the descending scale: Jeroboam sinned; Omri 'did worse' than Jeroboam or Baasha; Ahab 'above all,' 'more than all' his predecessors."—*Wood, Hebrew Mon., p. 306.*

(3) The prophets in Ahab's reign.

(a) *Elijah*. "In some respects this one of the most wonderful names in Old Testament history. He appears suddenly on the scene when the wickedness of the royal court and the nation seemed to be almost hopeless. We are left in uncertainty as to the scene of his bringing up, as to whether he was a native of Gilead (the tract on the east of the Jordan, from the Dead Sea to the sea of Chinnereth), or emigrated thither; what is said is that he was a *toshab* of the *toshabim* of Gilead—*i. e.* either *stranger of the strangers*, or *Tishbite* of *Tishbi* (site unknown.) His dress, his strength, his endurance, his solitary habits, his wanderings in the wilderness, all are characteristic of the wild and hardy Gileadite."—*Wood, pp. 310-311.*

The following are the great events in his ministry :

First—His prophecy concerning the drought and related incidents, 1 Kings 18:1-24. History of the drought? Elijah during the drought—at Cherith, at Zarephath?

Second—The great test on Carmel, 1 Kings chapter 18. Elijah, Obadiah and Ahab, verses 1-18. The call for the great meeting on Carmel, verses 19-20. The *test* and result, verses 21-39. Slaughter of prophets of Baal, verse 40. Rain, verses 41-46.

Third—Elijah under the Juniper tree, 1 Kings 19:1-7 (exp).

Fourth—At Horeb, 1 Kings 19:8-13. Still small voice?

Fifth—Sent to anoint Hazael, Jehu and Elisha, 1 Kings 19:14-21.

Sixth—Sent to Ahab in Naboth's vineyard, 1 Kings 21:17-29. Prophecy?

Seventh—Sent to the messengers of Ahaziah, 2 Kings 1:2-17. Destruction of fifties.

Eighth—Letter to Jehoram of Judah, 2 Chr. 21:12-15.

Ninth—His translation, 2 Kings 2:1-12. Significance?

(b) "A prophet," 1 Kings 20:13-14, 22 (was this the same?)

(c) "A certain man of the sons of the prophets," 1 Kings 20:35-43.

(d) Micaiah, 1 Kings 22:1-28.

(4) Death. Fulfilment of prophecy, 1 Kings 21:19; 22:29-37. Character? Place in history?

(5) Jezebel. In order to any proper understanding of the life and reign of Ahab, Jezebel, his wife, must be considered.

(a) Who she was, 1 Kings 16:31. "The royal family of Tyre was remarkable at that time, both for its religious fanaticism and its savage temper. Her father, Ethbaal, united with his royal office the priesthood of the goddess Astarte, and had come to the throne by the murder of his predecessor Phelles. The next generation included within itself Sichæus or Matgenes, king and priest of Baal, the murderer Pygmalion, and Elisa or Dido,

foundress of Carthage. Of this stock came Jezebel.”—*Dictionary of Bible, Smith.*

(b) Her character. She was evidently a woman of ability, of imperious will, of bold and reckless disposition, ardently devoted to her gods, unscrupulous, cruel, depraved.

(c) Her influence over her husband. It has been truly said that “he was a mere puppet in her hands.”—*Smith’s Dictionary of Bible.* Cf. 1 Kings 21:25.

(d) Her influence over the nation. “Her marriage with Ahab was a turning point in the history of Israel. . . . Even after Ahab’s death, through the reigns of his sons, her influence was the evil genius of the dynasty. Through the marriage of her daughter, Athaliah, with the king of Judah, it extended even to the rival kingdom. The wild license of her life, the magical fascination of her arts and her character became a proverb in the nation (2 Kings, 9:22). Long afterwards her name lived as the by-word of all that was execrable, and in the Apocalypse it is given to a church or an individual in Asia Minor, combining in like manner fanaticism and profligacy.”—*Smith’s Dictionary of Bible.*

(e) Manifestations of her influence and power. Introduction of Phœnician worship, 1 Kings 16:31-33; 18:19. Persecution of the true religion, 1 Kings 18:13; 2 Kings 9:7. Her vow to kill Elijah, 1 Kings 19:2. Seizing Naboth’s vineyard, 1 Kings 21:1-16.

### 3. *Ahaziah* (2).

(1) Becomes king by succession, 1 Kings 22:51.

(2) His character, 1 Kings 22:52-53. (Analyze.)

(3) Sends messenger to consult Baal-zebub, 2 Kings 1:2.

“The name of this god of Ekron, Baal-zebub, means literally ‘lord of flies.’ Ekron was one of the cities of the Philistines, but that people seem to have borrowed their religion largely from the Phœnicians. It is uncertain whether the name Baal-zebub was a contemptuous nickname invented by the Hebrews or a name given to the god by his worshipers on account of his supposed usefulness in ridding them of the great nuisance of flies.”—*Blaikie, p. 282.*

“Ahaziah’s belief in idols goes far beyond Ahab’s. He really desires information and cure. Here was no love of

sensuous worship, no yielding to popular desire for pageantry. His heart's trust is set on Baal."—*Wood, p. 345.*

(4) Elijah sent to meet the king's messengers, 2 Kings 1:3-4. Why?

(5) Return and reports of the king's messengers, 2 Kings 1:5-8.

(6) Efforts to arrest Elijah and result, 2 Kings 1:9-12. Explain significance.

(7) Elijah before the King, 2 Kings 1:13-16.

(8) Death, 2 Kings 1:17.

#### 4. *Jehoram* (12).

(1) Ascends the throne by succession, 2 Kings 1:17; 3: 1.

(2) Reconquest of Moab, 2 Kings 3:4-27. (Describe.)

(3) His first war with Syria, 2 Kings 6:8-23. (Describe.)

(4) His second war with Syria, 2 Kings 6:24—7:1-20. (Describe.)

(5) Restores the possessions of the Shunamite, 2 Kings 8:1-6. Bearing upon king's religious attitude?

(6) His third war with Syria, 2 Kings 8:28-29.

(7) Death, 2 Kings 9:16-26. (Describe.)

(8) Death of Jezebel, 2 Kings 9:30-37. (Describe.)

## II. Dynasty of Jehu (5, 102½).

### 1. *Jehu* (28).

(1) Becomes king by divine appointment. Twice anointed, 1 Kings 19:16; 2 Kings 9:1-6.

(2) The commission given him, 2 Kings 9: 7-10.

(3) The attack upon Jezreel and the destruction of the house of Ahab, 2 Kings 9:13—10:11.

(4) Accompanied by Jehonadab enters Samaria, completes the destruction of house of Ahab, and "destroys Baal out of Israel," 2 Kings 10:15-29.

(5) Character and reign. "The character of Jehu is not difficult to understand, if we take it as a whole and judge it from a general point of view. He must be regarded like many others in history as an instrument for accomplishing great purposes rather than as great or good in himself. In the long period during which his destiny, though known to

others and perhaps to himself, lay dormant ; in the suddenness of his rise to power ; in the ruthlessness with which he carried out his purposes ; in the union of profound silence with a stern, fanatic, wayward zeal—he has not been without his likeness in modern times.”—*Stanley, in Smith's Dictionary of the Bible.*

“Jehu's reformation stopped half way. The worship of Baal was indeed extirpated, but the illegal worship at Dan and Bethel and also the Ashera (grove A. V.) at Samaria was left unmolested (2 Kings 13:6).”—*Oehler, p. 395.* Jehu himself a wicked king (2 Kings 10:31) was nevertheless commended by the Lord for what he had done and given the promise that his son of the fourth generation should sit on the throne of Israel, 2 Kings 10:30. If Jehu did *only* what he was commanded, how explain Hos. 1:4 ?

### 2. JEHOAHAZ (17), 2 Kings 13:1-9 and 22-25.

(1) Became king by succession, v. 1.

(2) Subjugated and oppressed by Hazael and Ben-hadad, Kings of Syria, vs. 3 and 7, and 22-25. Note reason given in v. 3.

(3) The king's prayer, and the Lord's answer, vs. 4-5.

(4) Character of king and condition of the country during his reign, vs. 2, 6, 22.

### 3. JOASH (16). 2 Kings 13:10-25.

(1) Became king by succession, v. 10.

(2) War with Judah, v. 12 ; 2 Chr. 25:17-24.

(3) Visits Elisha, and receives prophecy of victory over Syria, vs. 14-19.

(4) Victory over Syria as promised, v. 25. Ground of God's gracious dealing with Israel in giving this victory, v. 23.

(5) Character of the king and condition of the country, v. 11 ; v. 25. “When he succeeded to the crown the kingdom was in a deplorable state from the devastations of Hazael and Ben-hadad, kings of Syria.”—*Hervey in Smith's Dic. of Bible.*

## REVIEW OF THE MINISTRY OF ELISHA.

The work of Elisha has been referred to as it was performed in the reigns of the different kings. In order,

however, to a proper appreciation of the prophet and his ministry it is necessary to study his acts in a more connected and orderly way.

1. His call to the prophetic office, 1 Kings 19:15-21.

2. Becomes the successor of Elijah, 2 Kings 2:1-18.

3. Length of his ministry. The call of Elisha seems to have taken place about four years before the death of Ahab. He died in the reign of Joash, the grandson of Jehu. This embraces a period of not less than 65 years, for certainly 55 of which he held the office of prophet in Israel. The figures given above are arrived at as follows:

Ahab's reign after Elisha's call, say	----	4	years
Ahaziah's reign	-----	2	"
Joram's reign	-----	12	"
Jehu's reign	-----	28	"
Jehoahaz's reign	-----	17	"
Joash's reign before Elisha's death, say	---	2	"
		—	
		65	

Out of the above Elijah lived probably 9 years; the 4 of Ahab, the 2 of Ahaziah, and say 3 of Joram, which leaves 56 years from the ascent of Elijah to the death of Elisha.—*Smith's Dic. of Bible*, p. 83.

The work of his ministry may be conveniently arranged under the reigns of the different kings.

#### MINISTRY UNDER JORAM.

(1) Heals the waters at Jericho, 2 Kings 2:19-22.

(2) Pronounces a curse upon the "children" who mocked him, vs. 23-25.

(3) Provides water for the armies of the three kings, 2 Kings 3:4-20.

(4) Increases the oil of the widow, 2 Kings 4:1-7.

(5) Propheesies the birth of a son to the Shunammite, 2 Kings 4:8-17.

(6) Raises to life the son of the same Shunammite, vs. 17-37.

(7) Renders harmless the poisonous pottage, vs. 38-41.

(8) Greatly multiplies the loaves and ears of corn, vs. 42-44.

(9) Heals Naaman of leprosy, 2 Kings 5:1-19.

(10) Visits Naaman's leprosy upon Gehazi, vs. 19-27.

(11) Makes the iron swim, 2 Kings 6:1-7.

(12) The confidential adviser of the king in Syrian war, vs. 8-12.

(13) Leads the Syrian host to Samaria, vs. 12-23.

(14) Ministry during the siege of Samaria, 2 Kings 6:24—7:20.

(15) His influence in securing a restoration of possessions of Shunamite, 2 Kings 8:1-6.

(16) Prophecies to Ben-hadad and Hazael, v. 7-15.

(17) Sends one of the sons of the prophets to anoint Jehu, 2 Kings 9:1-10.

How powerful must have been the influence of such a ministry.

#### MINISTRY UNDER JEHU.

Nothing recorded.

#### MINISTRY UNDER JEHOAHAZ.

Nothing recorded.

#### MINISTRY UNDER JOASH.

Prophecy of victory over Syria, 2 Kings 13:14-19.

Soon after the old prophet died and was buried (2 Kings 13:20).

Some time afterwards a dead man was restored to life by touching the bones of Elisha (v. 21). "This extraordinary miracle, wrought by the touch of the dead body of Elisha (which by the ritual law could only render a man unclean), declared that he was as much beloved as Elijah, though he had not been translated; and that the Lord was his God after death as well as before; and this intimated both the immortality of the soul and the final resurrection of the body. It might also intimate that many mercies were reserved for Israel, in answer to Elisha's prayers and in consequence of his labors for them in his lifetime."—*Scott in loco*. Compare Elijah and Elisha.



## 4. JEROBOAM II. (41), 2 Kings 14:23-29.

(1) Succeeds his father Joash, v. 23.

(2) Makes great conquest and acquires vast territory, as predicted by Jonah, vs. 25 and 28. Cause of all this, vs. 26-27. "The whole northern empire of Solomon was restored. Damascus was taken, and the dominion was once more extended northward to the remote Hamath, at the source of the Orontes, and southward to the valley of the willows which divided Moab from Edom."—*Stanley, Vol. II., pp. 299-300.*

(3) Character of the king, and condition of the kingdom, v. 24. While there was great outward prosperity the moral and religious condition was terribly corrupt. "The sanctuary at Bethel was kept up in royal state (Amos 7:13), but drunkenness, licentiousness and oppression prevailed in the country (Amos 2:6-8, 4:1; 6:6; Hos. 4:12-14; 1:2), and idolatry was united with the worship of Jehovah (Hos. 4:13; 13:6)."—*Stanley in Smith's Dic. of the Bible.* (See also Geikie's Hours, in loco.)

## THE PROPHETS OF JEROBOAM'S REIGN.

During this reign a great change takes place in the form and character of prophecy. "Hitherto the prophets had been chiefly God-sent teachers and messengers to their contemporaries—reproving, warning, guiding, encouraging. Henceforth the prophetic horizon enlarges. Beyond their contemporaries, who were hardened beyond hope of recovery, their outlook is henceforth on the great hope of the Messianic Kingdom. They have despaired of the present; but their thought is of the future. They have despaired of the Kingdom of Israel and of Judah; but the Divine thought of preparation that underlay it comes increasingly into prominence and clearer vision. The promises of old acquire a new and deeper meaning; they assume shape and outline which become even more definite as the daylight grows. It is the future, with Israel's Messiah-King to rule a people restored and converted, and an endless, boundless kingdom of righteousness and peace which in its wide embrace includes, reconciles, and unites a ransomed world, obedient

to the Lord, which is now the great burden of their message, and the joyous assured hope of their thoughts. For doomed apostate Israel after the flesh, we have Israel after the spirit, and on the ruins of the old rises the new: a Jerusalem, a temple, a kingdom, and a King fulfilling the ideal of which the earthly had been the type.

It is not meant that these prophets had not their message for the present also, to Israel and Judah, and to their kings, as well as regarding events either contemporary or in the near future. Had it been otherwise, they would not have been prophets to, nor yet understood by, their fellow countrymen. Besides, God's dealings and discipline with Israel still continued, and would of necessity continue—primarily to the coming of Christ, and then beyond it to the final fulfilment of his purposes of mercy. Hence their ministry was also of the present, though chiefly in warning and announcement of judgment. But by the side of this despair of the present, and because of it, the ideal destiny of Israel came into clearer minds, the meaning of the Davidic Kingdom, and its final spiritual realization in a happy future; and along with denunciations of impending judgment came the comfort of prophetic promises of the future.

Two points here specially present themselves to our minds. The first is, that with this period commences the era of written prophecy. Before this time the prophets had spoken; now they wrote, or—to speak more precisely—gathered their prophetic utterances and visions into permanent records. And as connected with this new phase of prophetism, we mark that it is rather by vision and prediction than by signs and miracles that the prophets now manifested their authority.”—*Edersheim, Vol. VII, pp. 65-66.*

This great change in the form and character of prophecy leads us to a study of what is commonly known as

### THE MINOR PROPHETS.

“The name Minor Prophets . . . has proved to be very misleading . . . They owe the name solely to their smaller size. The book which contained them was known in the Greek as the ‘twelve-prophet-book.’

Whether this title of 'Minor,' or the difficulty of understanding some of these writings, has led to their comparative neglect can not be decided; but certain it is that no part of scripture has been so little studied, or is at this moment so little known . . . . We may be better prepared to estimate their value when we remember two facts about them:—1. In general it may be said that, the writings of the Hebrew prophets are the crown and flower of the Old Testament writings. They are also the most unique representations of Hebrew nationality and thought. Other nations have had their poets and historians; but no nation has produced a set of writers so morally eminent and politically beneficent as the Greater Prophets . . . . 2. The Apostles evidently attached a high value to the Minor Prophets. In the New Testament they are more frequently quoted than the Greater Prophets (by which we merely mean the Larger Prophets) . . . . So too, if we look at the doctrines first revealed by their instrumentality, we shall find that they hold a very foremost place in our belief. It is Joel who teaches us the momentous fact of a future resurrection and a general judgment and of that outpouring of the Spirit upon all flesh, without which those doctrines would be a terror to us. It is Micah who reveals to man the birth-place of our Lord. Zechariah preshadows his crucifixion, Jonah his resurrection, though veiled under a sign . . . . The Old Testament closes with the trumpet sound of Malachi, telling us of the approach of the Forerunner, of the separation of the Jews into those who accepted Christ and those who rejected Him, and of the coming days when from the rising sun even unto the going down of the same no victim should bleed upon the altar, but the meat-offering, the type of Christian worship, be offered every day to Jehovah's name."—*Farrar, Minor Prophets, pp. 21-22.*

It will be our plan to study the prophets in their historical connection.

#### JONAH.

Jonah is distinctly recognized in both the Old Testament and the New as an historical person, 2 Kings 14:25; Matt. 12:39-41; 16:4; Luke 11:29.



2. *His Fulfillment of his Mission and the Repentance of Nineveh*, chap. 3.

3. *The Prophet's Conduct after Nineveh's Repentance*, chap. 4.

#### AMOS.

1. *Personal History of the Prophet.* Amos was a herdsman of Tekoa, a small town in Judah, about six miles south of Bethlehem. "To tend alien flocks on those dry and sandy uplands, and to look after the sycamore trees which produced a scanty revenue, seems to have been the first task of this great and early prophet of the judgments of God. And just as we trace again and again in the Psalms of David his youthful familiarity with the sights and sounds of nature, owing to his life as a shepherd-boy on the hills of Bethlehem, so do we trace it in the pages of this peasant-prophet whose lot was cast in the same region. No other prophet furnishes us with those metaphors from scenes of nature in such fresh, vivid and rich variety.—*Farrar*, p. 41.

2. *A Prophet Specially Sent to Israel*, 7:15. "Amos, like Hosea, was a prophet for Israel. After the second chapter, in which he includes Judah in the circle of God's visitations, because he had *despised the law of the Lord*, Amos only notices him incidentally."—*Fusey*, Vol. I., p. 227.

3. *The Times in which Amos Prophesied*, 1:1. During the time of his ministry the material prosperity of the kingdom was at its height. In extent of territory, in wealth and power, Israel under Jeroboam II. was greater than ever before or after. The prophet, however, saw the kingdom, not as it appeared to man, but as it really was in God's sight. "He saw the insolence of the rich and the oppression of the poor. He saw extortion, greed, bribery, perverted justice, iniquitous bargains, tampering with the price of corn, hard usury, ruthless severity to debtors, false balances, false weights. He saw callous luxury, shameless debauchery, drunken revelries. The corruption had spread to the princes and to the women. The poor were starving in sullen misery among 'men full of meat whom most God's heart abhors.' The rich and the ruling lolled on

couches inlaid with ivory and covered with the rich tapestry from the looms of Damascus, while their unheeded brethren craved even for handfuls of corn.”—*Farrar*, p. 45.

### ANALYSIS.

“The book falls into five main sections:—

I. The prophet arraigns Israel and the neighboring nations for their guilt, and threatens them with divine punishment, chaps. 1 and 2.

II. He establishes specially the iniquity, and therefore the necessary doom of Samaria (and Israel), chaps. 3 and 4.

III. He mingles his continued warnings and reproaches with lamentations for the approaching calamity, chaps. 5 and 6.

IV. He narrates five visions (chaps. 7:1—9:10) interposing between the third and fourth visions, the episode of his personal history, when his work was violently interrupted by the jealousy and alarm of the priest Amaziah (7:10-17).

V. He ends with an epilogue of hope and promise for the future, when punishment has accomplished its desired work (9:7-15).”—*Farrar*, p. 49.

### HOSEA.

1. *The Prophet.* “Apart from a few valueless legends, no facts of his biography have been preserved except such as we learn from himself. Of his father Beeri nothing is known. . . . That Hosea was a Northerner is certain from the whole tenor of his prophecy. . . . His allusions to Judah are secondary and incidental. . . . His whole soul yearns for his native country with an infinite tenderness. The towns and places to which he refers—Mizpah, Gilead, Tabor, Bethel, Gilgal, Shechem, Samaria, Jezreel and Lebanon—are all connected with the land which he tenderly calls ‘Ephraim.’ . . . Patriotism was never more passionate than that which breathes through every line of this Jeremiah of the North.”—*Farrar*, pp. 75-76. There is some difficulty in fixing the length of

Hosea's ministry. He prophesied "in the days of Uzziab, Jotham, Ahaz and Hezekiah, kings of Judah, and in the days of Jeroboam, the son of Joash, king of Israel" (1:1). But just how long he prophesied in the reign of Jeroboam II., and just how long in the reign of Hezekiah we do not know. According to Pusey (Vol. I, p. 10) "the shortest duration of Hosea's office must have been some 65 years."

2. *The Times.* In Hosea's time the idolatries of the nation "had yielded their full bitter fruit. The course of iniquity had been run. The stream had become darker and darker in its downward flow. . . . Every commandment of God was broken and that habitually. All was falsehood, adultery, blood-shedding; deceit to God produced faithlessness to man; excess and luxury were supplied by secret or open robbery, oppression, false dealing, perversion of justice, grinding of the poor. Blood was shed like water, until one stream met another, and overspread the land with one defiling deluge. Adultery was consecrated as an act of religion. Those who were first in rank were first in excess. People and king vied in debauchery, and the sottish king joined and encouraged the freethinkers and blasphemers of his court. The idolatrous priests lived and shared in the sins of the people; nay, they seem to have set themselves to intercept those on either side of the Jordan who would go to worship at Jerusalem, laying wait to murder them. Corruption had spread throughout the whole land; even the places once sacred through God's revelations or other mercies to their fathers, Bethel, Gilgal, Gilead, Mizpah, Shechem were especial scenes of corruption or of sin. Every holy memory was effaced by present corruption. Could things be worse? There was one aggravation more. Remonstrance was useless; the knowledge of God was willfully rejected; the people hated rebuke; the more they called, the more they refused; they forbade their prophets to prophesy; and their false prophets hated God greatly. All attempts to heal all this disease only showed its incurableness."—*Pusey, Vol. I, p. 12.*

## ANALYSIS.

All expositors agree that there is great difficulty in making any satisfactory analysis of this book. While there are no clear divisions in the prophecies, yet the following analysis may be helpful:

I. A narrative of the Prophet's personal sorrows, chaps. 1, 2 and 3.

"These chapters give us the secret of the imagery which colors all the prophet's language, the autobiographical circumstances which kindled within his heart the fire of prophecy and the psychological influences which determined the strange play of his ever-changing moods. It is only in dim outline and with deep reticence that Hosea reveals to us the story of his domestic agony and shame. And he does so because the story was necessary to show us how the truth had been brought home to his own soul that mercy is *God's chiefest and most essential attribute*."—*Farrar, p. 97.*

II. The arraignment of Israel and the judgment of God, chapters 4-13.

In this division the indictment and the divine judgments are so intermingled that it is scarcely possible to make any division of this section of the book. Note the accusations and then read again and note the judgments. Observe also the patience, tender mercy and forbearance of God and withal his *justice*.

III. The final exhortation, chapter 14. This chapter one of great tenderness and earnestness, and holds out an assured hope to the penitent.

5. ZACHARIAH (6 mos.), 2 Kings 15:8-10.

(1) Succeeded his father, v. 8. Did he succeed him *immediately*? "Usher inserts an *interregnum of 11 years here, and anarchy for some years* at verse 30 to reconcile the synchronisms of the Israelite kings with those of the longer line of Judah. But Zachariah seems to have succeeded his father in the usual way."—*Wood, p. 437.* (See also Smith's Dictionary of the Bible Art. Zachariah, and Farrar, Minor Prophets, p. 73.)

(2) Character and death, vs. 9-10. Fulfilment of



prophecy, v. 12. It is thought Hosea refers to the death of Zachariah in 7:5-7. "Probably the prophet is describing a scene of revelry, debauchery and scoffing which preceded the murder of the unhappy Zachariah; and so fills up the brief history of the Book of Kings."—*Pusey, Vol. I., p. 75.*

### III. Dynasty of Shallum ( 1 mo. ), 2 Kings 15:10, 13-15.

(1) Shallum, an usurper, came to the throne by the murder of Zachariah, v. 10.

(2) His reign. Of his brief reign of one month very little is known (vs. 13-15). From his accession "the kingdom was occupied by a rapid succession of fierce soldiers, who reigned for the next fifty years, leaving little but their names behind. The military despotism which had characterized the Kingdom of Israel more or less even from the time of Saul now held unbridled and undivided sway."—*Stanley, p. 313.* "Hosea unveils the private sins and public crimes of the anarchy which follow—gross uncleanness, drunkenness, lying, perjury, dishonesty, murder, burglary, highway robbery, treason against the sovereign, regicide, infatuated idolatry, heathenish practices, looking to heathen states for protection."—*Wood, p. 438.*

### IV. Dynasty of Menahem (2, 12).

1. *Menahem* (10), 2 Kings 15:14-22.

(1) Ascends the throne by the murder of his predecessor, v. 14; overcomes all opposition by fierce cruelties, v. 16.

(2) Becomes a vassal of Assyria, v. 19. Assyria "now first mentioned since Genesis 10:11 (Asshur). Pul commences the series of inroads which ended in the total destruction of the Northern Kingdom (Green)."—*Wood, p. 439.* The tribute paid to Pul by Menahem was enormous, equal to 400,000 l; 60,000 persons paying 6l. 13s. 4d. (*Wood*).

(3) Death (v. 22); character (v. 18) ?

2. ПЕКАХИЯ (2), 2 Kings 15:24-26.

(1) Ascends the throne by right of succession, v. 23.

(2) Reign. Little known (vs. 23-24). He was a wicked king and doubtless followed in his father's footsteps.

### V. Dynasty of Pekah (20), 2 Kings 15:25-31.

1. *Pekah Ascends the Throne by the Murder of his Predecessor*, v. 25.

2. *War with Judah*, 2 Chr. 28:5-15; 1 Kings 15:37; 2 Kings 16:5.

Pekah had formed an alliance with Rezin of Syria against Judah. Results?

3. *The Assyrian Invasion and Conquest*, v. 29. For the extent of country included in Gilead, see 1 Chronicles 5:26. "The inhabitants were carried off according to the usual practice and settled in remote districts of Assyria."—*Smith's Dictionary of Bible, Article Pekah*.

4. *Death*, v. 30. Character?

## VI. Dynasty of Hoshea (9).

1. *Came to the Throne by the Murder of his Predecessor*, 1 Kings 15:30.

2. *Was Better than the Kings who had Preceded Him*, 2 Kings 17:2.

3. *Becomes a Vassal of Shalmaneser of Assyria*, v. 3.

4. *On Account of Attempted Alliance with Egypt Assyria Makes War upon Israel*, v. 4. This war, begun by Shalmaneser, culminated in the three years' siege of Samaria, and ended in the fall of the northern kingdom under Sargon, the capture and imprisonment of Hoshea, and the captivity of Israel, vs. 5-6. "The Assyrian inscriptions inform us that Sargon captured Samaria, led away 27,280 of its inhabitants, took fifty chariots, leaving his subordinates to take the rest of the property found in the city, and appointed a governor, with the same tribute as Hoshea had paid."—*Edersheim, Vol. VII., p. 117*.

5. *Priests Accompanied the Exiles*, 2 Kings 17:27; yet not of Levitical descent, 2 Chr. 11:14.

6. *Sargon Transports Inhabitants of other Countries into Samaria*, 2 Kings 17:24. "From the inscriptions we further learn that these transportations were successive and that even the earliest of them did not take place immediately on the removal of the Israelites."—*Edersheim, Vol. VII., p. 117*. The history of this population, 2 Kings 17:25-41.

7. *The Prophets and the Fall of Samaria*. "In the midst of this wild catastrophe the voices of the prophets

rise, alternately in lamentation and consolation. From the Prophets of Israel—from the seven thousand of Elijah's vision—two voices especially make themselves heard above the rest. One is the author of the 80th Psalm . . . . . The Prophet Hosea is the only individual character that stands out amidst the darkness of this period—the Jeremiah, as he may be called, of Israel . . . . . From Judah, these strains are echoed, more faintly, but still distinctly enough to show that the anguish of the soul was felt there also. The Prophet Jeremiah is not so lost in the misfortunes of Jerusalem but that he has an ear for the earlier fall of Israel. He hears a voice from the confines of Benjamin from the height of Ramah, lamentation and bitter weeping. It is Rachel, the mother of the three mighty tribes of the north, the house of Joseph and the house of Benjamin, weeping as she looks over the desolate country, weeping for her children, and refusing to be comforted because they are not."—*Stanley, Vol. II., pp. 316–319.*

### SUMMARY OF THE HISTORY.

For more than a century the twelve tribes were united in one kingdom. From the accession of Rehoboam the kingdom was divided into two. The Kingdom of Israel in the north comprising ten tribes, and the Kingdom of Judah in the south comprising Judah and Benjamin. The causes of this disruption were both remote and immediate. The remote cause was the old jealousy of Ephraim against Judah; the immediate cause the burdens imposed by Solomon.

The Kingdom of Israel lasted 253 years, during which time there were nine dynasties and nineteen kings. All the kings, without a single exception, were wicked. There were, however, three kings whose reigns were specially notable. The first of these was Jeroboam I. It was he who set up the golden calves at Dan and Bethel with accompanying rites. He thus committed the kingdom to a false worship from which it never recovered. The sin of Jeroboam, the son of Nebat, was transmitted it seems with the crown itself to all successive monarchs. The second was

Alab, who introduced and fostered the idolatry of Zidon in the kingdom. The third was Jeroboam II., the greatest of all the kings of Israel, during whose reign the boundaries of the kingdom were more widely extended than ever before or afterward. This prosperity, however, was only outward and of brief duration. The leaven of sin was surely working the ruin of the nation. After the death of Jeroboam the kingdom rapidly declined until the final catastrophe.

But the kingdom was not suffered to decline without the most strenuous efforts to save it. From time to time the Lord raised up prophets whose mission it was to lead Israel back to God. Never in any age of the world have nobler, grander men lived than the prophets. With unswerving courage, faith, fidelity, love and devotion, they warned, rebuked, exhorted and plead. All to no avail. The causes of the final overthrow are given by the hand of inspiration, 2 Kings 17:7-23.

#### REVIEW OF THE KINGDOM OF ISRAEL.

1. Dynasties and Kings (name). Character?
2. The noted reigns of Jeroboam I., Ahab and Jeroboam II. Noted for what?
3. The different forms of idolatry practiced.
4. The oral Prophets and their work? Particularly Elijah and Elisha?
5. The great change in the form and character of prophecy?
6. What additions were made to the Canon during this period from this division of the history (Israel)?
7. God in the history.
8. The general course of the history.
9. The Messianic Prophecies in connection with this division of the history.
10. The outside nations and Israel.
11. Cause of downfall?
12. The ten tribes; where?

## B

## THE KINGDOM OF JUDAH.

**Introduction.**1. *Territory.*

The territory belonging to the tribe of Judah, a part of Benjamin, "a part, if not all of the territory of Simeon, and of Dan." (Smith's Dic. of Bible.) "The boundary line between the two kingdoms ran south of Jericho, Bethel and Joppa. This line was, however, very variable, being turned northward or southward, according to the relative power of the kingdoms." (Hurlbut, p. 87.) According to the same author the kingdom had 3,400 square miles, while Israel had 9,400 square miles.

2. *Tribes and Population.*

The kingdom included the tribes of Judah, a portion of Benjamin and portions of Simeon and Dan. A very large portion of the Levites eventually settled in this kingdom. The population varied. Estimating it as about four times the number of fighting men, the population would reach from 720,000 to over 4,000,000. As to accuracy of the figures given in 2 Chr. 17:14-19, see Commentaries.

3. *Capital.*

Not only was Jerusalem a city of great natural strength and beautiful for situation, but it was also *the holy city*. Within its walls stood the magnificent temple, within the precincts of which the priests of the Lord waited upon him according to His own appointment. Hither the tribes came four times a year to the great religious festivals. Here the treasures of the nation were kept. Many and strong were the ties which bound the people to Jerusalem. Such a capital was a great source of strength to the southern kingdom.

4. *Dynasty.*

While there were nine dynasties during the duration of the kingdom of Israel, a period of 253 years, there was only one dynasty during the entire history of the kingdom of Judah, a period of 388 years—the dynasty of David.

5. *The Priesthood.*

“The design of the *priestly vocation* is in the first place essentially to represent the nation as a holy congregation before Jehovah, with full divine authority (comp. Deut. 18:5), and to open up for it access to its God. Standing as a holy order between Jehovah and the congregation in its approach to Him, the priests are to cover the latter by the holiness of their office, which official holiness (Numb. 18:1) covers also the guilt which adheres to the person of the priest himself; and in the functions of his office the priest is the medium of the intercourse which takes place in worship between Jehovah and the congregation, and which, on account of the sinfulness of the congregation, becomes a service of atonement. . . . Besides this mediatorial calling, the priest has the office of *teacher and interpreter of the law*, Lev. 10:11, in which respect he has to accomplish a divine mission to the people. Hence Mal. 2:7.”—*Oehler*, p. 209. It will be seen that the functions of the priesthood were vital to the true worship of Jehovah. But a Divine call was necessary to constitute a true priesthood, and this call had been given only to the Aaronites. Now it will be remembered that one of the first acts of Jeroboam I. was to set up the golden calves at Dan and Bethel, to thrust out the Levites, and to take upon himself the appointment of priests, 2 Chr. 11:13-15. From this moment the Kingdom of Israel was doomed as a theocratic kingdom. Having been expelled from Israel the Levites flocked into Judah, 2 Chr. 11:13. Thus the divinely appointed worship of Jehovah was conducted at the consecrated place in Jerusalem by the only divinely appointed priesthood. It will be seen at once that this fact gave to Judah an immense advantage.

6. *The Messianic Line.* From Judah the Messiah was to come. (Gen. 49:10.) This promise had been made still more definite to David (2 Samuel 7; 1 Chr. 17; Ps. 89; 24-50.) (See *Oehler*, p. 523.) The great hope of the Israelitish nation, as well as of the world, was bound up in the Kingdom of Judah. This gives to the southern kingdom far greater interest and importance than attach to the northern kingdom.

7. *Divisions of the History.* Various divisions have been

made. (See Oehler, p. 400; Blaikie, p. 300; Stanley, Vol. II., p. 325.) All of these seem more or less artificial and unsatisfactory. There is indeed difficulty in fixing upon epochs in the history. It is perhaps most satisfactory to include in one section that part of the history which falls within this period—*i. e.* to the overthrow of the northern kingdom, and to classify the kings according as they did good or evil.

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## SECTION 1. FROM THE BEGINNING OF THE KINGDOM TO THE OVERTHROW OF THE KINGDOM OF ISRAEL.

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### OUTLINE.

- I. Kings Who “Did that which Was Evil” (2).
- II. Kings Who “Did that which Was Right” (2).
- III. Kings Who “Did that which Was Evil” (2).
- IV. Kings Who “Did that which Was Right” (4).
- V. Ahaz Who “Did that which Was Evil” (1).

### NOTES.

#### I. Kings Who “Did that which Was Evil” (2).

1. REHOBOAM (17), 2 Chr. chaps. 10–12; 1 Kings 12: 1–21; 14:21–31.

(1) Coronation at Shechem, 1 Kings 12:1. Why at Shechem?

(2) The disruption, 1 Kings 12:1–20; 2 Chr. chap. 10. His kingdom and capital after this event, 1 Kings 12:20–21; 14:21.

(3) His move to suppress the rebellion and the result, 1 Kings 12:21–24; 2 Chr. 11:1–4. Note the influence of the prophets.

(4) His reign politically, 2 Chr. 11:5–12.

(5) His wars. (a) With Shishak, 2 Chr. 12:2–9;

1 Kings 14:25-26. (b) With Jeroboam, 1 Kings 14:30 ; 2 Chr. 12:15.

(6) His reign religiously, 2 Chr. 12:1 ; 1 Kings 14:22-24 ; 2 Chr. 12:5-8, 12, 14.

(7) The prophets in his reign.—Shemaiah, 1 Kings 12:22-24 ; 2 Chr. 11:2-4 ; 12:5.

(8) Great influx of Levites and the best of all the tribes. 2 Chr. 11:13-17. Influence upon the kingdom?

(9) Death, 2 Chr. 12-16. Character?

2 ABIJAH (3). 1 Kings 15:1-8 ; 2 Chr. chap. 13.

(1) War with Jeroboam, 2 Chr. 13:2-19. Number of Abijah's army? His address? Results of battle?

(2) His reign religiously, 1 Kings 15:3-5.

(3) Death, 1 Kings. 15:8. Character?

Mark the religious decline during these two reigns.

## II. Kings Who "Did that which Was Right" (2).

1. ASA (41). 1 Kings 15:9-24 ; 2 Chr. chap. 14-16.

(1) Years of peace. For ten years "the land was quiet," affording opportunity for internal improvements, 2 Chr. 14:6-7 ; 1 Kings 15:23.

(2) Wars. (a) With Zerah the Ethiopian. Asa with an army of 580,000 gains a victory over Zerah with an army of 1,000,000. Spoils? 2 Chr. 14:8-15. Explain victory, vs. 11-12. (b) With Baasha, 2 Chr. 16:1-6. (Describe.) Comp. 1 Kings 15:16-22.

(3) His reign religiously, 1 Kings 15:11-15 ; 2 Chr. 14:2-5.

(4) The prophets in Asa's reign. (a) Azariah, the son of Oded, 2 Chr. 15:1-7 ; effect, vs. 8-19. (b) Hanani the seer, 2 Chr. 16:7-9 ; result, v. 10.

(5) Death, 2 Chr. 16:12-14. Character?

2. JEHOSHAPHAT (25), 2 Chr. chs. 17-20 ; 1 Kings 22:41-45.

(1) His early reign. Two leading features :

First : A great reformation. Himself a faithful and devoted servant of God (2 Chr. 17:3-4), he set about effecting a reformation in the kingdom. (a) He took away the high places, at least some of them, and the Asherim out of Judah, 2 Chr. 17:6 ; 20:33. (b) He sent the princes



and Levites throughout the kingdom to teach the law of the Lord, 2 Chr. 17:7-9. (c) While there was no great revival (2 Chr. 20:33), yet the Lord bestowed his blessing in establishing the kingdom and bestowing riches and honor upon Jehoshaphat, 2 Chr. 17:5, 10, 11; 18:1.

Second: Strengthened his kingdom. (a) He put all the defences in order, 2 Chr. 17:2, 12. (b) He organized a great army, aggregating 1,160,000, 2 Chr. 17:13-19.

Thus in his early reign he "waxed great, exceedingly."

(2) His alliance with Ahab, 2 Chr. 18:1-34 (a) The false prophets and the proposed expedition against Ramoth-Gilead, vs. 3-5. (b) Micaiah consulted, vs. 6-27. (c) The battle, vs. 28-34.

(3) A second reformation. (a) The occasion of this reformation, 2 Chr. 19:1-3. (b) The reformation itself, vs. 4-11 (exp.).

(4) The great invasion, 2 Chr. 20:1-30. (a) The invaders, vs. 1-2. (b) Step taken by Jehoshaphat, vs. 3-4. (c) The king's prayer, vs. 5-13 (analyze). (d) The answer and the rejoicing, vs. 14-19. (e) The victory and spoil, vs. 20-30.

(5) Alliance with Ahaziah of Israel. (a) The purposes of the alliance, 2 Chr. 20:35-36. (b) The prophecy of Eliezer and its fulfilment, v. 37.

(6) Alliance with Jehoram of Israel against Moab, 2 Kings 3:4-27.

(7) Death, 2 Chr. 21:1. Character?

(8) The prophets of his reign. Micaiah, 2 Chr. 18:6-27; Jehu, the son of Hanani, 19:2-3; Jahaziel, 20:14-17; Eliezer, 20:37; Elisha, 2 Kings 3:4-20.

### III. Kings Who "Did that which Was Evil" (24).

1. JEHORAM (8), 2 Kings 8:16-24; 2 Chr. chap. 21.

(1) Accession, 2 Kings 8:16; 2 Chr. 21:1-4; 1 Kings 22:50. "Apparently Jehoram *began to reign* three times; in the 17th year of Jehoshaphat, when starting for Ramoth, he designated his son king by naming him regent; now in the 23d, when he became associate king, and in the 25th, when his father died."—*Wood, p. 376.*

(2) His murders, 2 Chr. 21:4.

(3) Revolt of Edom, 2 Chr. 21:8-10, 2 Kings, 8:20-22; of Libnah, Chr. v. 4.

(4) Invasion by Philistines and Arabians, 2 Chr. 21:16-17.

(5) Religious aspect of his reign, 2 Chr. 21:6, 11; 2 Kings 8:18.

(6) Letter of Elijah, 2 Chr. 21:12-15.

(7) Death. Unlamented. Fulfilment of prophecy, vs. 18-20.

2. AHAZIAH (1), 2 Kings 8:24-29; 9:16-28; 2 Chr. 22:1-9.

(1) Accession at age of 22, 2 Kings 8:26. (For harmony of different accounts as to age and name see Smith's Dic. of Bible and Commentaries.)

(2) Unites with Jehoram of Israel in war against Hazael, 2 Chr. 22:5.

(3) Walked in the ways of Ahab, why? 2 Chr. 22:3-4.

(4) Slain by Jehu while on a visit to the wounded king of Israel, 2 Kings 9:16-28; 2 Chr. 22:6-9.

ATHALIAH (6), 2 Kings ch. 11; 2 Chr. 22:2, 3, 10-12; 23:1-15.

(1) Who she was, 2 Chr. 22:2-3.

(2) How she came to the throne, 2 Chr. 22:10.

(3) Murders the seed royal except Joash, 2 Chr. 22:10-11.

(4) Slain in a revolution led by Jehoiada for the restoration of the rightful heir to the throne, 2 Kings 11:4-20.

Mark the influence and power of the priesthood. In the usurpation and wickedness of Athaliah we see the very spirit of her mother. How far-reaching the evil influence of Jezebel!

#### IV. Kings Who "Did that which Was Right" (4).

1 JOASH (40), 2 Kings chaps. 11 and 12; 2 Chr. 22:11-12; 23; 24.

(1) Rescue and training under Jehoiada, 2 Kings 11:1-3; 2 Chr. 22:11-12. "In the general massacre of the princes, one boy, still a babe in arms, had been rescued by Jehosheba. The child and nurse had first been

concealed in the store-room of mattresses in the palace and then in the Temple under the protection of her husband Jehoiada and with her own children. He was known as the 'king's son.' The light of David was burned down to its socket, but there it still flickered. The stem of Jesse was cut down to the very roots; one tender shoot was all that remained. On him rested the whole hope of carrying on the lineage of David."—*Stanley, Vol. II., p. 339.*

Apparently God's promise to David came near failing, and yet it was sure.

(2) The revolution which placed him on the throne, 2 Kings 11:4–20; 2 Chr. chap. 23.

"The restoration of the Throne of David after such a narrow escape of total destruction was in itself a marked epoch in the Jewish nation. . . . But the peculiar circumstances of the restoration were also fraught with an interest of their own. The part played by Jehoiada raised the priesthood to an importance which (with the single exception of Eli) it had never before attained in the history of the Jewish nation, and which it never afterwards altogether lost. Through its Priesthood the lineage of David had been saved and the worship of Jehovah restored in Judah, even more successfully than it had been in Samaria through the Prophets. During the minority of Joash, Jehoiada virtually reigned."—*Stanley, Vol. II., pages 342–343.*

(3) The first period of his reign during which he did right, extending to the death of Jehoiada, 2 Chr. 24:2. His great work during this period was repairing the house of the Lord, 2 Chr. 24:4–14; 2 Kings 12:4–16. It would seem that Jehoiada survived for a time the completion of the work of the restoration of the Temple, Chr. v. 4. His death removed the influence which under God had guided and supported the king in the right, and so ended the first period of the reign of Joash.

(4) The second period of his reign, during which he did evil—from the death of Jehoiada to his own death.

(a) Seduced by the princes he forsook the house of the Lord and fell into idolatry, 2 Chr. 24:17–18.

(b) Resists the influence and warning of the prophets and of Zechariah, whom he murders, vs. 19–22. "The

sacredness of the person and of the place, the concurrent guilt of the whole nation—king, nobles and people—the ingratitude of the chief instigator, the culmination of the long tragedy of the house of Omri, the position which the story held in the Jewish Canon as the last great murder of the last book of the Old Testament (the Chronicles, which stand last in the Jewish Canon), all conspired to give it the peculiar significance with which it is recorded in the Gospels as closing the catalogue of unrighteous deaths, ‘from the blood of righteous Abel to the blood of Zechariah . . . who was slain between the temple and the altar.’”—*Stanley, Vol. II, p. 346.*

(c) The judgment pronounced by Zechariah, 2 Chr. 24:20.

(b) His wretched end and disgraceful burial, 2 Chr. 24:25-26.

2. AMAZIAH (29), 2 Kings 14:1-23 ; 2 Chr. chap. 25.

(1) Slays the murderers of his father, but not their children, 2 Kings 14:5-6 ; 2 Chr. 25:3-4.

(2) The period during which “he did that which was right” partially (2 Chr. 25:4). The one great event of this period was the reconquest of Edom. The army for this expedition was composed of 300,000 from Judah and 100,000 mercenaries from Israel. The Israelites, however, were sent back ; why ? Results ? 2 Chr. 25:5-13 ; 2 Kings 14:7.

(3) The period of his apostasy. (a) His idolatry, 2 Chr. 25:14 ; the message of the prophet, vs. 15-16. (b) War with Israel and results, 2 Chr. 25:17-24. This a judgment from God, 2 Chr. 25:16 and 20. (c) His reign after his defeat, 2 Chr. 25:25-26.

(4) Death, 2 Chr. 25:27-28. Character ?

3. UZZIAH (or AZARIAH) (52), 2 Kings 15:1-7 ; 2 Chr. 26:1-23.

“Uzziah’s long and prosperous (and also religious) reign is in marked contrast to the contemporary anarchy in Israel after the death of Jeroboam II. Uzziah saw six kings on the throne of Israel—Jeroboam, Zachariah, Shallum, Menahem, Pekahiah, Pekah ; enjoying a longer reign than any other king of Judah except Manasseh, and one more prosperous than any, except Jehoshaphat’s, in commerce, war and agriculture.”—*Wood, p. 428.*

(1) Elected by the people to succeed his father, 2 Chr. 26:1.

(2) Built and restored Eloth (or Elath) 2 Chr. 26:2. This was the name of a town in Edom situated at the head of the Arabian Gulf which was thence called the Elonic Gulf. It is thought by some that the restoring of this town to Judah implies the reconquest of Edom.

(3) His conquests, 2 Chr. 26:6-8.

(4) Strengthens Jerusalem and Judah, 2 Chr. 26:9-10.

(5) Makes internal improvements and encourages agriculture, v. 10.

(6) Reorganizes and equips the army, vs. 11-15.

(7) Presumes to enter the temple and is smitten with leprosy, vs. 16-20. "The High Priest makes his statement as of a fact which the King very well knew (cf. Heb. 7:13). To enter the Holy Place was of itself sacrilege (Num. 18:7) . . . Only the priest whose lot it was had right to enter at that hour. The golden incense-altar was the very holiest spot within the Holy Place, separated as it was from the Ark, from God's oracle by the veil alone."—*Wood, p. 439*. Henceforth for the remainder of his life he was compelled to dwell "in a several house," and Jotham his son acted as regent.

(8) Death, 2 Chr. 26:22-23. Character?

(9) Prophets of his reign. Three prophets probably exercised their ministry during this reign, Zechariah, 2 Chr. 26:5. Joel and Isa. 2 Chr. 26:22. All we know of Zechariah is recorded in a single verse in Chronicles. The other two will require a more extended notice.

#### JOEL.

1. *The Prophet*. All we know of him is the first verse of the first chapter of his prophecy.

2. *His Times*. When did Joel live and prophesy? It is impossible to answer with certainty. "He has been moved along the chronological lines of at least two centuries, and fixed now here and now there at almost every point."—*Butler, Vol. IX., p. 382*.

Under all the circumstances Pusey's conclusion seems most satisfactory: "There being then no internal indication of the date of Joel, we cannot do better than

acquiesce in the tradition by which his book is placed next to that of Hosea, and regard Joel as the prophet of Judah during the earlier part of Hosea's office toward Israel and rather earlier than Isaiah."—*Vol. I., p. 146.*

### ANALYSIS.

While it is true that Joel's prophecy is "altogether one" (Pusey), yet we may appreciate all the more its unity by studying the book according to its clearly marked divisions.

I. The call to repentance and prayer, 1:13-14; 2:12-17. The earnestness, urgency and energy of the prophet's call is very striking.

II. The grounds of the call.

1. The judgments of God which have already been sent upon the land, 1:2-12, 16-20.

2. The still more fearful impending judgments, 2:1-11.

III. The call heeded, 2:18-19.

IV. The answer of the Lord to his people's patient cry. The answer relates :

1. To the nearer future, 2:19-27. (Analyze.)

2. To the distant future, 2:28 ; 3:21. (Analyze.)

### ISAIAH.

By general consent the greatest of the prophets. His ministry lasted for perhaps sixty years, embracing a part of the reign of Uzziah, the entire reigns of Jotham and Ahaz and a part or the whole of the reign of Hezekiah. As to what part of the book of Isaiah belongs to the reign of Uzziah biblical scholars differ ; probably chaps. 1-6. In general these chapters describe the moral or religious condition of the kingdom, showing that while there was outward prosperity (2:7 ; 3:18-24.), there was corruption within. The arraignment is a fearful one. He proclaims their ingratitude (1:2-3) ; their apostasy from God (v. 4) ; their total and incurable corruption (v. 6) ; their formality in worship (vs. 11-15) ; their adoption of heathen customs (2:6) ; their idolatry (v. 8) ; the guilt of the elders

and princes (3:14-15); the utter worldliness of their women, and the utter perversion of all their privileges and blessings He had bestowed upon his church (5:1-7). This arraignment is interspersed with prophecies of judgment upon the nation and the salvation of the remnant. Notable among the prophecies concerning the remnant is that found in 4:2-6 (exp.).

4 JOTHAM (16), 2 Chr. chap. 27; 2 Kings 15:32-38.

(1) Built the upper gate of the house of the Lord; on the wall of Ophel; cities, castles and towers. 2 Chr. 27:3-4.

(2) Conquered the Ammonites and made them tributary for three years, 2 Chr. 27:5.

(3) Beginning of the Syrian invasion, 2 Kings 15:37.

(4) Death, 2 Chr. 27:9. Character?

(5) Prophets of his reign. (a) Isaiah. While his ministry continued we cannot be sure any of the prophecies contained in his book belong to this period. (See Smith's Dictionary of the Bible, Art. Isaiah.) (b) Micah. According to Micah 1:1 this prophet began his ministry in the reign of Jotham and ended it in the reign of Hezekiah. Probably delivered some of the prophecies embodied in his book during this reign (Pusey), but the greater part later. (For analysis see Prophets of Hezekiah's reign.)

5. AHAZ (16). "Did evil," 2 Chr. chap. 28; 2 Kings chap. 16.

1. *His Reign Religiously*, 2 Kings 16:3, 4, 8, 10-18; 2 Chr. 28:2-4, 22-25. According to this record Ahaz "walked in the ways of the kings of Israel." "Made molten images for the Baalim." "Burnt incense in the valley of the son of Hinnom, and burnt his children in the fire." "Sacrificed and burnt incense in the high places and on the hills and under every green tree." Robbed the temple, built a heathen altar in Jerusalem and introduced idolatry and heathen worship in Jerusalem and Judah. "A religious change so complete as that which has been described might seem incredible if it had been sudden, or we were left in ignorance of its deeper causes. In truth it was no less than a systematic attempt to substitute a complicated heathenism for the religion of the

Old Testament. If it had any deeper spiritual import, everything in them must have been symbolic. Hence, every alteration would necessarily destroy the symmetry, the harmony, and with them the meaning of all. To substitute for the altar of burnt offering one after the heathen pattern was not only to infringe on the divinely prescribed altar, but to destroy its symbolism. More than this, it was to interfere with, and in a sense to subvert, the institution of sacrifices, which formed the central part in the religion of Israel. Again, to close the doors of the Holy and Most Holy Places was to abolish what set forth Israel's fellowship with their Lord, His gracious acceptance of them, and His communication of pardon, light and life. The temple of Ahaz was no longer that of Jehovah, and the attempt to attach the old services to the new altar would only aggravate the sin, while it exhibited the folly of the king. Even more strange seems the mixture of heathen rites which it was sought to introduce by the side of the perverted temple ritual. It consisted of the worship of the Syrian deities, of Baalim, of Ashtoreth, of the host of heaven and of Molech; in short, it combined Syrian, Phœnician and Assyrian idolatry."—*Edersheim, Vol. VII., pp. 94-95.*

2. *His Reign Politically, According to the Record in Kings and Chronicles*, (a) "The Lord his God delivered him into the hand of the king of Syria," 2 Chr. 28:5 Results? (b) He was also delivered into the hand of the king of Israel, 2 Chr. 28:5. Results? (c) Elath was recovered to Syria, 2 Kings 16:6. (d) "Edomites had smitten Judah," 2 Chr. 28:17. (e) Philistines had invaded the land and made conquests, 2 Chr. 28:18. (f) Becomes vassal of Assyria, 2 Kings 16:7-9. Results? 2 Chr. 28:20-11. (g) Judah brought low, 2 Chr. 28:5-6, 19, 25.

3. *The Relation of the Religious and Political Aspect of his Reign*, Chr. vs. 5-6, 19, 25.

4. *Death and Burial*, Chr. v. 27. Character?

5. *The Prophets of the Reign*. Besides Oded, who really was a prophet to Israel, Isaiah and Micah continued active.

(1) Isaiah, chaps. 7—9:7. "The prophecy which com-



mences at the beginning of this chapter (7) is continued to ch. 9:7. All this was evidently delivered at the same time, and constitutes a single vision, or oracle. This should have been indicated in the division of the chapters. Great obscurity arises from the arbitrary, and in many instances, absurd mode of division into chapters which has been adopted in the Bible."—*Barnes, Vol. I., p. 234.*

Outline of the section. (See Geo. Adam Smith, chaps. VI. and VII.).

- I. The historical situation, 7:1-4.
- II. The Prophet and the King, 7:5-25.
- III. The Prophet and the people, chap. 8.
- IV. The Messiah, 9:1-7.

(2) Micah. Although we know Micah exercised his ministry in the reign of Ahaz (1:1), yet "there is no part of the extant prophecy which can with any probability be assigned to the reigns of Jotham and Ahaz."—*Farrar, p. 125.*

*Hezekiah.\**

## SUMMARY.

The Kingdom of Judah possessed many advantages over the Kingdom of Israel. (1) The city of Jerusalem was the capital. (2) The Priesthood and the Temple. (3) A large proportion of the most godly of all the tribes. (4) Judah was the Messianic line and heir to greater promises, (Gen. 49:8-12) (5) One divinely appointed dynasty.

Of the eleven kings (not counting Athaliah) who ruled

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\* NOTE.—The Period, "The Kingdoms of Israel and Judah Contemporary," extends to the downfall of Samaria, which occurred in the 6th year of the reign of Hezekiah (2 Kings 18:10). But inasmuch as there is no connection in the history of the two kingdoms during these early years of Hezekiah's reign, and as it is desirable that Hezekiah's reign should be studied continuously, the history of Judah as contemporary with Israel will be closed with Ahaz, and the entire reign of Hezekiah placed in the next period.

over Judah during this period, six of them did that which was right in the sight of God to a greater or less degree. The others were wholly evil. The most notable reigns of the good kings were those of Jehoshaphat, Uzziah and Jotham. The most notable reigns of the wicked kings were those of Ahaziah and Ahaz, to which is to be added that of the usurper Athaliah. The reformations and revivals under the good kings served to check, but not to stop, the downward tendency.

There were ten oral prophets during the period, appearing at various critical times. Of the prophets who have left writings, three are assigned wholly or in part to this period. The appearance and work of these messengers of God shows His loving care over His people, and His effort to save them.

The hand of God in the history is plainly seen, not only in the work of the prophets, but in the divine blessings and judgments from time to time.

The influence and power of the Priesthood may be traced in the history. The most illustrious example is Jehoiada.

Messianic revelations became clearer and fuller toward the latter part of the period. Joel prophesies of Messianic times (2:28-32), but Isaiah of the Messiah himself (7:14-15; 9:1-7).

### QUESTIONS ON THE PERIOD.

1. Causes of the disruption?
2. The relations of the two Kingdoms to each other?
3. Wars between the Kingdoms and the results?
4. Alliances and results?
5. The influence of the Kingdoms upon each other?
6. Did each constitute a part of the Church of God?
7. Were there any senses in which the two were one?
9. Did God deal with both Kingdoms alike?
10. What parallel between the evil tendencies of the two Kingdoms?
11. The Messianic revelations in the two Kingdoms?
12. The Prophets of the two Kingdoms?



## SEVENTH PERIOD.

### THE KINGDOM OF JUDAH CONTINUED.

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#### FROM THE FALL OF SAMARIA TO THE FALL OF JERUSALEM — 135 YEARS.

While the fall of the Northern Kingdom was an event of the utmost significance and importance to Judah, yet the latter maintained itself for 135 years. It is not a new Kingdom of Judah we are now studying, but the same Kingdom which for 253 years was contemporary with the Kingdom of Israel. The continuity is unbroken. The course of events for more than a century continues very much as for the past two centuries, now a good king and now a wicked one, until the death of Josiah. This event marked a great epoch in the history, virtually ended the Kingdom of Judah, although there were several kings after Josiah's death.

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#### SECTION 1. FROM HEZEKIAH TO THE DEATH OF JOSIAH.

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##### OUTLINE.

- I. Hezekiah.
- II. Manasseh.
- III. Amon.
- IV. Josiah.

##### NOTES.

I. Hezekiah (29), 2 Kings, chaps. 18-20; 2 Chr. chaps. 29-32; Isa. chaps. 36-39.

1. *His Reign Religiously.*

(1) Opened the doors of the house of the Lord, 2 Chr. 29:3.

(2) Address to priests and Levites, vs. 4-11. Result, vs. 12-19.

(3) The consecration of the house of the Lord, with sacrifice, praise and thank-offerings, vs. 20-35. The rejoicing of king and people, v. 36.

(4) Passover kept. (a) Plans for keeping it made, 2 Chr. 30:1-5. (b) An invitation sent to all Israel and Judah by letter, vs. 6-9 (exp.). (c) The replies, vs. 10-11. (d) The city purged and the Passover kept by a great multitude, many of them unprepared, yet accepted through prayer of Hezekiah, vs. 13-18. (e) The feast of unleavened bread kept seven days with great gladness, and yet other seven days with great rejoicing, vs. 21-27.

(5) Destruction of idolatry, 2 Chr. 31:1; 2 Kings 18:4.

(6) Observance of the ceremonial law, and the stated worship of Jehovah restored, 2 Chr. 31:2-19.

## 2. *His Reign Politically before his Sickness.*

(1) Rebelled against Assyria, 2 Kings 18:7.

(2) Won victories over Philistines, 2 Kings 18:8.

(3) The fall of Samaria, 2 Kings 18:9-12. Although this was an event outside of Judah and not connected with Hezekiah's reign, yet because of its significance it should be here noted.

"And when after the fall of Samaria before the Assyrian power, the little kingdom of Judah remained erect, it gathered into itself the whole national spirit. From this time began that identification of a single tribe with the people at large, which is expressed in the word *Jew*. Only by an anachronism do we apply the words *Jew* and *Jewish* to times before the overthrow of Samaria."—*Stanley, Vol. II, p. 328.*

(4) The first invasion of Sennacherib, 2 Kings 18:13-16. "Sargon's younger son; according to the inscriptions he reigned from 705 to 681 B. C."—*Wood, p. 486.* "His grandeur is attested not merely by the details of the cuneiform inscription, but by the splendor of the palace which, with its magnificent entrances and chambers, occupies a quarter of Nineveh, and by the allusions to his conquests in all the fragments of ancient history that contain any memorial of these times. With a pride of style peculiar

to himself, he claims the titles of 'the great, the powerful king, the king of the Assyrians, of the nations, of the four regions, the diligent ruler, the favorite of the great gods, the observer of sworn faith, the guardian of law, the establisher of monuments, the noble hero, the strong warrior, the first of kings, the punisher of unbelievers, the destroyer of wicked men.'"—*Stanley, Vol. II., p. 402.*

The invasion seems to have created great alarm and a number of important results followed. (a) Jerusalem was at once put in the best possible condition for defense, 2 Chr. 32:1-6. (b) The king encouraged the people in the Lord, 2 Chr. 32:7-8. (c) Hezekiah again becomes the vassal of Sennacherib and pays a heavy ransom, 2 Kings 18:14-16. (d) A movement develops to seek an alliance with Egypt and is denounced by Isaiah, Isa. 30:1-7; 31:1-5. (e) Encouragement and warning by the Prophets Nahum and Isaiah, chap. 10. Barnes, after expressing his agreement with Lowth that Isa. 10 belongs historically at this point, says: "It was designed to show to the nation that the danger of invasion was not passed; to assure them that the king of Assyria would still come against the nation (comp. 2 Kings 18:17, etc.); but that still God would interpose and would deliver them from threatened invasion."—*Vol. I., p. 339.*

3. *Hezekiah's Sickness.* Expositors differ as to the time of this sickness, whether before or after Sennacherib's second invasion. We here follow the order of events as given by Wood, Price and others.

(1) His sickness, 2 Chr. 32:24; 2 Kings 20:1; Isa. 38:1.

(2) His prayer, 2 Kings 20:2-3; Isa. 38:2-3.

(3) The answer, 2 Kings 20:4-5; Isa. 38:4-6. We have here a striking proof that God answers prayer. Explain how the answer is to be reconciled with unchangeable purpose of God, v. 1.

(4) The promise of deliverance, 2 Kings 20:6; Isa. 38:6.

(5) The sign, 2 Kings 20:8-11. Comp. Isaiah.

(6) Hezekiah's hymn (or song) of thanksgiving, Isa. 38:9-20. "The hymn or song is composed of two parts. In the first part (vs. 10-14) Hezekiah describes his feel-

ings and his fears when he was suffering, and especially the apprehension of his mind at the prospect of death; and the second part expresses praise to God for his goodness."—*Barnes, Vol. II., p. 418.*

(7) His pride and prosperity after recovery, 2 Chr. 32:25-30.

(8) The ambassadors of the king of Babylon, 2 Kings 20:12-19; Isa. 39:1-8. (a) Babylon. "The first mention of Babylon in connection with Judah. Babylon, the oldest city in the world (Gen. 10:10), was one of the capitals of Northern Chaldea in the earliest empire. . . . The Chaldean empire seems to have sunk about 1500 B. C., and for about 900 years remained subject to or dependent on Assyria till the rise of the great Babylonian empire, 747 B. C., under Nabonassar, which, rather Semitic than Cushite, occupied the region and resuscitated the glories of the first Chaldean empire. This latter empire, finally fixed by Nabopolassar, B. C. 625, was little more than a reproduction of the Assyrian, and was not marked by the original developments which stamp the early Chaldean nation. It is to the Cushite, or first Chaldean empire, of which Babylon was a part, that Europe owes the origin of her civilization. From it Assyria drew her learning, architecture, laws, religion and most of her customs. Babylonia excogitated an alphabet, worked out arithmetic, invented instruments to measure time, studied the movements of the heavenly bodies, marked chronology with accuracy; in fact made a beginning in almost every branch of science. From Babylon rather than from Egypt Greece derived her architecture, sculpture, science, philosophy, mathematics and her intellectual life."—*Wood, p. 504.*

(b) The object of M(B)erodach-baladan in sending this embassy was threefold. (1) To congratulate Hezekiah on his recovery, 2 Kings 20:12. (2) To enquire concerning sign of the sun-dial, "the wonder," 2 Chr. 32:31. (3) To form an alliance with Hezekiah against Assyria.

(c) Hezekiah's treatment of the ambassadors, 2 Kings 20:13; Isaiah 39:2.

(b) Isaiah's message to Hezekiah, 2 Kings 20:14-19; Isa. 39:3-8.

4. *Sennacherib's Second Invasion*, 2 Kings 18:17-18; 2 Chr. 32:9; Isa. 36:2-3.

(1) Sennacherib's message, 2 Chr. 32:10-12 ; 2 Kings 18:19-25 ; Isaiah vs. 4-10.

(2) Scorning the remonstrance of Hezekiah's officers, Rabshakeh addresses the people on the wall, Kings vs. 26-35 ; Isa. 36:11-20.

(3) The people are silent, but officers hasten to the King with clothes rent or apart, 2 Kings 18:36-37 ; Isa. 36:21-22.

(4) Hezekiah humbles himself and seeks God, 2 Kings 19:1 ; seeks also the counsel and prayers of Isaiah, 2 Kings 19:2-5.

(5) The answer of the Lord, 2 Kings 19:6-7 ; Isa. 37:6-7.

(6) Sennacherib's letter to Hezekiah, 2 Chr. 32:17-19 ; 2 Kings 19:8-19.

(7) Hezekiah lays the letter before the Lord and prays, 2 Kings 19:14-19.

(8) The Lord's answer, 2 Kings 19:20-34 ; Isa. 37:21-35.

(9) Destruction of Sennacherib's army by an angel in one night. Returns to Nineveh and is murdered, 2 Kings 19:35-37 ; 2 Chr. 32:21 ; Isa. 37:36-38.

5. *The Prosperity and Honor of Hezekiah's Last Days*, 2 Chr. 32:23.

6. *Death*, 2 Chr. 32:32-33. Character ?

7. *The Prophets of his Reign*.

## ISAIAH.

### Introduction.

(1) Classification. Isaiah is the first of the Major Prophets.

(2) The prophet. "Of the private history of Isaiah we know almost nothing, except that he was the son of Amoz (chap. 1:1), and that he was married and had sons (chap. 8:1-4). The Jewish tradition is that he was sawn asunder under the reign of Manasseh, to which it has been supposed that there is a reference in the Epistle to the Hebrews (chap. 11:37); but all such traditions are uncertain. Isaiah prophesied in the days of Uzziah, Jotham, Ahaz, and Hezekiah (chap. 1:1). If with many, we suppose him to have entered upon his office in the last year of Uzziah, we have



sixty-two years to the close of Hezekiah's reign. He certainly exercised the prophetic office to the fifteenth year of Hezekiah's reign, and possibly through the remaining fourteen years."—*Barrows, p. 299.*

"He was a statesman as well as prophet. He lived not in the remote villages of Judah like Micah, or wandering over hill and dale like Elijah and Amos, but in the center of all political life and activity. His whole thoughts take the colour of Jerusalem. He is the first Prophet specially attached to the capital and the court. He was, according to Jewish tradition, the cousin of Uzziah, his father Amoz being held to be a younger son of Joash. . . . The length of his life, the grandeur of his social position, gave a force to what he said beyond what was possible in the fleeting addresses of the humbler Prophets, who had preceded him. There is a royal air in his attitude, in his movements, in the sweep of his vision, which commands attention."—*Stanley Vol. II., pp. 384-385.*

(3) The remnant. "A remnant—the remnant." This was his watchword. The remnant shall return. This was the truth constantly personified before him in the name of his eldest son. A remnant of God in the mass of corruption, a remnant saved from the destructive invasions of Assyria, a burst of spring-time in the reformation of Hezekiah; and far away in the distant future a remnant of the stem of Jesse—a branch, a genuine branch, out of the withered root of David; and the wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose; it shall blossom abundantly, even with joy and singing, and sorrow and sighing shall flee away."—*Stanley, Vol. II., p. 389.*

(4) The mission of Isaiah. "Such was the hope and trust which sustained the prophet through his sixty years of trial and conflict. In the weakness of Ahaz, in the calamities of Hezekiah, under the tyranny of Manasseh, Isaiah remained firm and steadfast unto the end. Wider and wider his view opened as the nearer prospects of his country grew darker and darker. First of the prophets, he and those who followed him seized with unreserved confidence the mighty thought, that not in the chosen people so much as in the nations outside of it was to be found the

ultimate well-being of a man, the surest favor of God. . . . For to him also, with a distinctness which makes all other anticipations look pale in comparison, a distinctness which grew with his advancing years, was revealed the coming of a Son of David, who should restore the royal house of Judah and gather the nations under its scepter. If some of these predictions belong to that phase of the Israelite hope of an earthly empire, which was doomed to disappointment and reversal, yet the larger part point to a glory which has been more than realized. Lineament after lineament of that Divine Ruler was gradually drawn by Isaiah or his scholars, until at last a Figure stands forth, so marvelously combined of power and gentleness and suffering as to present in the united proportion of his descriptions the moral features of an historical Person, such as has been, by universal confession, known once, and only once, in the subsequent annals of the world.”—*Stanley, Vol. II., pp. 389—390.*

(5) The book of Isaiah. It “naturally falls into two great divisions. The first, after an introductory chapter, contains a great variety of prophetic messages, delivered on special occasions (chaps. 2–39). The second division, comprising the remaining twenty-seven chapters, seems to have had no special occasion, but to have been written after the overthrow of Sennacherib’s army, probably in the old age of the prophet, for the comfort and encouragement of God’s people in all coming ages. ‘Comfort ye, comfort ye my people, saith your God’—that is its great theme as expressed in the introductory verse.”—*Barrows, p. 299.*

FIRST DIVISION, 1–39.

#### ANALYSIS.

1. General introduction, chap. 1.
2. Visions against Judah and Jerusalem, mingled with promises to the remnant and Messianic hopes, chaps. 2–5.
3. The prophet’s call, chap. 6.
4. Prophecies connected with the invasion of Judah by the allied kings of Israel and Syria, chaps. 7–12.
5. The doom of the nations, chaps. 13–23.

6. General prophecies exhibiting God as the avenger and deliverer of his people, chaps. 24-27.

7. Prophecies apparently delivered in view of the approaching invasion of the Assyrians in Israel and Judah, chaps. 28-35.

8. Historical portion belonging to reign of Hezekiah, chaps. 36-39.

SECOND DIVISION, 40-66.

### ANALYSIS (BARROWS).

Subject.—The future redemption and glory of Zion.

1. The relation of Israel to the heathen nations, chaps. 40-48. "From the redemption of Israel, effected through Cyrus, the servant of God, the prophet unfolds the certain victory of the Theocracy over the gods and powers of the heathen world."—*p. 302.*

2. Israel as the seat of salvation of the world, chaps. 49-57. In this section the prophet carries out "the thought that, just as Cyrus is to redeem Israel from the Babylonish captivity, so must the true servant of Jehovah, by his vicarious sufferings and death, make expiation for sin, raise the covenant people to true glory and make them, through the establishment of the true mercies of David (55:3) the center of salvation for the whole world."—*p. 303.*

3. "After an exhortation in which the sins of the people are acknowledged and rebuked (chaps. 58-59), the prophet foretells, in a series of majestic images, how the Theocracy shall be glorified when it shall become, in connection with the creation of a new heaven and a new earth, the perfected kingdom of God," chaps. 58-66, *p. 303.*

### MICAH.

1. The Prophet. "Of Micah, personally, we know nothing beyond the fact recorded by Jeremiah. He is called a Morasthite, and this undoubtedly means that he was an inhabitant of the little town of Moreseth-Gath in the Shefelah or low-lying sea-plain of Philistia. It is prob-

ably to this circumstance that we owe the introduction of the name of so small and obscure a place in the first chapter (1:14). We see, then, that the position of Micah differed very widely from that of Isaiah. Isaiah was of patrician, perhaps even of princely birth. He could speak to kings in a tone of something like equality, and was familiar with courts and cities. Micah, on the other hand, was a provincial and a man of the people."—*Farrar*, p. 126.

The length of his ministry cannot be positively stated. He prophesied in the reigns of Jotham, Ahaz and Hezekiah. If his ministry lasted during the entire reigns of these kings, he prophesied 61 years; but whether or not he began the first year of Jotham and continued to the last of Hezekiah, we know not.

2. *His Times*, chap. 1:1. It is probable that the greater part of Micah's ministry was in the reign of Ahaz. He began to prophesy in the reign of Jotham, at what period we know not. But his ministry extended over the entire reign of Ahaz and probably ended very early in Hezekiah's reign. For description of reign of Ahaz, see 2 Chr. 28:1-4, 19-27.

## ANALYSIS.

### I. Judgment upon Samaria and Jerusalem, chaps. 1-2.

In this section we have not only the judgments, but the causes of the judgments. Especially does he expose the great guilt of the capital (1:5). The section closes with comfort for "the remnant," 2:12-13.

### II. Judgment more specially pronounced upon Jerusalem, chaps 3-5.

This section foretells the utter destruction of Jerusalem, 3:12, and the Babylonish captivity, 4:6-12; also the causes of this judgment, chap. 3. This portion is notable for the clear and full Messianic predictions, 4:1-5; 5:2-4.

### III. The final chapters, 6-7.

In this part "the prophet turns to exhortation, in which threatenings and promises alternate with extraordinary vividness and force."—*B. B. Work*, p. 469.

In the above analysis it is interesting to notice that each section begins with a call to *hear*, 1:2; 3:1; 6:1.

“No book of the Old Testament strikes deeper chords in our nature, and strikes them with a more masterly hand, than that of Micah, the villager, but withal the meet partner of Isaiah in revealing to mankind the richness of evangelic truth.—*R. Payne Smith in B. B. Work, p. 470.*”

### NAHUM.

1. *The Prophet.* “Of Nahum, as of most of the other Minor Prophets, we know almost nothing. When we have said that Nahum means ‘Compassion,’ and that the Prophet was an Elkoshite—that is, in all probability the inhabitant of a little Galilean village, which in St. Jerome’s time bore the name of Elcesi, we have said practically everything which can be recorded.”—*Farrar, p. 141.*

2. *His Times.* His great theme being the Fall of Nineveh, there can be no reasonable doubt that he wrote soon after the famous invasion of Judah by Sennacherib, and the utter overthrow of his army. That this event had thrilled the nation may be seen in numerous passages of Isaiah—*e. g.* 10:24-34; 14:24-27; 17:12-14; 33:36-39.

. . . . . Now, this great invasion was in the fourteenth year of Hezekiah (2 Kings 18:13), whose reign of 29 years fell B. C. 728-699—consequently, about B. C. 714, and Nahum would be located in time during the latter part of Hezekiah’s reign. The fall of Nineveh, which Nahum so vividly describes, chaps. 2 and 3, took place from seventy-five to eighty years after the date assumed for this prophecy.”—*Henry Coombs in Butler’s Bible Work, p. 493.*

### ANALYSIS.

“The grandeur, energy, power, vividness of Nahum, naturally can be fully felt only in his own language. The force of his brief prophecy is much increased by its unity. Nahum had one sentence to pronounce, the judgments of God upon the power of this world, which had sought to annihilate the kingdom of God. God, in his then King-

dom in Judah, and the world were come face to face. What was to be the issue? The entire final, utter overthrow of whatever opposed God."—*Pusey, Vol. II., p. 125.* The prophecy, according to Dr. Pusey, falls into three parts.

1. The majesty of God, chap. 1. "Who God is against whom they rebelled; the madness of their rebellion and the extinction of its chief."

2. The siege and capture of Nineveh itself, chap. 2.

3. The overthrow of the whole power, chap. 3. "It was to be the first instance, in the history of mankind, of a power so great, perishing and forever."—*Pusey, as above.*

II. MANASSEH (55), 2 Kings 21:1-16; 2 Chr. chap. 33.

"Manasseh's reign is the longest and darkest in the Hebrew annals. His irreligion was only equalled by his tyranny. His vices brought their own punishment in the contemptible weakness to which the state was reduced. Jerusalem surrendered to Esarhaddon, and the unworthy heir of David and Solomon was led away captive to learn wisdom and piety in the dungeons of Babylon."—*Wood, p. 522.*

1. His ultra-heathen reign. (Wood.)

(1) The different forms of heathen worship introduced, 2 Kings 21:1-9.

(2) Seduced Judah and Jerusalem to do worse than the heathen, 2 Kings 21:9.

"So bold an intrusion of Paganism could not but involve a displacement of the true religion. Before this time the two forms of worship, when they had existed in the kingdom of Judah, had flourished side by side. Even Athaliah had not ventured to supersede the Temple-ritual. Not only were the high places in the country restored, but two altars were set up in the two courts of the Temple to the heavenly bodies. In the same sacred precincts was a statue of Astarte. . . . Vessels too were consecrated in the temple to the use of Baal."—*Stanley, Vol. II., p. 421.*

(3) The first persecution in Judah, 2 Kings 21:16.

(4) Warnings of the prophets unheeded 2 Kings 21:10-15; 2 Chr. 33:10.

2. Capture by king of Assyria and imprisonment in

Babylon, 2 Chr. 33:11. "There he would find himself surrounded by the gods whose images he had set up in Jerusalem; he would see that in its perfection which he had tried to imitate on an insignificant scale; he would be under the rod with which he had wished to scourge his subjects."—*Wood, p. 528.*

While bound in this Babylonish prison "he humbled himself greatly before the God of his Fathers, and he prayed unto him." Result? 2 Chr. 33:12-13.

3. His reign after his repentance and restoration.

(1) Internal improvements, 2 Chr. 33:14.

(2) Attempted reformation, vs. 15-17.

4. *Death*, 2 Chr. 33:20. Character?

5. *Prophets of his reign*, 2 Kings 21:10-15. Significance of this prophecy?

III. AMON (2), 2 Kings 21:19-26; 2 Chr. 33:21-25.

1. *His great wickedness*, 2 Kings 21:20-22; cf. Chr.

2. *Murdered by his servants in his own house*, 2 Kings 21:23; Chr. v. 24.

3. *His murderers slain by the people*, 2 Kings 21:24; Chr. v. 25.

IV. JOSIAH (31), 2 Kings 22-23:30; 2 Chr. chaps. 34 and 35.

1. *Began to reign at the age of eight years*, 2 Kings 22:1.

"The popular election (2 Kings 21:24) which placed Josiah on the throne of itself marks some strong changes of public feeling. There was also a circle of remarkable persons in or around the palace and temple who, possibly driven together by the recent persecutions, had formed a compact band, which remained unbroken till the fall of the monarchy itself. Amongst these the most conspicuous at this time were Shaphan the Secretary, Hilkiah the High Priest, and Huldah the Prophetess, who, with her husband Shallum, himself of the priestly race and keeper of the royal wardrobe, lived close by the temple precincts. Within this circle the king had grown up with another youth destined to be yet more conspicuous than the king himself—

the prophet Jeremiah.”—*Stanley, Vol. II., p. 427.* It was doubtless under the influence of this group that Josiah’s character was formed, his piety developed, and his early reign directed.

2. *In the twelfth year of his reign he began to purge Judah and Jerusalem of Idolatry,* 2 Chr. 34:3–5. Likewise the cities of Manasseh, Ephraim and Simeon, even unto Naphtali, vs. 6–7.

3. *In his eighteenth year repairs the House of the Lord.* 2 Chr. 34:8–13; 2 Kings 22:3–7. During these repairs Hilkiah the priest found the book of the law, 2 Kings 22:8. As to the different views concerning this book, that of Wood is to be preferred: “‘The book of the covenant,’ 2 Chr. 23:2; cf. 2 Chr. 17:9. The then only canonical Scripture, the autograph book which God bade Moses (eight centuries before) lay beside the Ark, hidden by accident or for safety, during the late troublous times. Mistake and imposition were alike impossible. Other existing Scripture abounded in quotations from it; it is not impossible that (as in the case of the Samaritan Pentateuch) persons could repeat the whole five books; large portions were embodied in the liturgies, and *some* copies, if not many, must have existed in the houses of men of learning and wealth, and in the schools of the prophets.”—*Wood, p. 539.*

4. *The book of the law read to the king,* 2 Kings 22:10–13; 2 Chr. 34:18–21. Not the first time that he had heard it, 2 Kings 22:2–3. “But the book itself (more than 850 years) he had never seen, nor had the awfulness of some of the passages ever before so struck him. It came to him how terrible, and how imminent, the danger was.”—*Wood, p. 540.*

5. *Consults the prophetess Huldah.* The enquiry, 2 Kings 22:14. Her answer, 2 Kings 22:15–20; comp. Chr. The evident purport of this answer may be expressed in two words—*too late.* Yet it would not come in Josiah’s day.

6. *The great reformation.*

(1) Renewal of the covenant by the nation, 2 Kings 23:1–3; 2 Chr. 34:29–32.



(2) Suppression of idolatry in Jerusalem, Judah and Samaria, 2 Kings 23:4-13.

(3) The altar at Bethel and the high places of Jeroboam destroyed according to prophecy, 2 Kings 23:15-19.

(4) Slays the priests of "the high places," v. 20.

(5) All private superstitions suppressed, v. 24.

7. *The Celebration of the Passover.*

(1) Preparations for the Passover, 2 Kings 23:21-23; 2 Chr. 35:1-19.

(2) The Passover observed, 2 Chr. 35:10-19; 2 Kings 23:22-23. "Not that the Passover had not hitherto been observed in his days; but the newly-found law disclosed wherein the observance had been defective. The spirit of the people moreover, as the king hoped, was now roused and they would attend in large numbers, and from both kingdoms, as in the days of old. In exactness of ritual observance (cf. 2 Chr. 30:2, 18), in superabundance of offerings, and in the fact that now there was no great mass of people who, though they had opportunity and invitation, scorned to come (2 Chr. 30:10), this feast surpassed even Hezekiah's, though that had surpassed any from the days of Solomon."—*Wood, p. 547.*

8. *The Rest of the Acts of Josiah*, 2 Kings 23:28. "A blank of thirteen years occurs here. We only conjecture that during this interval Judah enjoyed comparative peace, prosperity and independence until the abrupt and astounding close of Josiah's career."—*Wood, pp. 549-550.*

9. *Josiah's Death at Megiddo.*

(1) Expedition of Pharaoh-Necho, king of Egypt, against the king of Assyria, 2 Kings 23:29; 2 Chron. 35:20. "Milman explains that Necho II. decided to take the offensive against the rival empire of the Euphrates valley, now probably weakened by dissensions among the different kingdoms of which it was composed. His design was to gain Carchemish and to make the Euphrates his frontier. The further results of Necho's campaign are unknown, but Necho and his troops are found at Carchemish about ten years later."—*Wood, p. 550.*

(2) Josiah opposes Necho, and despite the remonstrances

of the latter gives battle in the valley of Megiddo, 2 Kings 23:29; 2 Chr. 35:20-22. " 'The valley of Megiddo' is the name given to the southeast portion of the Plain of Jezreel, familiarly known to us under its Greek form the Plain of Esdraelon."—*Wood, p. 550.*

(3) The death of the king, 2 Kings 23:30; 2 Chr. 35:23-24. "So mournful a death had never occurred in the Jewish annals. All the population of the city and the kingdom attended the funeral. There was an elegy over the departed king probably as pathetic as that which David had sung over Saul and Jonathan. It was by the most plaintive of the prophets, Jeremiah, who now first appears on the scene of public acts. . . . Josiah was the last royal hero of Israel. With his death the history of the Jewish monarchy might end were it not for one great event and one great person that still remain—the fall of Jerusalem and the prophet Jeremiah."—*Stanley, Vol. II., p. 436.*

## X. The Prophets of Josiah's Reign.

### HABAKKUK.

1. *The Prophet.* "Of the Prophet Habakkuk we know no personal details. From the musical directions attached to the third chapter (3:1-19) and the expression 'my stringed instruments,' it has been conjectured that he was a Levite."—*Stanley, p. 159.*

2. *His Times.* Biblical scholars differ. Quite a number think his prophecy belongs to the reign of Jehoiakim; others, either the latter part of the reign of Manasseh or the early part of Josiah's. There is no way of deciding certainly. Fortunately the decision is not material to the understanding of his prophecy.

### ANALYSIS (FARRAR).

#### I. The agonizing cry, 1:1-17.

1. The prophet's appeal to Jehovah, vs. 2-4.
2. The terrible announcement, vs. 5-11.
3. The troubled inquiry, vs. 12-17.

## II. God's answer, 2:1-20.

1. Patience and faith urged upon the prophet, vs. 1-4.
2. The certain doom of the wicked, vs. 5-20.

III. A pæan and prayer, chap. 3. "One of the most magnificent pieces of poetry in the Bible."—*Stanley*, p. 171.

1. Appeal to God's mercy on hearing his answer, vs. 1-2.
2. The congregation's hymn of praise, vs. 3-15.
3. The conclusion by the prophet, vs. 16-19.

## ZEPHANIAH.

1. *The Prophet*. "The biography of Zephaniah is absolutely blank. He gives us his genealogy for four generations in the first verse, and from this it appears that he was a great-grandson of Hezekiah—apparently of King Hezekiah, and therefore a collateral descendant of the 'House of David.'"—*Farrar*, p. 153.

2. *His Times*, chap. 1:1. Probably before the great reformation.

## ANALYSIS (FARRAR, pp. 155-157).

The general outline of the book is very simple. In the first chapter the prophet announces a great day of the wrath of the Lord (1:1-18). He then calls upon the various peoples, and especially upon Jerusalem, to repent, mingling appeals with stern denunciations of judgment (2:1-3:7). Finally, he promises to the nations generally, and especially to Zion, a day of restoration, and calls on them to rejoice in the coming deliverance.

- I. The menace, 1:1-18.
- II. The admonition, 2:1-3:7.
- III. The promise, 3:8-20.

## JEREMIAH.

In the thirteenth year of Josiah there appeared upon the horizon of history one of the great names of the Old Testament—that of the Prophet Jeremiah. Henceforth until

the fall of Jerusalem he is altogether the most prominent and interesting figure in the history. He exercised the office of prophet for over forty years. Eighteen years of his ministry, beginning with his call, fell in the reign of Josiah. "Only a small portion of his recorded prophecies bear date in the reign of Josiah, viz.: chap. 1 and another message beginning with chap. 3:6 and ending perhaps with the sixth chapter."—*Butler, Vol. VIII., p. 391.*

(For analysis of Jeremiah see reign of Zedekiah.)

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## SECTION 2. FROM THE ACCESSION OF JEHOAHAZ TO THE FALL OF JERUSALEM.

### Introduction.

In order for the student to be able to follow intelligently the history of this section some explanation is necessary.

#### 1. *The Position of Judah with Reference to Egypt and Babylon.*

Egypt and Babylon were great rival powers contending for supremacy. Pharaoh-Necho in the latter part of the reign of Josiah made war upon Assyria, apparently gaining decided advantage. At any rate, by the defeat of Josiah at Megiddo Judah became the vassal of the Egyptian king. Three years later, on a second expedition, Necho was defeated at Carchemish by Nebuchadnezzar. "This was after the fall of Nineveh, when the Babylonian and Chaldean empire had taken the place of the Assyrian."—*Edersheim, Vol. VII., p. 196.* After this Palestine fell an easy prey to the Babylonian power. Thus the little kingdom of Judah, by its position between two great rival powers, was in possession first of one then of the other, and when oppressed by one was disposed to turn to the other for help.

#### 2. *The Parties in Jerusalem.* During the troublous times from now until the destruction of the city there appear three great parties at the royal court excitedly contending with each other.

(1) "The Party of 'the Princes'—that body of nobles who, from the time of Joash, perhaps of Rehoboam, had leaned to the idolatrous and licentious practices of the early kings of Judah and who held the latter kings almost as puppets in their hands. With them were associated many of the elders or chiefs of tribes, under whose auspices the Polytheism, which Josiah had for the moment extirpated, still continued to linger, even in the courts of the Temple itself . . . . ."

(2) "By the side of these, and perhaps opposed to them, perhaps allied with them in that strange combination which often brings together, for purposes of political or religious animosity, parties themselves most alien to each other, was the great body of Sacerdotal, and even of the Prophetic order . . . ."—*Stanley, Vol. II., pp. 441-442.*

(3) Jeremiah and his friends.

These parties all appear in the book of Jeremiah.

3. *The Successors of Josiah.* "The kingdom of Judah virtually perished with Josiah. Of Josiah's successors, the two who came to the throne in independence, Jehoahaz and Jehoiachin, reigned for only three months apiece. The two who reigned eleven years each, Jehoiakim and Zedekiah, were but creatures of a foreign power. There was no longer a question of independence, but of choice between two foreign sovereigns . . . . The shadows of kings were dismissed at the breath of their liege lord. It is a deplorable period of misrule and imbecility. Without the ability to defend them, these kings had only the power of entailing the miseries of siege and conquest on their people by rebellions which had none of the dignity but all the melancholy consequences of a desperate struggle for independence."—*Wood, p. 552.*

## OUTLINE.

- I. The Kings of the Final Decline.
- II. The Destruction of Jerusalem.
- III. The Remnant left in the Land.
- IV. The Book of Jeremiah.

## NOTES.

**I. The Kings of the Final Decline (4).**

1. JEHOAHAZ (3 mos.), 2 Kings 23:30-33; 2 Chr. 36:1-3.

(1) Elected by the people and anointed, 2 Kings v. 30.

(2) Deposed by Pharaoh-Necho and the land put to tribute, 2 Kings 23:33; Chr. v. 3. Took Jehoahaz to Egypt where he died, 2 Kings 23:34.

2. JEHOIAKIM (11), 2 Kings 23:34; 24:6; 2 Chr. 36:4-8.

(1) Made king by Pharaoh-Necho and name changed from Eliakim to Jehoiakim, 2 Kings 23:34.

(2) Taxed the land to pay the tribute to Pharaoh, Kings v. 35.

(3) Periods in the reign of Jehoiakim. "(a) Vassalage to Egypt, about four years; (b) vassalage to Nebuchadnezzar, three years; (c) independence (in friendship with Egypt) chequered by constant incursions of the Chaldeans and their allies until Jehoiakim's mysterious and ignominious death (Jer. 22:18, 19, and 36:30)." — *Wood, p. 553.*

(4) The first deportation, 2 Chr. 36:6-7; Daniel 1:1-2.

(5) Death, 2 Kings 24:6. Character?

(6) The ministry of Jeremiah during Jehoiakim's reign.

(a) Jer., chap. 36. "This chapter apparently summarizes the temple sermon of chs. 7-10, delivered soon after Jehoiakim's accession, and records its consequences. It also illustrates Jeremiah's position and work during the first period of Jehoiakim's reign, up to the crisis of the fourth year." — *Wood, p. 554.*

(b) Jer. 46:1-12. Ode on the battle of Carchemish (Wood).

(c) Jer. 25:1-14. The seventy years captivity.

(d) Jer. 35. The Rechabites (exp.).

(e) Jer. 36:1-4; chap. 45; 36:5-32. Baruch and the roll of Jeremiah's prophecies (analyze).

3. JEHOIACHIN (3 mos. and 10 days).

"Jehoiakim was succeeded by his son Jehoiachin ('Jehovah confirms'), a youth of eighteen years (or eight), who reigned for only three months and ten days (2 Chr. 36:9). He occupied the throne when Nebuchadnezzar himself ap-

peared a second time on the soil of Palestine (2 Kings 24:11). It is impossible to determine whether what now happened was in punishment of the previous rebellion, or because the young king was guilty of similar intrigues with Egypt. From the indications in Holy Scripture we are led to suppose that the queen-mother Nehushta ('the brazen'), the daughter of Elnathan, an influential prince of Jerusalem (2 Kings 24:8; Jer. 36:12, 25), had considerable share in the events of this brief reign. We infer this, on the one hand, from the connection of her father with Egypt (Jer. 26:22), and on the other from the pointed references to her and her fate (2 Kings 24:12; Jer. 13:18; 22:26; 29:2).

"At first the siege of Jerusalem was intrusted to subordinate officers. But when the fall of the city seemed near Nebuchadnezzar himself appeared. Jehoiachin, together with the queen-mother, the court, the princes and the leaders, seems to have surrendered to the victor. The punishment inflicted in the city was of signal severity. All the treasures of the temple and the palace were carried away, the heavier furnishings of the sanctuary being cut in pieces. Thus was the word of the Lord, long and often spoken, fulfilled (2 Kings 24:12, 13). The king himself, his mother, his wives and all the officials, whether of the court, the state, or the army, were carried to Babylon. Nay, to make sure of the permanence of the conquest, all Jerusalem—in the sense of what made it the capital—and all who in any sense were strong and apt for war; who could either lead, or fight, or prepare the means for it, were carried into captivity."—*Edersheim, Vol. VII., pp. 203-204.*

JEREMIAH. "Of the work of the prophet in this short reign we have but the fragmentary record of Jer. 22:24-30. We may infer, however, from the language of his later prophecies, that he looked with sympathy and sorrow on the fate of the exiles in Babylon, and that the fulfilment of all that he had been told to utter made him stronger than ever in his resistance to all schemes of independence and revolt."—*Smith's Dic. of the Bible, Art. Jeremiah.*

#### 4. ZEDEKIAH (11).

(1) Appointed by Nebuchadnezzar, 2 Kings 24:17. "His

choice had fallen on Mattaniah ('the gift of Jehovah') whose name was changed into Zedekiah ('the righteousness of Jehovah'). The new king was the uncle of Jehoiachin, being the youngest son of Josiah by the same mother as Jehoahaz (comp. 2 Kings 23:31.)"—*Edersheim, Vol. VII, p. 205.*

(2) His reign religiously. Did evil; disregarded Jeremiah; stiffened his neck and hardened his heart; the chiefs of the priests and people guilty of great sin; mocked the messengers of God, despised his word and scoffed at his prophets, 2 Chr. 36:11-16. It appears, however, from Jer. 34:8-10, that the king made a weak attempt under the influence of Jeremiah to correct glaring evils. In this he was speedily overruled, Jer. 34:11.

(3) His reign politically. Largely controlled by a powerful party of princes and nobles, 2 Chr. 36:14-16; Jer. 37:15; 38:25-27.

Attempt to form a combination against Babylon, Jer. 27:1-11.

Sends messengers to Babylon to reassure the king, Jer. 29:1-3.

The king himself goes to Babylon, Jer. 51:59. Object?

Fresh intrigues, chiefly with Egypt, Ezekiel 17:15-18.

Rebellion against Babylon, 2 Kings 24:20; 2 Chr. 36:13.

Nebuchadnezzar, with a great army invades Judah and besieges Jerusalem, 2 Kings 25:1-2. Incidents of the siege. Houses torn down to make defences, Jer. 33:4. The king makes a covenant with the people to liberate all Hebrew slaves, which covenant is speedily broken, Jer. 34:8-11.

The king consults with Jeremiah, Jer. 21:1-2; 37:3; 38:14-18.

Jeremiah and the princes, Jer. 37:11-15; 38:1-13 and 27.

Famine in the city, 2 Kings 25:3.

Final assault, city taken and king captured, 2 Kings 25:4-7.

## II. The Destruction of Jerusalem.

The following are the features of this destruction as given in Kings and Chronicles:

1. *The Slaughter*, 2 Chr. 36:17.

2. *Despoiling the Temple and Taking all Treasures*, 2 Chr. 36:18; 2 Kings 25:13-17.



3. *Burning of City and Temple*, 2 Chr. 36:19; 2 Kings 25:9.

4. *Captives Taken*, 2 Chr. 36:17.

Thus perished Jerusalem, the capital of the Kingdom of Judah, the holy city, the pride and joy of the Hebrew people. Scarcely any event could have so overwhelmed the nation, and so filled them with sorrow and despair.

### III. Jeremiah.

#### FIRST. THE BOOK OF JEREMIAH.

1. *The Prophet*. The second of the four so-called great prophets. Lineage and birthplace, Jer. 1:1. "Of all the prophets, Jeremiah is the most retiring, the most plaintive, the most closely compassed with ordinary human weakness. The cry which he uttered as the dark truth first broke upon his young mind was characteristic of his whole career: 'Ah, Lord! I can not speak; I am but a child.' It is this childlike tenderness which adds force to the severity of his denunciations, to the bitterness of his grief. He was not one of those stern characters which bear without repining the necessary evils of life. He who was to be hard as brass and strong as iron, who had to look with unmoved countenance on the downward descent of his country, yet longing that his head were waters, and his eyes a fountain of tears, that he might weep day and night for the daughter of his people."—*Stanley, Vol. II., p. 446.*

Although an ardent patriot he was sent to declare the downfall of the kingdom, the destruction of Jerusalem and the captivity of his people. Although gentle, retiring, tender and loving, he was called to face danger, to endure persecution and to exercise a courage and force of character of the highest order. His most difficult and perilous mission he fulfilled with strict loyalty to God and his brethren.

2. *Times*, Jer. 1:2-3. "It was a time of the swift decay and breaking up of Judah. The two great powers east and west of Palestine, Babylon and Egypt, were in mortal struggle which involved Judah in their disasters, and finally blotted out what still remained of the kingdom of the Ten Tribes. Nor was there unity and peace even in the narrow bounds of Judah. A fierce party-strife

raged between the forerunners of foreign idolatry and those who were still faithful to the worship of Jehovah."—*Geikie, Old Testament Characters*, p. 427.

ANALYSIS. (THE CAMBRIDGE BIBLE FOR SCHOOLS  
AND COLLEGES (STEARNE), INTRO. p. xxxi.).

"So far as any order is observable it is not an order of time but of subject-matter. The following is a summary of the contents of the book.

I. Prophecies mainly relating to home events and history of the times, chaps. 1-45.

1. Prophecies mostly from the time of Jeremiah's call (13th year of Josiah) to the 4th year of Jehoiakim, chaps. 1-20.

2. Prophecies directed at various times against the kings of Judah and against the false prophets, chaps. 21—25:14.

3. *A kind of Summary of the fuller Predictions against Foreign Nations*, chaps. 46-51 ; perhaps placed here as suggested by the announcement of the approaching overthrow of Babylon, chaps. 25:15-38.

4. *Prophecies concerning the Fall of Jerusalem with Historical notices interspersed*, chaps. 26-28. These belong to different periods of Jeremiah's life.

5. *Letter and Message to the Captives in Babylon*, chap. 29.

6. *Prophecies mainly of Comfort and Hope*, chaps. 30-31.

7. *History of the two years preceding the Capture and Destruction of Jerusalem by the Chaldeans, and the Prophecies of Jeremiah during that time*, chaps. 32-44. Chaps. 35 and 36 break the chronological order here.

8. *A Supplementary notice on the part of Baruch*, chap. 45.

II. Prophecies relating to foreign nations, chaps. 46-51.

1. *Superscription*, 46:1.

2. *Against Egypt*, 46:2-28.
3. *Against the Philistines*, chap. 47.
4. *Against Moab*, chap. 48.
5. *Against Amon*, chap. 49:1-6.
6. *Against Edom*, 49:7-22.
7. *Against Damascus*, 49:23-27.
8. *Against Kedar and Hazor*, 49:28-33.
9. *Against Elam*, 49:34-39.
10. *Against Babylon*, chaps. 50-51.

### III. Supplementary and historical, chap. 52.

#### SECOND. THE BOOK OF LAMENTATIONS.

1. *Author*. "The unanimous voice of antiquity ascribes it to Jeremiah, and with this tradition agree its internal character and style."—*Barrows*, p. 314.

2. *Subject*. Destruction of Jerusalem.

3. *Structure*. "Its five chapters constitute five poetical compositions, each complete in itself so far as outward form is concerned, but the whole inwardly bound together as parts of our great theme."—*Barrows*, p. 315. (For alphabetical arrangement of clauses see Smith's Dic. Bible.)

4. *Subjects of the five chapters*. (See Smith's Dic. Bible.)

Chap. 1. Solitude of the City.

Chap. 2. The Destruction which Laid it Waste.

Chap. 3. The Prophet's own Misery.

Chap. 4. The Miseries of the Destruction and its Cause.

Chap. 5. Recapitulation and Prayer.

5. *Relation of Lamentations to Book of Jeremiah*. "Forms a supplement to Book of Jeremiah. There we traced the life and thoughts of the prophet while events were gradually leading to the final catastrophe. Here we see him after that catastrophe has been reached, and mark that it is the same man still, clearly recognizing the sin of his fellows, but as full as ever of sympathy for them and of love

for his country.”—*Cambridge Bible for Schools and Colleges*, p. 359.

#### IV. The remnant left in the land.

##### 1. Who composed this *remnant*?

(1) The poorest of the land, Jer. 40:7.

(2) The Jews who returned from surrounding nations, Jer. 40:11-12.

2. Gedaliah appointed governor by Nebuchadnezzar, 2 Kings 25:22.

3. Jeremiah returns and joins the remnant, Jer. 40:1-6.

4. Gedaliah encourages Ishmael, Johanan, and their company to dwell in the land and cultivate it, Jer. 40:8-10; 2 Kings 25:23-24.

5. Ishmael and others conspire against Gedaliah and slay him, 2 Kings 25:25; Jer. 40:13; 41:10.

6. Johanan leads in the pursuit of Gedaliah and recovers the captives, Jer. 41:11-17. Effect of the slaying of Gedaliah, Jer. 41:18.

7. Jeremiah requested to seek counsel of God, Jer. 42:1-6. The answer, Jer. 42:7-22.

8. Contrary to the Word of the Lord and the exhortation of Jeremiah, the remnant go down to Egypt, taking Jeremiah with them, Jer. 43:1-7; 2 Kings 25:26.

9. Jeremiah to the remnant in Egypt, Jer. 43:8-13.

10. Jeremiah warns the people against the idolatry into which they had fallen, Jer. 44:1-14. The warning despised, vs. 15-23. Judgment pronounced, vs. 24-30.

11. Hope for the land, Ezekiel 36:1-15.

#### SUMMARY OF THE PERIOD.

This period lasted for 135 years, during which time there were eight kings, all of the dynasty of David. Of these *two only* are said to have done “that which was right.” These two, however, Hezekiah and Josiah, were great kings. Manasseh was noted for his great wickedness. After the death of Josiah the decline was rapid. The prophets be-

longing to the period who have left writings were Isaiah, Micah, Nahum, Habakkuk, Zephaniah and Jeremiah. Besides, there were from time to time oral prophets. During the year immediately preceding the fall of Jerusalem false prophets were active. The capture of Jerusalem by Nebuchadnezzar brought the kingdom to its final end. A remnant was left in the land and Gedaliah appointed governor. He was soon murdered by Ishmael, and the people sought an asylum in Egypt, against the advice of Jeremiah. Here, as prophesied by Jeremiah, the judgment of God overtook them.

### QUESTIONS ON THE PERIOD.

1. What were the most important events of the period?
2. What was the general character of the life and prophecies of Isaiah? Of Jeremiah?
3. What foreign nations came in conflict with Judah during the period?
4. What were the causes of the downfall of the kingdom?
5. What advance in Messianic prophecy?
6. What effect had the fall of Jerusalem on the people, the sacred literature, and the church of God?
7. What is the meaning and importance of the "remnant"?
8. God in the history of the period?

## EIGHTH PERIOD.

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### THE BABYLONIAN EXILE—SEVENTY YEARS.

1. *Predicted.* By Isaiah, Isa. 39:5-7; by Micah, 4:10; by Jeremiah, Jer. 25:11; 34:2-3, etc.

2. *The Predictions Fulfilled in Five Successive Deportations.* (Comp. Price, p. 149.)

First deportation, 2 Chr. 36:6-7; Daniel 1:1-2.

Second deportation, Jer. 52:28.

Third deportation, 2 Kings 24:10-16.

Fourth deportation, 2 Chr. 36:18-20; Jer. 39:8-16; 52:12-27 and Jer. 52:29.

Fifth deportation, Jer. 52:30.

3. *Classes of Exiles.* The principle seems to have been to take each time the best of the land; so at the last only the poorest were left, 2 Kings 25:12.

4. *The Exiles in Babylon.* "When the people were carried away from Judah they were settled, not as isolated individuals, but in masses at various points in the Babylonian empire. One colony which included Ezekiel, was located at Tel-abib, on the Chebar, some tributary of the Euphrates in Babylonia, and where they were planted in great towns such as Babylon, probably a special quarter of the city was assigned for their occupation. There is no reason to suppose they were persecuted or harshly treated. In the midst of a great empire and surrounded by a thick population, they would be considered harmless and allowed the same freedom as other inhabitants. The example of Ezekiel shows that they married and owned houses, as Jeremiah advised them, 29:5 ff; and no doubt they cultivated the soil and traded like those about them."—*Davidson, Bible Class Primer Series, Exile and Restoration, p. 46.*

5. *Religious Life.* Of this there are two distinct periods

that *before* the fall of Jerusalem, and that *after*. *Before* the fall of the Holy City the exiles confidently looked for a speedy restoration in which they were encouraged by the false prophets, Jer. 29:8-10. It was during this period that "Ezekiel sought to induce his fellow-exiles of 597 to take a retrospect of the past history of the nation and to learn its lessons. Particularly in chapters 16, 20 and 23, he reviews the history of the people, which he characterizes as one long act of infidelity to Jehovah: in their worship they had not been worshipping Him, and by their immoralities they had profaned His name. And this was the cause of the judgments which had already fallen on them, and would yet fall more heavily till the State was a ruin (Chr. 15)."—*Davidson*, p. 50.

Obviously Ezekiel was laboring during this period to bring the people to repentance. *After* the fall of Jerusalem all hope of a speedy restoration was gone; the predictions of the true prophets of Jehovah had been verified; and the people were thoroughly humbled and cast down, Ez. 33:10.

"It is this stupor of despair, paralyzing all moral action on the part of the individual, that Ezekiel has to minister to. And this is his true work as a prophet. He stands between two eras. The old era was closed, but a new era was about to open, and a new Israel about to arise. Before the Exile all the prophets threaten, after it they all comfort by promises."—*Davidson*, p. 52.

The religious life of the exiled captives is still further reflected in the Psalms of the Exile—e. g. 14, 137, etc., and also in the book of Daniel.

6. *The Results of the Exile.* (Condensed from Stanley, pp. 22-41.)

(1) Poignant grief as of personal calamity that broods over its literature—e. g. Psalms of Exile, Jeremiah, Ezekiel.

(2) The rejection of polytheism. Before the exile given to idolatry, afterwards strict monotheists.

(3) A strong sense of individual conscience and responsibility. (See Ezekiel chap. 18.)

(4) Spirituality of religion. "The absence of any ritual or local form threw them back on their own hearts and

consciences to hold communion with Him who had thus declared to them by the overthrow of His earthly sanctuary that 'the heaven only was his throne and the earth His footstool; where is the house that ye build unto me.'—*p. 35.*

(5) Importance of prayer. "Man's necessity is God's opportunity; the loss of earthly ceremonial is the occasion for heavenward aspirations. And hence it is that from the captivity dates, not indeed the first use, but the continued and frequent use of prayer as a potent instrument for sustaining the nobler part of man, as the chief access to the Invisible Divinity."—*p. 35.*

(6) Importance of practical religion, Isa. 58:1-7.

(7) The widening of view—e. g. Book of Daniel; Isa. 40 ff.

#### 7. *Causes of the Exile.*

(1) The sins of the people. This *the great cause*, 2 Chr. 34:24-25; 36:14-17; Ezekiel chap. 20; Micah 2:1-3; *et passim.*

(2) Rejection of the prophetic warning, Jer. 25:1-11; 26:1-6.

(3) Political. Rebellion against Babylon, 2 Chr. 36:13; Jer. 27:12-15. Alliance with Egypt, Ezekiel 17:15-21; Jer. 37:2-10. These things, however, were rather the occasion than the cause of the final overthrow.

#### 8. *The Prophets of the Exile.*

### EZEKIEL.

1. *The Prophet*; Ez. 1:1-3. "Ezekiel, the son of Buzi, the great prophet during the Babylonian captivity, was, like his predecessor Jeremiah, a priest. He was taken captive in the captivity of Jehoiachin, eleven years before the destruction of Jerusalem. He was a member of a community of Jewish exiles who settled on the banks of the Chebar, a river or stream of Babylonia. It was by this river in 'the land of the Chaldeans' that God's message first reached him (1:3). His call took place in the fifth year of Jehoiachin's captivity, B. C. 595 (1:2), in the thirtieth year, in the fourth month."—*Philip Smith in Butler's Bible Work, p. 9.*



2. *His Times.* "He was taken captive in the captivity of Jehoiachin eleven years before the destruction of Jerusalem. . . . His call took place in the fifth year of King Jehoiachin's captivity, B. C. 595 (1:2), 'in the thirtieth year, in the fourth month.' . . . The last date he mentions is the twenty-seventh year of the captivity (29:17), so that his mission extended over twenty-two years."—*Condensed from Smith's Dictionary of the Bible.*

It will thus be seen that Ezekiel lived at a most critical period in the history; critical for the Kingdom of Judah tottering to its fall, and critical for that portion of the nation already in captivity, and, if anything, still more critical after the fall of Jerusalem.

3. *The Mission of Ezekiel.* "Though the voice of the prophet may have sounded back to the country which he had left, Ezekiel's special mission was to those among whom he dwelt. He had, in the first place, to convince them of God's utter abhorrence of idolatry, and of the sin and irrevocable doom of those who practiced it, and thus persuade his hearers entirely to cast out idols from their homes and from their hearts. He had to show that the Chaldeans were the instruments of God, and that therefore resistance to them was both hopeless and unlawful, and so teach his people to endure with patience the lot which their own sins had made inevitable. He had next to destroy their presumptuous confidence in external privileges, and so to open their eyes to a true sense of the nature of the divine promises, and lastly, to raise their drooping hearts by unfolding to them the true character of the divine government and the end for which it was administered.

"The book of Ezekiel may be said in this respect to be the moral of the captivity. For the captivity was not simply a divine judgment, but a preparation for a better state, an awakening of higher hopes. The state of exile brought with it longings for and expectations of restoration. These longings it was Ezekiel's part to direct and satisfy. It was his to teach the progress of the Kingdom of God from the first call of Abraham to the establishment of the Kingdom of David, and to show that this most triumphant period of his people's history was but a shadow of still greater glory."—*Butler's Bible Work, p. 12.*

## ANALYSIS (CONDENSED FROM BUTLER).

I. Discourses directed chiefly against the Israelites and inhabitants of Jerusalem, chaps. 1-24.

II. Prophecies chiefly against foreign nations, chaps. 25-32.

III. Miscellaneous prophecies, chaps. 33-39. This section contains prophecies concerning the office of watchman; the shepherds of Israel; Edom; God's care for Israel; valley of dry bones; and the overthrow of Gog and Magog.

IV. Vision and description of the restored Temple, chaps. 40-48. This the most obscure and difficult part of the book.

The first half of the book (chaps. 1-24) contains discourses and prophecies delivered before the fall of Jerusalem, and is mainly denunciatory. The second half of the book (chaps. 25-48) contains prophecies delivered after the fall of Jerusalem, and is mainly consolatory.

## DANIEL.

1. *The Prophet.* Taken captive to Babylon in the third year of Jehoiakim, in the first deportation. Early selected for the king's service, educated and trained in all the learning of the Chaldeans, yet remaining firm in the faith of his fathers. Prime minister under Nebuchadnezzar and Belshazzar, and also in the Medo-Persian period under Darius and Cyrus.

"From tender youth to extreme age, for more than seventy years, the prophet lived at the Babylonian and Medo-Persian court (1:1, 6, 21; 10:1). But more than this, he took part in the government of the State, in which he occupied a high official position, (2:48; 5:29; 6:29; 8:27.) He was thus enabled to gain an insight and knowledge of the organization of political affairs in the kingdom of the world and fitted to be the recipient of what, perhaps, I may be permitted to call his political revelations. But he has likewise obtained the spiritual point of view."—*Au-berlen in Butler's Bible Work.*

Daniel's ability and character are of the highest order. He

was a man of deep convictions, of unflinching courage, righteous, true, a devoted and consistent servant of God, greatly beloved of God and man, and withal a man of commanding ability. "It cannot be doubted that Daniel's quiet influence at court must have done much to soften the rigors of the captivity, and it goes far toward explaining the favorable disposition of Cyrus and the facilities which were gladly accorded to Zerubbabel by Cyrus, and to Nehemiah by Darius."—*Behrends in Butler's Bible Work*.

2. *Times*. The entire period of the seventy years' captivity. The reign of Nebuchadnezzar, Belshazzar, Cyrus and Darius in Babylon.

3. *The Character of the Book of Daniel—apocalyptic*. "In studying the book of Daniel it is of the utmost importance to recognize its apocalyptic character. It is at once an end and a beginning; the last form of prophecy, and the first 'philosophy of history.' The nation is widened into the world; the restored kingdom of Judah into a universal kingdom of God."—*Smith's Dict. of Bible*. (Comp-Revelation.)

#### ANALYSIS (CONDENSED FROM BARROWS AND PEARSON).

I. Introductory. An account of the selection and education of Daniel and his three companions by direction of the King of Babylon, chap. 1.

II. The relation of God's kingdom to the heathen powers, chaps. 2-7. Written in Chaldee from middle of 2:4.

1. Twofold vision of the four great monarchies of the world, and the "Stone" and "Son of man," chaps. 2 and 7.

2. Protection and deliverance of God's faithful servants, chaps. 3 and 6.

3. Humbling of heathen monarchs, chaps. 4 and 5.

III. Apocalyptic.

1. The vision of the Ram and He-goat, chap. 8.

2. Daniel's prayer and the answer, chap. 9.

3. Angelic ministries, chap. 10.

4. Prophecies concerning Persia and Greece, chap. 11:2-45.

5. Times before the end, chap. 12.

“The intimate connection between the book of Daniel and the Revelation of John must strike every reader of the Holy Scriptures. They mutually interpret each other, and together constitute one grand system of prophecy extending down to the end of the world. Both also contain predictions, the exact interpretation of which is extremely difficult, perhaps impossible, till the mystery of God shall be finished.”—*Barrows, p. 321.*

## BOOK OF ESTHER.

### Introduction.

1. *Where Written.* Perhaps at Susa, where the history was enacted.

2. *When Written.* During the time of the exile—probably during the reign of Artaxerxes I., son and successor of Xerxes I. (Ahasuerus), and who reigned 465 B. C.—425 B. C. If this date is correct the book of Esther belongs chronologically to the period of the Restoration. But the matter of the book belongs to the exile. Hence considered here. (See Johnson’s Ency., Art. Artaxerxes.)

3. *Author Unknown.* By some supposed to have been Mordecai.

4. *Object of the Book.* To give the history of the signal deliverance of the Jews from destruction. “The crisis was one of the most alarming that had ever occurred; the unalterable nature of the decrees of the Medes and Persians made the plot doubly dangerous. Had it succeeded, the Jewish race would have been totally exterminated in Judea, as well as in other countries, and the church of the living God would have been swept from the face of the earth. The protecting arm of God was never more plainly or signally made bare, not even in the destruction of Pharaoh or the catastrophe of Sennacherib, than it was on this memorable occasion. To celebrate this deliverance the feast of Purim was instituted.”—*Blaikie, p. 370.*

5. *The Name of God not Mentioned in the Book.* But the deliverance manifestly wrought by the special providence of God and in answer to prayer.

6. *Value of the Book.* The information here given us concerning the Jews of the dispersion is exceeding interesting and valuable. We here learn "that they were now dispersed through the one hundred and twenty-seven provinces of the Persian empire from the Indus to Ethiopia (3:8); still that they retained their national laws and usages, and continued a separate people (3:8); that they had many enemies (9:1); that they contributed such a sum to the royal revenue that 10,000 talents of silver, equal to £2,000,000 sterling, was offered as an equivalent (3:9); that they were so numerous as to be able, in Shushan, to slay eight hundred of their enemies in two days, and throughout the whole empire seventy-five thousand (9:6,15,16); and that many subjects of the great king became proselytes to their religion."—*Blaikie, p. 370.*

#### ANALYSIS.

The story is very simple, and the analysis little more than a table of contents.

- I. Queen Vashti and her divorcement, chap. 1.
- II. Esther chosen queen, chap. 2.
- III. Haman and his anger against Mordecai; his plot, chap. 3.
- IV. Mordecai's conference with Queen Esther, chap. 4.
- V. Through Esther's influence with the king, Haman is hanged, Mordecai is exalted, and a counter decree granted in favor of the Jews, chaps. 5-8.
- VI. Decrees executed, 9:1-19.
- VII. Institution of Purim, 9:20-32.
- VIII. Mordecai honored, chap. 10.

#### SUMMARY OF THE PERIOD.

The Babylonian exile was the fulfillment of prophecy, and was accomplished in five successive deportations. Each time the best of the people were taken. The captives

were taken to different places in the Babylonian empire, located in companies, and not harshly treated. During the exile they married, built houses, and transacted the ordinary affairs of life. Before the fall of Jerusalem they were hopeful of speedy restoration. Afterwards they were in despair. Ezekiel was the great prophet of the captivity. He found great difficulty, not only in the spirit of the people, but also in the opposition of false prophets. Among the exiles were found men of great ability, influence and piety. Conspicuous among these were Daniel and his three companions. A most interesting indication of the number, condition, etc., of the Jews of the dispersion is found in the Book of Esther.

#### QUESTIONS ON THE PERIOD.

1. What change in the social and religious condition of the Jews was made by the Captivity?
2. What was the significance of the fall of Jerusalem?
3. What were the causes of the Exile?
4. What were the results of the Exile?
5. What were the history and character of the Babylonish empire?
6. What was the mission of the prophets during this period?
7. What is the view of the Jews of the dispersion given in the Book of Esther?
8. The literature of the period?



## NINTH PERIOD.

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### THE RESTORATION.

#### **Introduction.**

1. *Predicted*, Isa. 11:11-12; 27:12-13; Jer. 16:14-15; 30:3; Ezekiel 37:21.

2. *The Manner of the Restoration.* Accomplished gradually, in three returns, with intervals, discouragement and opposition intervening.

#### OUTLINE.

- I. **The First Return, under Zerubbabel.**
- II. **The Second Temple.**
- III. **The Second Return, under Ezra.**
- IV. **The Third Return, under Nehemiah.**
- V. **Malachi.**

#### NOTES.

##### **I. The First Return, under Zerubbabel.**

1. *The Edict of Cyrus*, 2 Chr. 36:22-23; Ezra 1:1-4.

“No monarch of antiquity awakened such interest as Cyrus, both from his character and his exploits. . . . Cyrus was ambitious, bold and chivalrous; clement and considerate to the fallen provinces over whom his armies had been victorious, and conciliatory towards the populations whom his conquests had given him for subjects. No butcheries stained his victories such as those too often perpetrated by Shemitic conquerors like Nebuchadnezzar. . . . He was sympathetic towards the natural aspirations of his new subjects and scrupulously regardful of their religious feelings. Out of respect to the sentiment of the Babylonians he restored the gods of the various ancient cities,



which Nabonidus had carried to Babylon, to their native shrines and repaired their temples. It was, therefore, in conformity with his character and policy that he should grant liberty to the Jewish captives to return to their homes and that he should rebuild the house of their God and restore its sacred vessels."—*Davidson*, p. 73. But was it only a fortunate concurrence of circumstances which placed *such* a king on the throne just at the expiration of the seventy years captivity? Can the edict be explained on merely natural grounds? Not so do the Scriptures explain it. As early as the reign of Hezekiah, Isaiah had predicted that Jehovah would raise up Cyrus, and that he would do all God's pleasure. (See Isa. 45:1-7, 13; 44:28.)

2. *Preparation for the Return.* Vessels of the house of the Lord restored by Cyrus, Ezra 1:7-11. Gifts and offerings of the Jews who remained, 1:6.

3. *Who Returned.* (a) The leading men, 2:2; of these Zerubbabel and Jeshua were prominent. (b) The number who returned, 42,360 Israelites; 7,337 slaves, 200 of them singers; of the twenty-four priestly courses, 4,000; Levites 74, Ezra 2:64-65, and vs. 36-40. Though the movement seems to have been national, yet the great mass belonged to Judah and Benjamin.

4. *The Spirit of the Return*, Isa. 48:20-21; Psalms 137 and 126.

5. *Arrival in Palestine.* After a wearisome journey of over four months the caravan reaches the home land. They then find their permanent homes, 2:70. As soon afterward as possible they assembled at Jerusalem and "built the altar of the God of Israel," and began the observance of the Mosaic ritual, Ezra 3:3-6. (For a description of the condition of the land on the arrival of the exiles, see Geikie's *Hours*, p. 232.)

## II. The Second Temple.

1. *The Offerings for Building the Temple*, Ezra 2:68-69; 61,000 golden darics = £36,600; 5,000 minæ of silver = £50,000 (Geikie).

2. *Preparations for Building*, 3:7-9.

3. *The Foundation Laid*, 3:10-13. Scene?

4. *The Work Suspended*. The cause of the suspension, Ezra, chap. 4.

#### 5. HAGGAI AND ZECHARIAH.

The foundation of the temple was laid in the second year of Cyrus (B. C. 535). The Samaritans came forward and asked permission to take part in the work. The request was denied. This aroused their enmity, and they resolved to do their utmost to retard and prevent the building of the house. At last they succeeded in securing a peremptory order from Artaxerxes that the work should be stopped. Not until the reign of Darius Hystaspes (B. C. 521) were the circumstances favorable for beginning again the work. But by this time the people seem to have become so absorbed in their own affairs, so discouraged, and so cold and indifferent, that they seemed entirely indisposed to undertake the completion of the temple. It was largely to meet this indifference, to arouse and encourage the people to finish the house of the Lord, that the two prophets, Haggai and Zechariah, were sent.

#### (1) HAGGAI.

(a) The Prophet. "With regard to his tribe and parentage both history and tradition are alike silent. Probably he was one of the exiles who returned with Zerubabel and Jeshua."—*Butler*.

(b) Times. After the first return from the captivity—from 535 B. C. to 520 B. C. His prophecies all belong to the latter date.

(c) His Mission. To arouse the people to complete the temple.

#### ANALYSIS.

First—An appeal to build the Lord's house, 1:2.

The appeal enforced—

(a) By the contrast between their own houses and the house of the Lord, 1:4-5.

(b) By interpreting to them the providences of God, 1:6-11.

The result of this appeal, 1:12-15.

Second—Comfort.

(a) Jehovah's presence promised, 2:4-5.

(b) The glory of this house shall be greater than that of the first, v. 9.

Third—A promise that plenty shall reward the fulfillment of duty (Farrar), 2:10-19. The former order of God's providence reversed.

Fourth—A special promise to Zerubbabel, 2:20-23.

## (2) ZECHARIAH.

(a) The Prophet. Zechariah, the second and greatest prophet of the Restoration, calls himself the son of Berechiah, the son of Iddo (1:1). But in Ezra the name of the father is omitted, perhaps as being less known, and he is called simply the son of Iddo (chaps. 5:1; 6:14), the word son being used in the general sense of descendant. There is no reason to doubt the identity of this Iddo with the priest of that name who went up from Babylon with Zerubbabel and Jeshua (Neh. 12:4); so that Zechariah, like Jeremiah and Ezekiel, was of priestly descent."—*Barrows, p. 346.*

(b) Times, Ezra 5:1. This reference probably marks the beginning of his prophecy. We have another reference in Zech. 7:1, two years later. How long after this latter date his ministry lasted we know not.

## ANALYSIS.

I. Prophecies relating mainly to the times of the prophet, chaps. 1-8.

(a) A series of eight visions, chaps. 1-6.

The general purport is encouragement concerning the temple and city. The series closes with a very remarkable Messianic prophecy, 6:9-15.

(b) Instruction and warning concerning fasting, chap. 7.

(c) Encouragement and promises, chap. 8.

II. Prophecies relating mainly to the distant future, chaps. 9-14.

According Barrows (p. 347) these chapters are generally understood to predict:

- (a) The conquests of Alexander the Great, 9:1-8.
- (b) The conflict of the Jews with their enemies in the Maccabæan age, 9:13-16.
- (c) The advent of Christ, 9:9.
- (d) The corrupt and rapacious character of the Jewish rulers at that era, their rejection of Christ and the consequent rejection of the nation by God, chap. 11.
- (e) The final reunion and restoration of the house of Judah and the house of Joseph, chap. 10.
- (f) The great and decisive conflict of the last days which is to usher in the millennial glory, chaps. 12-14.

It should be borne in mind, however, that the interpretation of unfilled prophecy is attended with great difficulty. Especially is this true concerning the prophecies of Zechariah.

6. *Under the Ministry of Haggai and Zechariah the People again begin the Work of Rebuilding the Temple*, Ezra 5:1-2.

7. *Tatnai and Others Interfere and Write to Darius*, Ezra 5:3-17. Result, 6:1-12.

8. *The House Finished, and Dedicated with Joy*, Ezra 6:13-18.

9. *Passover Kept*, 6:19-22.

### III. The Second Return, Under Ezra.

It had been eighty years since the first return under Zerubbabel, and nearly sixty years since the completion of the Temple. "If the community of the Lord was not to lose its individuality and disappear among the surrounding peoples, and the precious treasure which it contained not be lost to mankind, two things were imperatively necessary; first, a reinforcement to the members and the spirit of the strict and faithful party; and secondly, the imposition of a new law of worship and life which would create and continue to express a sharp distinction between the people and all around them. Both these needs were supplied from Babylon."—*Davidson*, p. 90. The needs referred to above were supplied by Ezra and the company he led back to

Judea, and not, indeed, by "the imposition of a new law" but by the revival of the old.

1. *Ezra*. "All that is really known of Ezra is contained in the four last chapters of the book of Ezra, and in Nehemiah 8 and 12:26. From these passages we learn that he was a learned and pious priest residing at Bayblon in the time of Artaxerxes Longimanus."—*Smith's Dictionary of Bible*.

As regards the traditional history of Ezra, it is extremely difficult to judge what portion of it has any historical foundation. The principal works ascribed to him by the Jews, and on the strength of their testimony, by Christians also, are: "(1) The institution of the Great Synagogue, of which the Jews say, Ezra was president . . . . (2) The settling the canon of scripture, and restoring, correcting and editing the whole sacred volume according to the threefold arrangement of the Law, the Prophets and the Hagiographa . . . . (3) The introduction of the Chaldee character instead of the old Hebrew or Samaritan. (4) The authorship of the books of Chronicles, Ezra, Nehemiah, and some add Esther . . . . (5) The establishment of synagogues."—*Smith's Dictionary of Bible*.

Obviously Ezra was a great and good man, and was raised up of God at a critical period in the history of the church to do a work of vital importance.

2. *The Decree of Artaxerxes*, Ezra 7:11-26. Ezra receives the decree with profound thanksgiving to God, vs. 27-28.

3. *The Company who Returned with Ezra*, 8:1-20. Geikie estimates the whole caravan at over 5,000, of whom 1,500 were men.—*Hours*, p. 271.

4. *The Gifts and Offerings Entrusted to Them*, 7:15-17; 8:25-27. Ryle is quoted by Davidson as giving total value as £957,250. Meyer calculating the talent differently makes the amount somewhat over a quarter of a million.—*Davidson*, p. 93.

5. *Preparations for Departure*, Ezra 8:21-30.

6. *Arrival*, vs. 31-36.

7. *The Mixed Marriages*. Ezra's grief, humiliation and prayer, chap. 9.

8. *The Chiefs of the Priests, the Levites and all Israel Enter into a Covenant and Call an Assembly*, 10:1-8. The meeting, v. 9. Results, vs. 10-41.

#### IV. The Third Return, under Nehemiah.

*Nehemiah*. "Thirteen years after Ezra arrived at Jerusalem the first of two visits was paid to it by one who became a most zealous helper in the work of reformation—the distinguished Nehemiah. . . . He was a man of singular faith, courage and enterprise, one to whom no undertaking seemed difficult, because he always realized the presence of God in connection with it. He was a worthy member of the old line of Hebrew 'believers'; one whose character was cast in the same mould as that of the Joshuas and Calebs, the Baraks and Gideons, the Davids and Jehoshaphats of other days."—*Blaikie*, pp. 373-4.

#### ANALYSIS OF BOOK OF NEHEMIAH.

First. Nehemiah's visit to Jerusalem.

1. What led to it, chap. 1.
2. His mission, 2:3-5.
3. The action of the king, 2:6-8.

Second. The building of the wall.

1. Inspection by night, 2:11-15.
2. Address to rulers and result, 2:16-18.
3. The adversaries — Sanballat, Tobiah and Geshem, 2:10, 19-20. Their opposition kept up in various ways during the progress of the work. See 4:1-5; 7-23; 6:1-14.

4. Walls begun, 3:1, etc.

5. Complaints of the people doing the work, 5:1-5. How adjusted, vs. 6-13. A personal explanation, vs. 14-19.

6. The walls finished, 6:15. Effect on enemies, vs. 16-19. Instruction concerning keeping the city, 7:1-3.

7. Wall dedicated, 12:27-43.

8. Provision made for service of sanctuary, 12:44-47.

Third. Genealogies, 7:5-73.

Fourth. Revival under Ezra.

1. Reading and expounding of the law, 8:1-12.
2. Feast of tabernacles, 8:13-18.
3. Reading and expounding of the word continued, interspersed with fasting, confession and worship, 9:1-3.
4. Prayer and covenant, 9:4; 10:39. Note characteristics of this revival.
5. People distributed in Jerusalem and other cities, 11:1; 12:26.

Fifth. Further reforms under Nehemiah.

1. Mixed multitude separated, 13:1-3.
2. House of God cleansed and worship established.
3. Sabbath observance enforced, 13:15-22.
4. Mixed marriages condemned, 13:23-31.

## V. Malachi.

1. The Prophet, 1:1. "The name means 'my messenger' or 'my angel.' It is a name which occurs nowhere else in the Old or New Testament. . . . All that we can say is that Malachi was either the actual name of this prophet, probably abbreviated from Malachyah, or a name which he earned by his administrations, and which became current among the people. Of his life no single fact is recorded, but we may infer from the book itself that he was a priest, or had close relations with the priesthood."—*Farrar, p. 223.*

2. Times. "All the notes of time it contains point steadily and with one consent to the second sojourn of Nehemiah at Jerusalem—*i. e.* about B. C. 420."—*Butler's Bible Work, p. 622.*

For the character of the times see Neh. chap. 13.

### ANALYSIS (FARRAR; CF. BUTLER).

First. Sins of the Priests.

1. Introductory statement, 1:2-5
2. Arraignment of the priesthood, 1:6-2:9.

Second. The sins of the people, 2:10—3:18.

1. Deal treacherously with each other, 2:10-17.
2. Defiance, 2:17 ; But. 3:1-6.
3. Warnings, 3:7-12.
4. Distrust, 3:13-15. Exceptions, 3:16-18.

Third. The day of the Lord, chap. 4.

“The prophet concludes with a few last words of admonition and blessing. The day of the Lord is at hand. It shall utterly consume the wicked. But upon those who fear God the sun of righteousness shall arise with healing in his wings (4:1-3).

. . . . .

“Malachi is like a late evening which brings a long day to a close, but he is also like a morning dawn which brings with it the promise of a new and more glorious day.”—*Farrar, pp. 129-130.*

## SUMMARY OF THE HISTORY OF THE PERIOD.

The restoration was the fulfillment of prophecy. It was accomplished gradually in three returns with intervals intervening and with much discouragement and opposition. Zerubbabel was the leader in the first return. Cyrus was on the throne and the return was by his permission and under his patronage. The whole number who returned was nearly 54,000. Soon after settling in land they began observance of Mosaic ritual, and ere long began to build the Second Temple. The work was suspended on account of opposition until the people were aroused to resume the work by the prophets Haggai and Zechariah, during the reign of Darius. The second return was under Ezra nearly eighty years later. This return took place under the patronage of Artaxerxes, the whole number returning being about 5,000, who brought with them much treasure. Ezra proved a great reformer and corrected many evils. The third return was under Nehemiah. He undertook his mission under the patronage of Ahasuerus, and did a great work as builder and reformer.



## QUESTIONS ON PERIOD.

1. What were the motives and spirit of the return to Palestine?
2. What led the kings ruling over the Jews to send them back to their own land?
3. How did the Second Temple compare with the first?
4. Who opposed the building of the temple and walls of the city? Their motives?
5. What was the condition of the people during this period?
6. What were the nature, extent and character of the reformations during the period?
7. The leaders in the return? Their position, character and ability?
8. The prophets of the period and their work?