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OUR Heavenly Father's Book.

I.—The Origin of the Sacred Scripture.

THIS Book in all our homes, so various in size, often occupying a conspicuous place, held sacred by some, and in high respect by all, sometimes handed down from a former generation as a large, family Bible, and seen on the desks of all our churches,—whence came it, and why is it here?

The story is a long one, but profoundly interesting and profitable. On inquiry, the discovery will be made that this venerated Volume is fully worthy of all the respect and reverence it has ever received.

“Bible,” from the Greek *biblos*, a book; coming to us, however, through the Latin and Norman French from the plural form, *ta biblia*, the books, which as early as the fifth century began to be applied in the Greek churches of the East to the whole collection of writings regarded as belonging to the sacred canon. In all our modern languages it has become a singular noun,

THE BOOK, emphatically; the one Book containing in itself all the particular books of the sacred canon, the Book of books, the King of books, in excellence above all others.

Who is the author of this great Book, this foremost Volume of the world? Some say it has many authors; as many as the names attached to the several divisions, from Moses to John the Apostle, through a period of fifteen hundred years. How, then, did it become one? Whence this singular and wonderful unity, out of such wide-spread and far-reaching diversity, unparalleled in the history of human literature? On turning its pages we shall discover the reason. It is because one and the same Being speaks through it all. Apart from and above all these human scribes employed in different ages to write out its successive portions, it has one supreme, Divine Author who inspired the theme and superintended the work from beginning to end. It is the circulation of the infinite wisdom of His love through each one of the parts or members that combines the whole into one compact and living organism. Hence the name given it, "THE WORD OF THE LORD," for it is the Divine Truth written in the language of men.

II. — The Eternal Word.

LET us first of all consult the teachings of the Book itself with respect to its origin, its purposes, and character. Turning to the first chapter of John's Gospel, we read that, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not any thing made that was made. In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not."

When we know that the Word is Divine Truth, we can see how it existed from eternity, and how and why it was with God and was God. Before it was revealed and written for men, it remained only as Divine thought, reserved as ineffable light and wisdom, stored in the secret chambers of the Eternal Mind. Hence it was an essential part of the Divine Being, as a man's intellect, with all it contains, is an integral, living portion of the man himself. How simple, too, the idea, and how clearly true, that when God came to act in the creation of the world all things should be made by His wisdom, and should have its unerring principles embodied in all their forms and laws.

And so, also, how simple and true it is that when He came to utter that truth for the light and guidance of men, providing to have it written in suitable forms for their understandings, the Book should contain within its depths hidden stores of wisdom impossible for men to exhaust.

III.—The Word Revealed.

THE Psalmist tells us that “Jehovah gave the Word, and great was the company of them that published it.” A work having this origin, the product of the infinite intellect, cannot but be endowed with unspeakable meaning, holiness and power. And therefore in our endeavors to form a just estimate of this sacred Volume we must always carefully “consider that Jehovah the Lord who is the God of heaven and earth, spoke the Word through Moses and the prophets; and that therefore it cannot but be Divine truth, for that is what Jehovah the Lord himself speaks. Nor does [the objector] consider that the Lord the Saviour who is the same as Jehovah, spoke the Word written in the Evangelists, much of it by his own mouth, and the rest by the breath of his mouth, which is the Holy Spirit, through his twelve disciples. For this reason, as He himself says, in his words there are spirit and life, and He

himself is the Light which enlightens, and is the Truth, which is evident from the following passages:—

“ ‘The words that I speak unto you, they are spirit, and they are life.’—JOHN vi. 63. Jesus said to the woman at Jacob’s well, ‘if thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water. . . . Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.’—iv. 6, 10, 14.

“The well of Jacob here signifies the Word, as also in DEUT. xxxiii. 28. Therefore the Lord, because He is the Word, sat there and talked with the woman. Living water also signifies the truth of the Word:—

“ ‘Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.’—vii. 37, 38. Peter said to Jesus, ‘Thou hast the words of eternal life.’—vi. 68. Jesus said, ‘Heaven and earth shall pass away, but my words shall not pass away’ (MARK xiii. 31.). The Lord’s words are Truth and Life, because He himself is Truth and Life, as He teaches in John: ‘I am the way, the truth, and the life,’ xiv. 6. . . . For this reason

the Word which is from the Lord and is the Lord, is called 'the fountain of living waters' (JER. ii. 13); 'the rivers of waters' (xxxii. 9); 'the wells of salvation' (ISA. xii. 3); 'a fountain' (ZECH. xiii. 1); and 'a river of water of life' (REV. xxii. 1); and it is said that 'the Lamb which is in the midst of the throne shall feed them and shall lead them unto fountains of living waters' (vii. 17); besides other places where the Word is called the *Sanctuary*, and the *Tabernacle*, wherein the Lord dwells with man.

"But still the natural man cannot be persuaded by these considerations that the Word is Divine Truth itself, in which there is divine wisdom and divine life; for he looks at it from its style in which he does not see these things. Yet the style of the Word is the truly Divine style with which no other, however lofty and excellent it may appear, can be compared. The style of the Word is such that it is holy in every sentence and in every word; nay more, everywhere, in the very letters. Therefore the Word unites man to the Lord and opens heaven.

"There are two things which proceed from the Lord, Divine love and Divine wisdom, or, what is the same thing, Divine good and Divine truth. The Word in its essence is both. And because it unites man to the Lord, and opens heaven, there-

fore it fills man with the goods of love and the truths of wisdom,—his will with the former, and his understanding with the latter; consequently man obtains life through the Word.

"But it must be well understood that only those obtain life through the Word, who read it for the purpose of drawing from it, as their proper fountain, Divine truths, and at the same time for the purpose of applying to life the truths thence drawn; and that the contrary takes place with those who read the Word merely for the purpose of securing honor and worldly wealth.

"No man who is ignorant that there is a certain spiritual sense in the Word like the soul in its body, can judge of it in any other way than from its literal sense; when, nevertheless, this is like an envelope enclosing precious contents, which are its spiritual sense. While, therefore, this internal sense is unknown, men can no more judge of the Divine sanctity of the Word, than they can of a precious stone from the matrix which embraces it, and which sometimes appears as a common stone; or than, from a casket made of jasper, *lapis lazuli*, amianthus, or agate, they can judge of the diamonds, rubies, sardonyxes, oriental topazes, and the like, arranged within it. The fact that these are within the casket being unknown, it is not to be wondered at that the casket

is esteemed only according to the value of its material, which is visible.

“It is the same with the Word as to its literal sense. Therefore, lest man should remain in doubt as to whether the Word is Divine and most holy, its internal sense, which in its essence is spiritual, and which resides in the external or natural sense like the soul in the body, has been revealed to me by the Lord. This sense is the spirit which vivifies the letter. It can, therefore, testify to the Divinity and sanctity of the Word, and can convince even the natural man thereof, if he is willing to be convinced.”—*Emanuel Swedenborg, T. C. R., n. 189-192.*

All this is confirmed by what we read in the first verse of the fifth chapter of Luke: “And it came to pass, that, as the people pressed upon Him to hear THE WORD OF GOD, He stood by the lake of Gennesaret.”

The Lord Jesus Christ himself is the Living Word, the “Word made flesh;” and He came into the world to fulfil all things of the written or prophetic Word.

IV.—Two Kinds of Books in the Bible.

As we open our Hebrew Bible we discover two grand divisions in the arrangement of the Books. First, there are those included under the term, “The Law and the Prophets,” as having the greatest importance; and then follow the others, called “Kethubim,” or *Writings*, in the Hebrew, and in the Greek named “Hagiographa,” that is, *Sacred Writings*. Some of the earliest phrases used to indicate this division are like the following: “The Law and Prophets, and the other writings;” or, “The Law and the Prophets, and the other books of the fathers;” meaning the Jewish fathers. This comes to us from the earliest times, and is the most ancient division known.

“The rabbinical writers maintain that the authors of the “Kethubim” enjoyed only the lowest degree of inspiration, as they received no immediate communication from the Deity, like that made to Moses, to whom God spoke face to face; and that they did not receive their knowledge through the medium of visions and dreams, as was the case with the prophets or the writers of the higher class; but still that they felt the Divine Spirit resting on them and inspiring them with suggestions.”—*Kitto's Cyclo. Art. “Hagiographa.”*

Later Christian writers have been disposed to neglect or ignore this distinction,—a disposition, no doubt, arising largely from the errors and inconsistencies occurring in the Jewish writers relating to the subject. Mature and close examination, however, discloses the fact that both the division of the Books and the discrimination with respect to their inspiration, are well founded. Many early fathers, and some late eminent Christian scholars have believed the same. Herzog* maintains that this “division of the Old Testament Canon is neither accidental nor arbitrary.” And after placing Moses and the prophets in the higher rank, as giving Divine prophecies, he states the Jewish idea of the other Books, as having been written by those who “experience no high ecstasy, but speak as other men, only under the guidance of a Divine power dwelling in them.” While the testimony of the Scriptures themselves upon both these points is clear, positive, repeated and emphatic.

Before adducing this testimony we shall refer briefly to the Jewish divisions, pointing out a few inconsistencies and revising their lists. About the earliest part of their canon there was no difference of opinion. “The Law and the Prophets” were always an unquestioned, Divine authority, placed in the front rank. These consisted of three

* Vol. I., page 546.

general divisions. First, the “Law,” comprising the five books of Moses; second, “The Former Prophets,” including Joshua, Judges, the two books of Samuel, and the two books of Kings; third, “The Later Prophets,” including Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets, from Hosea to Malachi.

In relation to most of the other Books, those of the second class, there was likewise a similar uniformity of opinion. The two books of Chronicles, Ezra, Nehemiah, Esther, Job, Proverbs, Ecclesiastes, and Song of Solomon, were always placed among the “Kethubim.” No doubt was entertained with respect to their character. About the remaining four Books, however, there were differences of opinion. Ruth, Psalms, Lamentations, and Daniel, each found advocates who would place them in the front rank, while others favored putting them in the second. So careful were they, however, that nothing should be placed in the first order unless it were a veritable “Word of the Lord,” that they chose rather to allow the *doubtful* books all to remain among the “Kethubim”; which accordingly is the case as we find them now in the Hebrew Bible, and in the English translation of the same in use in the American synagogues.

In regard to three of these doubtful books, Psalms, Lamentations, and Daniel,

we now have better information, and see many and clear reasons for placing them in the first order. Most of these reasons we shall reserve, giving them in detail when we come to treat of each of those books separately. The prominent and obvious reason is, that they, like the others of the highest class, are the books of *prophets*. David, while a Psalmist, was also recognized as a *Prophet*, even in his office of Psalmist; and this because his Psalms, in their internal or spiritual sense, or, as it may be called, their prophetic and Christian sense, look forward to the life of the *Messiah* and His trials in the world. David says of himself, in his last days (II. SAMUEL xxiii. 1, 2), "Now these be the last words of David. David, the son of Jesse, said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said: *The Spirit of the Lord spake by me, and His Word was in my tongue.*"

This is clear testimony, and one which is as clearly confirmed by the words of our Lord in the Gospels. In MATT. xiii. 35, He quotes the words of David, calling them the words of a "prophet"; and in LUKE xxiv. 44, He tells us that all things written in the *Psalms* concerning Him must be fulfilled. We have, therefore, unmistakable authority for putting the Psalms in the first class, among the Books of "The Word."

Lamentations, also, is clearly the book of a prophet, and might not inappropriately, perhaps, be considered now, as it frequently was in ancient times, as only a part or continuation of the Book of Jeremiah.

That *Daniel* also is a truly prophetic book, is patent upon the very face of it. That the Spirit of the Lord was with him, that he had revelation from on high, that he was frequently in holy vision, and that the Angel of the Lord appeared to him, instructing him as to what he was to deliver, is plainly stated, especially in the ninth and tenth chapters. While our Lord, in MATT. xxiv. 15, and MARK xiii. 14, puts the seal of confirmation upon it, quoting his words as the predictions of a "prophet," and which must therefore be fulfilled.

We are now, therefore, able, on the fullest testimony, to give a revised and correct list of the "Law and the Prophets," as well also as a similar one of the "Kethubim" or "other writings."

V. — Books of the Word, and the other Sacred Writings.

THE Books of "The Word," or the complete "Law and Prophets," are, as already seen above :

I. — THE PENTATEUCH, OR THE FIVE BOOKS OF THE LAW.

Genesis,	Numbers,
Exodus,	Deuteronomy.
Leviticus,	

II. — THE PROPHETS.

(a). *The Earlier Prophets* :—

Joshua,	I. II. Samuel,
Judges,	I. II. Kings.

(b). *The Later Prophets* :—

1. — *The Four Greater Prophets.*

Isaiah,	Ezekiel,
Jeremiah (with Lamentations),	Daniel.

2. — *The Twelve Minor Prophets.*

Hosea,	Obadiah,	Nahum,	Haggai,
Joel,	Jonah,	Habakkuk,	Zechariah,
Amos,	Micah,	Zephaniah,	Malachi.

III. THE PSALMS.

These all have the internal or spiritual sense spoken of in the first part of this work, — a prophetic, Christian meaning looking to the Lord Jesus Christ, His Divine work of Redemption, and the

methods by which He regenerates and saves mankind. And consequently this is the portion of the Old Testament to which all those high and holy things spoken concerning the "Word of the Lord" in the first part of this work are meant to apply.

This is a revealed canon of the Old Testament Word; for it is the one constantly maintained throughout the Scripture. Our Lord's appeal in the Gospels is always to "The Law and the Prophets," or "Moses and the Prophets," as authority, but never to the "Kethubim," strictly and properly so called. It is frequently said that the Lord sanctioned, as of equal rank and authority, the whole of the Old Testament, just as we now have it. But this is a mistake. The rule He gives us in John in relation to the Scriptures, in the highest sense, is that *they are those which testify of Him*. And He gives "The Law, the Prophets, and the Psalms," as those which do testify of Him. It is sometimes said that by adding here "the Psalms" to the Law and Prophets, he meant to include the whole of the "Kethubim," as, according to the arrangement then common, the Psalms formed the first book of the "Kethubim." But this is mere, modern conjecture, not being borne out by any known facts. The Psalms were not uniformly put as the first of these books, sometimes Ruth, and sometimes Job being so placed. The Tal-

mud, very high authority, assigning the former to that position ; while Jerome, one of the most accurate of early Christian critics, gives his testimony that Job most commonly occupied that place. Our Lord here, for reasons already given, simply excepts the Psalms from among the "Kethubim," placing them where they truly belong, among the other Prophets. The Psalms do testify concerning the Messiah and His kingdom, while the books of the "Kethubim" proper, like Ezra, Nehemiah, Esther, Proverbs, Ecclesiastes, etc., contain nothing about Him. Nor do their authors claim to be prophets or seers, or to have or declare "The Word of the Lord."

It is quite significant that the writers of the Gospels never cite any of these latter books as authority. There are in the four Evangelists some one hundred and fifty quotations from the Old Testament, and all are taken from the "Law" or the "Prophets," not one of them from the second class of books.

It is stated, too, by some authorities, that the early "Sections," or selections from the Scriptures for public reading in the services of the synagogues, were all originally taken from the "Law and Prophets"; the "Kethubim" being omitted, until the decree of Antiochus Epiphanes, about 175 B.C., forbidding the public reading of their "Law," led the Jews to resort to

lessons from the "Kethubim," to avoid the letter of the decree. This preference of the Jewish Church for the "Law and Prophets," one "lesson" in each service being taken from the "Law," the other from the "Prophets," may account for the form of expression in Acts xiii. 14, 15: "And when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day, and sat down. *And after the reading of the 'Law and Prophets,'* the rulers of the synagogue sent unto them, saying, 'Ye men and brethren, if ye have any word of exhortation for the people, say on!'" The ancient Targums, or Jewish commentaries, were all on the "Law and Prophets," but not on the other writings.

The rule for distinguishing the two classes of Books, as the reader has already partly seen, is simple and clear. *The Books belonging to the Word, every one of them, claim to contain, or are declared to be, the WORD OF THE LORD ; while the remainder of the Books make no such claim for themselves, nor do the other Scriptures make it for them.*

This is very significant and important. In truth it contains the very pith of the inquiry ; for it is an accepted principle in Biblical studies, that "the argument to which the greatest importance is to be attached, is the testimony of the sacred writers themselves respecting their own in-

spiration.”* This is a principle we can easily apply, for the Bible is in the hands of all, and each one can study it for himself.

The history of Divine Revelation among the Jews, commences with the call of Abraham; and opening the Book of Genesis at the twelfth chapter, we there read: “Now Jehovah had said unto Abram, ‘Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will show thee. And I will make of thee a great nation; and I will bless thee, and make thy name great; and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the earth be blessed.’ So Abram departed, as Jehovah had spoken unto him.”

There is no ambiguity in this statement. Here we have a distinct declaration of a word from the Lord,—an immediate, personal communication of the Most High. This kind of communication continued through the patriarchal age. Then Moses was called in a similar manner. The Lord appeared to him in a burning bush, and sent him on his mission. We read the account in the third chapter of Exodus, where the Lord said unto Moses, “I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. . . . Come now, therefore, and I will send thee unto

* Dr. Woods’s Lectures. Vol. I., p. 99.

Pharaoh, that thou mayest bring up my people, the children of Israel, out of Egypt.” From that time forward his open intercourse with Jehovah was almost constant. No step was taken by him without a Divine command. The “Word of the Lord” was continually in his ears or on his tongue. The record of every important movement commences with the words, “And the Lord said unto Moses, ‘Speak unto the children of Israel, and say unto them, Thus saith Jehovah.’”

As we open the Book of Joshua, the first words that meet the eye are, “Now after the death of Moses, the servant of the Lord, it came to pass that the *Lord spake unto Joshua, the son of Nun*, Moses’s minister, saying, ‘Moses, my servant, is dead; now, therefore, arise, go over this Jordan, thou and all this people, unto the land which I do give them. . . . *As I was with Moses, so will I be with thee: I will not fail thee nor forsake thee.*’”

Turning next to the First Book of Samuel, we find, among many other indications, the following at the close of the third chapter: “And all Israel, from Dan even to Beersheba, knew that Samuel was established to be a prophet of the Lord. And the Lord appeared again in Shiloh; for the Lord revealed Himself to Samuel in Shiloh by the *Word of the Lord.*”

The opening declarations of the two

Books, Isaiah and Ezekiel, will suffice to bring into view the kind of testimony and claim with which all the Books of the Word abound. The former begins with the heading, "The vision of Isaiah, the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jothan, Ahaz, and Hezekiah, Kings of Judah. Hear, O heavens! and give ear, O earth! for Jehovah hath spoken." . . . While the corresponding declaration with which the latter commences, is contained in the third verse: "The Word of Jehovah came expressly unto Ezekiel the Priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of Jehovah was there upon him."

A more detailed account of this whole subject will be given when we come to treat of the Prophetical Office, and of each Book separately.

In contrast with this claim of the Prophets, let us turn to the writers of the "Kethubim." We open the Book of Esther and search. But we look in vain. We find no vision, no "Word" from the Lord; not even an allusion to a Divine Being or a Superintending Providence; only a piece of history collateral to the Jewish, with no claim made or any hint given of anything Divine in it. The character of this Book has invited the critical remarks of nearly all Biblical scholars. The most superficial

observer cannot fail to perceive the absolute necessity of recognizing a difference in the several Books.

Ezra refers to the Prophets Haggai and Zechariah, as prophesying in the name of the Lord God of Israel, and therefore uttering His Word; but he claims no similar function for himself, nor does he make any record of what *they* delivered; thus clearly directing the reader to the Books of those prophets, to find that portion of the Word of God that was revealed to the Jewish Church in his day. Ezra everywhere calls himself simply a *scribe*, but never a seer nor a prophet. He receives no Divine message for the people.

So the Book of Nehemiah is headed: "The words of Nehemiah, the son of Hachaliah;" with no claim anywhere made of his having received a message or "Word" from the Lord.

The Song of songs is called "Solomon's," and the proverbs are the Proverbs "of Solomon"; that is, a portion of them; others are such as the men of Hezekiah copied out; while some are the words of King Lemuel, which his mother taught him.

From this it will be seen that the claim which the second class of Books make for themselves, is distinctively different from that made by those of the first class. A consideration of the inspiration of these Books, both its kind and degrees, will be reserved for a distinct chapter.

VI.—The Prophets were Seers : How their Communications were Received.

THE nearness of the spiritual world is constantly set forth in the Bible ; and, as we read, it was in the early ages very frequently rendered visible. All Divine revelations come, of course, from that world, being communications from inhabitants of that world to inhabitants of this. Hence, whenever a revelation has been made, it has been effected by an *opening* made between this world and that,—a lifting, so to speak, of the thin veil which separates the two worlds from each other. It is most properly called an *opening*, for it is effected by an opening *in men* of *perceptions* which are usually closed up ; that is, by an opening of the spiritual senses.

Every man possesses these senses, by virtue of having been born an immortal spirit. They are the senses which come into operation the moment the physical body is laid aside, and man enters the spiritual world. They are the senses by which he then holds his intercourse with his fellow-beings, by which he sees, hears, touches, and converses with spirits in that world, as he formerly held intercourse or conversed with men in this world. They are the eyes, the ears, and the hands of his

spiritual body,—which body is within the mortal body while he lives here in the world ; but, as a bird in the shell has its wings, and all that wonderful apparatus by which it is hereafter to fly aloft in the air, folded up, hidden, and scarcely developed at all, so these spiritual senses in men are, while they remain here in the world, obscured, being covered over and concealed by the sensual organs of the mortal body.

Now these inward senses, which every one possesses, are capable of being opened, or brought into exercise, whenever it pleases the Lord that they should be,—whenever any heavenly or Divine purpose can be accomplished by it. And whenever they *are* brought into exercise, then the spiritual world around us immediately becomes visible to that individual ; he sees some of its inhabitants and hears them speak.

Such was the state in which were the prophets when they had their visions. They were said to be in *holy vision*, and conversed with angels, and had many heavenly things shown them. A “vision,” as applied to them and in its real sense, means something that is distinctly seen ; as we are told in the Gospel concerning the women at the sepulchre, that they had *seen a vision of angels*, who had told them that the Lord had risen from the dead. And John, in the Revelation, declares repeatedly, in relation to the

things there described, that he “saw and heard” them, while *in the spirit*.

Hence in the ancient times the prophets were called “seers,” or men who had their “eyes open,” because there was opened in them this capacity of seeing what to other men is invisible,—the other world: its scenery and its inhabitants.

In the twenty-fourth chapter of Numbers we read of Balaam, the Syrian prophet, who foretold the grandeur of Israel: “The man whose *eyes are open* hath said; who *heard* the words of God and saw the vision of the Almighty; falling into a trance, but having his *eyes open*.”* So in the ninth chapter of I. Samuel, where it says, “Beforetime in Israel, when a man went to inquire of God, thus he spake, ‘Come, and let us go to the *seer*; for he that is now called a Prophet, was beforetime called a Seer.’” And as Saul went, he inquired where the seer’s house was. When he arrived, he asked, “Is the seer here?” And when he had found him, Samuel said to him, “I am the seer.”

Another striking instance is found in the sixth chapter of the Second Book of Kings, where the Syrian army had come down against Dothan, where was the Prophet

* It is said that the form of expression here in the Hebrew is peculiar; implying that his eyes were both shut *and* open; that is, his *outward* eyes being shut, his *inward* eyes were opened.

Elisha, to take him prisoner: “And when the servant of the man of God had risen early and gone forth, behold! an host encompassed the city, both with horses and chariots; and his servant said unto him; ‘Alas, my master! how shall we do?’ And he answered, ‘Fear not; for they that be with us are more than they which be with them.’ And Elisha prayed, and said, ‘Lord, I pray Thee, *open his eyes*, that he may see.’ And the Lord *opened the eyes* of the young man, and he saw; and, behold! the mountain was full of horses and chariots of fire round about Elisha.”

That was an angelic host—a heavenly host—encamped round about the man of God to deliver him. They were invisible to men in their ordinary states of vision. They were invisible at first to the young man of the prophet; but as soon as the eyes of his inner or spiritual body were opened, his sight became clearer, or more intense. He could then discover things which were concealed from his outward, material organs. For the time, he became a seer, as Elisha was, who had beheld them from the first.

We are now prepared, therefore, to understand something of the methods by which supernatural communications came to the men of the Old Testament. And by a careful examination, we discover that there are seven different ways described in those Scriptures.

1. There was the mode appointed in the wilderness, by means of the Urim and Thummim, or Aaron's breastplate of precious stones; by which men might inquire of the Lord, and where the answers were given by variations of light shining through the stones, sometimes passing from one to another, accompanied by a tacit perception or internal dictate communicated to the thought of the officiating high-priest, or by a living voice.

As an instance of this mode, we may cite the two opening verses of the Book of Judges: "Now, after the death of Joshua it came to pass, that the children of Israel ~~asked~~ ^{inquired} the Lord, saying, 'Who shall go up ~~for~~ ^{against} us against the Canaanites first, to fight against them?' And the Lord said, 'Judah shall go up: behold! I have delivered the land into his hand.'" In I. SAMUEL xxviii. 6, we read of a similar attempt made by the rebellious and disobedient king: "And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, *nor by Urim*, nor by prophets."

2. By dreams, as mentioned in the last quotation. In NUMBERS xii. 6, the Lord says, "If there be a prophet among you, I, the Lord, will make myself known to him in a vision, and will speak unto him *in a dream*." This mode, however, seems to have been reserved, for the most part, for special and personal occasions. The in-

stances of Jacob and Laban, GEN. xxxi. 11 and 24; Joseph in Egypt, GEN. xxxvii. 5; and Joseph, the husband of Mary, MATH. i. 20, may be taken in illustration. This has also been termed "Obscure revelation," an idea exemplified in such dreams as those of Pharaoh (GEN. xli.) and Abimelech (GEN. xx.).

3. By visions of the night. It is true these are also called *dreams*, and might be, not inappropriately, perhaps, included under that head. But some of these appear to have been of so vivid a character, implying so complete an opening of the spiritual senses, as to call for a distinct reference. Jacob's wrestling with the angel, GEN. xxxii. 24, may be given as one instance, while another may be found in DAN. vii. 1, 2: "In the first year of Belshazzar, King of Babylon, Daniel had (Chaldee *saw*) a dream and visions of his head upon his bed; then he wrote the dream, and told the sum of the matters. Daniel spake and said, 'I saw in my vision by night, and, behold! the four winds of heaven strove upon the great sea.' . . ."

4. By visions of the day,—open vision, already described, and abundantly illustrated throughout the prophets. For the sake of an example in point, we will take the one recorded in the whole of the eighth chapter of the Book of Daniel, commencing with the words: "In the third year of the reign of King Belshazzar, a vision appeared

unto me, even unto me Daniel, after that which appeared unto me at the first. And I saw in a vision; and it came to pass when I saw, that I was at Shushan, in the palace, in the province of Elam; and I saw in a vision, and I was by the river of Ulai. Then I lifted up mine eyes and saw. . . .” The tenth chapter may be read in farther illustration, as also EZEK. xl.

5. By speech heard by the prophet as *within* him. From the form of expression in the original of ZECH. i. 9, 13; ii. 2, 7; iv. 1, 4, 5; v. 5, 10; vi. 4, “the spirit that *talked in me*,” it would appear that, in addition to the vision and the angels seen without, the main words came to him by an internal dictate so pronounced and clear as to be like a voice or utterance within him, and, no doubt, distinctly audible to his inward ear.

The words of David, II. SAM. xxiii. 1, 2, 3, 4, already quoted, may refer to a similar form of communication: “The spirit of the Lord spake *by* me, and his Word was *in* my tongue.” And very possibly it was the mode in which some of the Psalms were communicated. [See A. C., n. 6000.]

6. By living speech from an angel seen. Two instances of this very common mode will suffice for illustration. First, JOSHUA v. 13: “And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold! there stood a man

over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, ‘Art thou for us, or for our adversaries?’ And he said, ‘Nay, but as captain of the host of the Lord am I now come.’ And Joshua fell on his face to the earth and did worship, and said unto him, ‘What saith my lord unto his servant?’ And the captain of the Lord’s host said unto Joshua, ‘Loose thy shoe from off thy foot; for the place whereon thou standest is holy.’ And Joshua did so.” And so again in EZEK. xl. 1-4: “. . . The hand of the Lord was upon me. . . . In the visions of God brought he me into the land of Israel, . . . and, behold! there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed: and he stood in the gate. And the man said unto me, ‘Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall show thee; for to the intent that I might show them unto thee art thou brought hither: declare all that thou seest to the house of Israel.’”

7. By living speech from an angel not seen, but only heard. This is the most common mode of all; and as by far the greater part of the written Word came in this way, it is worthy of the closest study. Thus in EXOD. xix. 19: “And when the voice of the trumpet sounded long, and

waxed louder and louder, Moses spake, *and God answered him by a voice.*" While in NUMB. vii. 89, we have this clear testimony: "And when Moses was gone into the tabernacle of the congregation to speak with Him, then *he heard the voice of One speaking unto him from off the mercy-seat that was upon the ark of the testimony, from between the two cherubim: and He spake unto him.*" So in ISAIAH xxii. 14, 15: "*And it was revealed in mine ears* by the Lord of hosts. . . . Thus saith the Lord God of hosts. . . ." And EZEK. xxxiii. 7: "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore *thou shalt hear the Word at my mouth*, and warn them from me." As this was the most common experience of all the prophets, it will be more fully exemplified in the treatment of the several Books.

VII.—Antediluvian Revelation.

So vital to man's well-being is a knowledge of heavenly things, that there has always been Divine Revelation. Our Heavenly Father has never forsaken his children. In early times, when men were still in child-like states, such revelation was easy, seeming like a matter of course to their simple conceptions. Thus we read that God communicated frequently all the time from Adam to Noah. There was the greater necessity for this frequency in the days when there were no writings to preserve what was given, so the knowledge had to be repeatedly renewed. This accounts for what seems the fragmentary character of those earliest revelations which have survived to us. They consist of several short, distinct deliverances, which could be easily committed to memory, and so be communicated and diffused, as well as transmitted from generation to generation.

It has become customary among Biblical critics to refer to these divisions as so many different sections or documents, dividing them into two classes, termed *Elohistic* and *Jehovistic*, from the two Divine names that are respectively employed in each. The first of these sections includes the first chapter of Genesis, with two verses of the

second chapter, containing an account of creation, and uses the term *Elohim* (God) exclusively as the name of the Divine Being. The second section includes the remainder of Chap. ii., giving an account of man and the Garden of Eden, adding *Jehovah* (Lord) to *Elohim* as one of the Divine names. Section third comprises GEN. iii., the story of the fall of man, continuing the twofold Divine name, *Jehovah Elohim*. Section 4 comprises GEN. iv., the account of Cain and Abel, and is a continuation of the so-called *Jehovistic* document, employing the name *Jehovah* almost exclusively. GEN. v. is a distinct treatise: "The Book of the Generations of Adam"; more properly, the "Generations of Man," from Adam to the children of Noah. This is an *Elohistic* section. The next, and last of the antediluvian portions, are GEN. vi. and vii., containing the state of mankind in their decline, with the preparation of the ark, and until the waters of the deluge prevailed over the earth. In this account the two kinds of writings are intermingled, certain parts being *Elohistic*, while others are *Jehovistic*.

Swedenborg is the first writer who called attention to these distinctions, not only with reference to the two Divine names made use of, but also to other differences of style peculiar to each document; while he gives a profounder reason for these differences, and the apparent repetitions con-

tained in the narrative, than those usually suggested by other commentators.

On the passage GEN. iii. 22, he remarks: "It is to be observed . . . that by the expression Jehovah God, is meant both the Lord and heaven; and that, for a mystical reason, the Lord is sometimes called in the Word Jehovah only, at others, Jehovah God,—Jehovah, and afterwards God—the Lord Jehovih—the God of Israel—and God only as in the first chapter of Genesis, where also it is said in the plural number, 'Let us make man in our image.' He is not denominated Jehovah God until the subsequent chapter, which treats of the celestial man. The name Jehovah implies that He alone exists or lives, consequently it denotes His essence. The word God expresses His Omnipotence, thus has relation to power, as is evident from these passages in the Word, where the names are distinguished: ISAIAH xlix. 4. 5; lv. 7; PSALM xviii. 2, 28, 29, 31; PSALM xxxi. 14. On this account every angel or spirit who conversed with man, and who was supposed to possess any power, was called God; as appears in David: 'God standeth in the congregation of the mighty' (*El*). He judgeth among the *gods* (PSALM lxxxii. 1). And in another place: 'Who in the heaven can be compared unto the Lord? who among the sons of the *gods* can be likened unto the Lord?' (Ps. lxxxix. 6). Again:

‘O give thanks unto the God of *gods*, — O give thanks unto the Lord of *lords*’ (Ps. cxxxvi. 2, 3). Men, also, as possessed of power, are denominated ‘gods’ (Ps. lxxxii. 6; JOHN x. 34, 35). Moses also is spoken of as ‘a God to Pharaoh’ (EXOD. vii. 1). Hence the word God is here in the plural number — *Elohim*.* Since, however, the angels do not possess the least power of themselves, as they indeed acknowledge, but derive all they have solely from the Lord, and as there is but one God, therefore, by Jehovah God, in the Word, is meant the Lord alone: where, however, anything is effected by the ministry of angels, as in the first chapter of Genesis, there he is spoken of in the plural number. Since the celestial man, as being merely human, could not be put in comparison with the Lord, but with the angels only, therefore it is here also said, ‘the man was as one of us, knowing good and evil;’ that is, was wise and intelligent.” (A. C., n. 300.)

We are informed also that Jehovah is the Divine name for his attribute of love or goodness, being uniformly employed in Scripture where that aspect of the Divine character, with its operations of mercy, clemency, compassion, and benevolence, is treated of; while *El*, *Elohe*, *Elohim*, are names referring to the attribute of Truth and its power, being always employed when

* The singular being *El*.

operations of this nature are treated of. This usage is abundantly confirmed by a very extensive citation of passages. The occurrence of these different Divine names therefore in the narrative does not always necessarily imply diversity of authorship, as is commonly supposed, but transition to a new subject. One or two more extracts will be instructive in this connection.

On GEN. vii. 1, it is remarked: “The Lord is called Jehovah, because charity is the subject now treated of, although in the foregoing chapter (verse 9 to the end), he is not denominated *Jehovah*, but *God*, because it there treats of the preparation of Noah, or the man of the Church called Noah, as to his intellectual faculties, which have reference to faith, whilst the present passage relates to his preparation as to the things of the will, which have reference to love. When intellectual things or the truths of faith are spoken of, the term God (*Elohim*) is used, but when the things of the will or the goods of love, the word Jehovah is employed; for intellectual things, or such as appertain to faith, do not constitute the Church, but those of the will, or such as belong to love. Jehovah is in love and charity, but not in faith, except it be in faith grounded in love and charity; wherefore, also, in the Word faith is compared to night, but love to the day, as in the first chapter of Genesis, where, speak-

ing of the great luminaries, it is said, that the greater luminary, or the sun, which signifies love, rules by day, and the lesser luminary, or the moon, which denotes faith, rules by night (GEN. I. 14, 16). See also the Prophets, JEREM. xxxi. 35; xxxiii. 20; Ps. cxxxvi. 8, 9; also REV. viii. 12.—A. C., n. 709.

The following also will be found to contain helpful and valuable truth. On GEN. xlvi. 3, we read this comment: “‘And he said, I am God, the God of thy father’ . . . In the original tongue, God in the first place is named in the singular, but in the second place in the plural; namely, in the first EL, in the second ELOHIM; the reason is, because by God in the first place is signified, that God is one and single; and by God in the second, that he has several attributes, hence comes Elohim or God in the plural, as in the Word almost throughout. Inasmuch as there are several attributes, and the ancient Church assigned a name to each, therefore posterity, with whom the science of such things was lost, believed there were several gods, and each family chose to itself one of them for its God, as Abraham chose Shaddai, the almighty; Isaac the God who was called Pachad or dread; and since the God of each is one of the Divine attributes, therefore the Lord said to Abram, ‘I am the God Shaddai,’ GEN. xvii. 1; and here to

Jacob, ‘I am the God of thy father.’” — A. C., n. 6003.

These Divine Allegories contained in the first seven chapters of Genesis are the oldest compositions in the world, conveying their lessons in a symbolism like that subsequently adopted in the prophets, whereby spiritual truths and histories are set forth by a corresponding series of natural images, according to the highly figurative style universally prevailing in the primitive ages. The date of their origin it is as yet impossible to assign, nor do we possess the means at present of determining the antediluvian chronology. All we know is that that most ancient of all the Churches, having its principal seat in Palestine, probably extended over the surrounding countries, as Tyre and Sidon, much of Asia Minor, Mesopotamia or Assyria and Chaldea, the great valley of the Tigris and Euphrates, with Northern and perhaps Southern Arabia. Its exact limits we do not know, nor what proportion of the world's population of that period was gathered into it. Science has not yet proceeded so far as to disclose to us the character or extent of the unconverted contemporary outlying peoples. It is clear, however, that the six metaphorical days under which is described the successive, moral or spiritual development of the race, from the primeval pre-adamites, which Swedenborg speaks of as the “men who

lived like wild beasts," to the fully grown spiritual man, or Adam, of the Garden of Eden epoch, must have been long periods of time. Some no doubt will be disposed to claim the lapse of from one to two hundred thousand years to afford space for the evolution of so exalted a state of moral excellence as that indicated by the account of paradise.

VIII.—Postdiluvian Revelation: an Ancient Word existing before that given through Moses.

It has become common of late years for theologians to recognize the existence of Revelations before the time of Moses, and the employment by him of a number of different documents in the compilation of the early portions of Genesis. Swedenborg being the first writer to make this matter clear, we cite his testimony first:—

“Before the Word that is now in the world, there existed another Word which is lost. That worship by sacrifices was known, and that men prophesied from the mouth of Jehovah before the existence of the Word given to the Israelitish nation through Moses and the prophets, may be seen from what is recorded in the books of Moses. That worship by sacrifices was known, appears from EX. xxxiv. 13; DEUT. vii. 5;

xii. 3; NUMB. xxv. 1, 2; xxii. 40; xxiii. 1, 2, 14, 29, 30; xxiv. 17; xxii. 13, 18; xxiii. 3, 5, 8, 16, 26; xxiv. 7, 13.

“From these passages it is clear that there existed among the nations a Divine worship almost like that instituted by Moses in the Israelitish nation. That it also existed before the time of Abraham, is clear from the words of Moses. DEUT. xxxii. 7, 8; GEN. xiv. 18-20; PS. cx. 4.

“These and many other things are obvious proofs that before the Israelitish Word there existed another in which such revelations were given.

“That a Word existed among the ancient people, is evident from Moses, by whom it is mentioned and quoted, NUMB. xxi. 14, 15, 27-30. Its historical parts were called ‘the Wars of Jehovah,’ and its prophetic parts, ‘proverbs’ [or enunciations]. From the historical parts of that Word, see the following: NUMB. xxi. 14, 15, 27-30.

“Besides these, there is mentioned by David and Joshua a prophetic book of the ancient Word, called the Book of Jasher (or the Upright); by David as follows: ‘And David lamented over Saul and over Jonathan his son; also he bade them teach the children of Judah the use of the bow; behold, it is written in the *Book of Jasher*,’ II. SAM. i. 17, 18. And by Joshua, who said,—‘Sun stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.

kingdoms, and empires indeed, including vast populations, Medes, Persians, Elamites, Chaldeans, Assyrians, Greeks, Arabians, Egyptians, Canaanites, Phœnecians, Phrygians, Ethiopians, and others, stretching from the Indus to the Mediterranean, and from the table lands of central Asia to the head waters of the Nile, in Nubia and Abyssinia. So extensive a catalogue implies the presence of from sixty to seventy millions of people, perhaps eighty millions, and the lapse of a long period of time. This chart of the nations, therefore, as they then existed, is a much later document than the preceding one. We do not yet possess the means of fixing the time.

The eleventh chapter is made up of three parts, the Tower of Babel, another genealogy of the descendants of Shem, and an account of the Hebrew Church, out of which Abraham came.

In further illustration of the contents of some of the lost books, let us recur to the extracts given in our Bible.

In the twenty-first chapter of Numbers, and at the fourteenth and fifteenth verses, there is a reference to and quotation from the book of the Wars of Jehovah, which, in its literal sense, was in the form of a history, and, under the representative emblem of natural wars and fightings, like the Messianic Psalms and portions of the Hebrew prophets, described predictively the spiritual

warfare which the Lord waged with the powers of darkness and the banded hosts of evil, when He came in the flesh to redeem men, as well as the continual combat which He wages against evil and falsity, by means of His Divine Truth, in the heart of every sanctifying believer. The following is the passage:—"From thence they removed and pitched on the other side of Arnon, which is in the wilderness that cometh out of the coasts of the Amorites. Wherefore it is said *in the book of the Wars of Jehovah*,—

‘ What He did in the Red Sea,
And in the brooks of Arnon,
And in the stream of the brooks
That goeth down to the dwelling of Ar,
And lieth upon the border of Moab.’”*

It is not improbable that this book contained predictions concerning the Lord's work in establishing the Jewish church. The above extract seems to imply this. While some are of opinion that the Greek stories about the labors of Hercules may have been corrupted traditions derived from the contents of this book.

In the same chapter of Numbers, at the twenty-seventh to the thirtieth verse, we

* In corroboration of the high antiquity of the above extract, we may cite the remark of Dr. Lamb, Master of Corpus Christi College, Cambridge, that in this short passage we find a word (*Vahéb*) which occurs nowhere else in the Bible. So it was an Archaic word, obsolete even in the time of Moses.

. . . Is not this written in the *Book of Jasher?*'—JOSH. x. 12, 13.

"From the foregoing it is evident that there existed in the world an ancient Word, especially in Asia, before the Israelitish Word."—T. C. R., n. 261-266.

Dean Stanley, in his History of the Jewish Church, refers to these quotations from the lost Books as evidences of an anterior Revelation, and quotes approvingly Chevalier Bunsen's remark in his *Bibel Werke*, that they indicate "a Bible within the Bible."

Rev. Dr. Murphy, of Belfast, in his commentary on Genesis,* on closing an examination of the several documents contained in the eighth, ninth, tenth, and eleventh chapters, giving the account of the Flood, the table of the nations and the Tower of Babel, has the following:—

"Here, accordingly, ends the appendix to the second Bible, or the second volume of the Revelation of God to man. As the first may have been due to Adam, the second may be ascribed in point of matter to Noah, with Shem as his continuator. The two joined together belong not to a peculiar people, but to the universal race. If they ever appeared in a written form before Moses, they might have descended to the Gentiles as well as to the Israelites. But the want of interest in holy things

* Page 245.

would account for their disappearance among the former. The speakers of the primitive language, however, would alone retain the knowledge of such a book if extant. Some of its contents might be preserved in the memory and handed down to the posterity of the founders of the primeval nations. Accordingly we find more or less distinct traces of the true God, the creation, the fall and the deluge, in the traditions of all nations that have an ancient history.

"But if even this two-volumed Bible were not possessed by the nations, its presence here, at the head of the writings of Divine truth, marks the catholic design of the Old Testament, and intimates the comprehension of the whole family of man within the merciful purposes of the Almighty."

The evidences are now abundant that writings did exist in those early times, and that the antediluvian revelations were at length committed to a written form. The account in the eighth and ninth chapters may be justly attributed to the church Noah. Between the close of Chap. ix. and the beginning of Chap. x. it will be observed a great break occurs. The ninth chapter ends with the little colony of Noah, Shem, Ham, and Japhet, soon after the flood, in the mountainous region of Armenia. The tenth opens with an array of great nations,

find the quotation from the prophetic portion of the Ancient Word. It is taken from *the book of Prophetic Enunciations*, and occurs as follows: "And Israel took all these cities; and Israel dwelt in all the cities of the Amorites, in Heshbon, and in the villages thereof. For Heshbon was the city of Sihon, the King of the Amorites, who had fought against the former King of Moab, and taken all his land out of his hand, even unto Arnon. Wherefore *the Prophetic Enunciators* say,—

'Come unto Heshbon;
Let the city of Sihon be built and prepared;
For there is a fire gone out of Heshbon,
A flame from the city of Sihon;
It hath consumed Ar of Moab,
And the lords of the high places of Arnon.
Woe to thee, Moab!
Thou art undone, O people of Chemosh!
He hath given his sons that escaped, and his
daughters,
Into captivity unto Sihon, King of the Amorites.
We have shot at them.
Heshbon is perished, even unto Dibon,
And we have laid them waste even unto Nophah,
Which reacheth unto Medebah.'

The prophetic character of this ancient book, as also its divine inspiration, may be farther confirmed by the fact that a similar prediction, in expressions very much like these occurs in JEREMIAH xlvi. 45, 46:—

"A fire shall come forth out of Heshbon,
And a flame from the midst of Sihon,

And shall devour the corner of Moab,
And the crown of the head of the sons of Shaon.
Woe unto thee, O Moab!
The people of Chemosh perisheth;
For thy sons are taken captive, and thy daughters
captive."

As already seen, reference is also twice made to *the book of Jasher*, in our present Scriptures; by David in his lamentation over Saul and Jonathan, II. SAM. i. 17, 18: "And David lamented with this lamentation over Saul, and over Jonathan his son: also he had them teach the children of Judah '*The Bow*:' behold it is written *in the book of Jasher*."

The book of Jasher, or more properly, The Book of the Upright, appears likewise to have been a prophetic poem, having reference, like the Psalms, to the religious life, and under the figure of the implements of natural warfare, portraying those by which the regenerating soul wins its conquests. It has been suggested by some modern critics* that the expression *The Bow* was the title by which some chapter, psalm, or distinct portion of that book was known, which is most probable.

The other reference to the prophecies of Jasher is in JOSH. x. 12, 13: "Then spake Joshua to the Lord, in the day when the Lord delivered up the Amorites before the children of Israel,—

* See Kitto, art. Jasher, book of.

‘Sun, stand thou still upon Gibeon ;
 And thou, Moon, in the valley of Ajalon.
 And the sun stood still,
 And the moon stayed,
 Until the nation was avenged of its enemies :’
 Is not this written in the book of Jasher ? ”

From these citations we learn that large and important portions of that Ancient Word were still extant in the earlier days of the Israelitish Church, and that it was a custom of the earlier writers of the Old Testament to quote those ancient prophecies and apply them to the circumstances of the church in their day, very much as the writers of the New Testament afterwards came to quote the prophecies of the Old Testament, applying them to the events connected with the establishment of the Christian Church.

The Book of Job also was a book of that Ancient Church, and in order to be best understood and appreciated, should be read after the eleventh and before the twelfth chapter of Genesis. Melchizedek and Jethro were also members of that church.

IX.—The Pentateuch.

THIS includes the five books of Moses. The name is derived from two Greek words, *pente*, *five*, and *teuchos*, primarily *a vessel or instrument*, but which in later Alexandrine Greek came to mean *a book*. The *Pentateuch* therefore is properly *the five fold book*: a term expressive of an important truth relating to it ; namely, its unity as a whole, and as the work of a single author.

Much effort has been made of late years to disparage the Pentateuch, to throw doubt upon its Mosaic authorship, to maintain the fragmentary character of its contents, as having come from a variety of authors, and, in its present form, as being of comparatively modern origin. Continually new theories are being thrown out, by men professing scholarship, tending to undermine its authority ; and it is common to obtrude these popularly before the public.

In a manual like the present, it will not be expected that we follow any of these theories in detail. It is enough that they have not succeeded in establishing themselves in the rational convictions of the best thinkers. Sound and mature scholarship everywhere rejects them. It is enough for the present purpose to condense in small

compass the results of the best modern criticism.

1. The authorship of the law in its written form as we now have it is ascribed to Moses constantly throughout the New Testament. We need **only** remind the reader of those phrases so familiar in the Gospels, principally from the lips of our Lord himself: "The law was given by Moses:" "Did not Moses give you the law?" "Had ye believed Moses, ye would have believed me; for he wrote of me;" "For the hardness of your heart, he (Moses) wrote you this precept:" "Master, Moses wrote unto us;" "What is written in the law? how readest thou?" A similiar kind of testimony abounds in the apostolic writings.

2. This "Book of the Law," "The Law given by Moses," can be traced back historically from the time of Christ to the Septuagint version, thence to Ezra, 536 B. C., and then "through all the extant literature of the nation — prose and poetry, prophecy and proverb, history and psalm — till the time of David, *and in all fragments of its literature of an earlier date.*"* Thus we go back even to the Book of Joshua, the very successor of Moses, where we find the Book of the Law preserved and installed as authority. Look at the passage chapter viii. 30 to 35, ending with these words,

* Dr. Stebbins's "Study of the Pentateuch," p. 223.

"There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women and the little ones, and the strangers that were conversant among them."

On recurring to the Pentateuch as we have it, we find all the passages quoted from "the law" in all the subsequent Scriptures, and often its peculiar phraseology preserved in the quotation: showing it to have been always one and the same book. While there is not the slightest hint in all the subsequent books that any of the teachings or institutions of Moses ever underwent modification or change.

3. The language in which it is written requires us to place it in the age usually assigned to Moses. The Hebrew is older than that of subsequent books. It abounds in "archaisms," or ancient forms of speech, which do not recur in the later ages of the language. The celebrated Dr. Jahn enumerates over two hundred words of this kind, most of them frequently recurring, some as many as two hundred times, which are peculiar to the Pentateuch. The frequent reference to the Egyptian language, institutions and customs, shows the author to have been familiar with all, like a native of that country. From the modern study of the monuments these references are now known to be accurate. Gesenius, Bunsen, and others, have shown that "in the first

sixteen chapters of Exodus, in which the bondage and escape of the people are described, no less than forty-eight words, exclusive of proper names, of Egyptian origin, are used."

4. "The contents of the Pentateuch, the journal-like arrangement of its events and laws, the constant assumption or implication that it was written in a camp, and many of its laws adapted only to camp life, the amendments of laws when on the borders of the promised land to fit them to the changed condition and wants of the people, the inventories of gifts, and the record of specifications for wood work, and curtains, and garments, and vessels for sacred use, the record of incidents which caused new laws to be enacted, or old ones to be amended, the incidental and most obviously undesigned coincidences of events which are separated by many chapters and much time, confirm the previous historic and linguistic evidence of the early origin of the Pentateuch, and place its composition in the Mosaic age, and prove its direct or indirect Mosaic authorship." *

The marks which by some were once supposed to indicate a later authorship, are few in number, belonging not to the body of the work, but consisting of explanatory sentences, which appear like parentheses, and which no doubt stood originally as

* Stebbins's "Study of the Pentateuch," p. 224.

marginal notes, which subsequent copyists have incorporated into the text.

The claim of the Pentateuch itself is that it was written by Moses from time to time, as the successive events took place. At Ex. xxiv. 3, 4, we learn that "Moses came and told the people all the words of Jehovah and all the judgments," and that he subsequently "wrote down all the words of Jehovah." The work thus begun was called (verse 7) the "Book of the Covenant," from which Moses "read in the audience of the people;" thus instructing them from the first in a knowledge of the "Word." So in Ex. xvii. 14, Moses is commanded to write the defeat of Amalek in a book; or rather in *the book*, showing that one authentic book, for the purpose of preserving the entire history, had already been begun. While in NUMB. xxxiii. 2, we are informed that Moses wrote the journeyings of the children of Israel in the desert, and the various stations at which they encamped. Towards the close of the work, DEUT. xxxi. 9-12, we are told that "Moses wrote this Law," and delivered it into the custody of the priests; while in verse 24 it is added that when he "had made an end of writing the words of this Law in a book *until they were finished*," he delivered it to the Levites to be placed in the ark of the covenant of Jehovah, that it might be preserved as a witness against the people.

And in DEUT. xvii. 18, direction is given that when they should have a king, he "shall write him a copy of this law in a book out of that which is before the priests, the Levites," which they were to keep perpetually in the Sanctuary.

X.—Holiness of the Divine Law.

There is not in the whole world a nation which does not know that it is wicked to murder, to commit adultery, to steal, and to bear false witness; also, that unless those evils were guarded against by laws, kingdoms, republics, and every form of organized society would be at an end. Who, therefore, can suppose that the Israelitish nation was so stupid beyond all others as not to know that these were evils? And any one may, therefore, wonder that laws so universally known in the world should be promulgated from Mount Sinai in so miraculous a manner by Jehovah himself.

But listen: They were promulgated in so miraculous a manner, to teach the Israelites that these were not only civil and moral, but also Divine laws; and that to act contrary to them was not only to do evil to the neighbor, that is, to a fellow-citizen and society; but was also to sin against God. Wherefore those laws, by promulgation by Jehovah from Mount Sinai, were also made

laws of religion. It is evident that whatever Jehovah commands, He commands in order that it may be a matter of religion, and so may be done for the sake of salvation. . . .

The precepts of the Decalogue being the first principles of the Word, and therefore of the church to be established with the Israelitish nation, and being in a brief summary the complex of all that pertains to religion, whereby there is a conjunction of God with man and of man with God, were therefore holy above all things. . . .

Respecting the promulgation, holiness and power of that Law, see the following passages in the Word: Jehovah descended upon Mount Sinai in fire, and the mount then smoked and trembled, and there were thunderings, lightnings, a thick cloud, and the voice of a trumpet (EX. xix. 16-18; DEUT. iv. 11; v. 22, 23). Before the descent of Jehovah the people prepared and sanctified themselves for three days (EX. xix. 10, 11, 15). Bounds were set round about the mount, lest any one should approach and come near its base and should die; and not even a priest could approach, but Moses only (EX. xix. 12, 13, 20-23; xxiv. 1, 2). The Law was promulgated from Mount Sinai (EX. xx. 2-18; DEUT. v. 6-22). The Law was written on two tables of stone by the finger of God (EX. xxxi. 18; xxxii. 15, 16; DEUT.

ix. 10). When Moses brought the tables down from the mount the second time, his face shone so that he covered it with a veil while he talked with the people (Ex. xxxiv. 29-35). The tables were deposited in the ark (Ex. xxv. 16; xl. 20; DEUT. x. 5; I. KINGS viii. 9). Over the ark was the mercy-seat, and over this were placed the golden cherubs (Ex. xxv. 17-21). The ark, together with the mercy-seat and the cherubs, was put in the tabernacle, and was the first and inmost thing thereof; the table overlaid with gold, upon which the shewbread was placed, the golden altar for incense, and the candelabrum with its golden lamps, formed the external of the tabernacle, and the ten curtains of fine linen, purple and scarlet, its outermost (xxv. ; xxvi. ; xl. 17-28). The place where the ark was, was called the holy of holies (Ex. xxvi. 33). The whole Israelitish people encamped around the tabernacle in order according to their tribes, and moved forward in order after it (NUMB. ii.). There was then a cloud over the tabernacle by day and a fire by night (Ex. xl. 38; NUMB. ix. 15-23; xiv. 14; DEUT. i. 33). Jehovah spoke with Moses above the ark between the cherubs (Ex. xxv. 22; NUMB. vii. 89). The ark, owing to the Law in it, was called *Jehovah there*; for when the ark moved forward Moses said, *Rise up, Jehovah*; and when it rested, *Return, Jehovah* (NUMB.

x. 35, 36; II. SAM. vi. 2; Ps. cxxxii. 7, 8). On account of the holiness of that Law, Aaron was not allowed to enter within the veil, except with sacrifices and incense (LEV. xvi. 2-14, and subsequent verses). Owing to the presence of the Lord's power in the Law, which was within the ark, the waters of Jordan were divided; and while the ark rested in the midst of the river, the people crossed on dry land (JOSH. iii. 1-17; iv. 5-18). At the carrying around them of the ark, the walls of Jericho fell (JOSH. vi. 1-20). Dagon, the god of the Philistines fell to the earth before the ark, and afterwards lay upon the threshold, with his head broken off and the palms of his hands severed (I. SAM. v.). The Bethshemites on account of the ark were smitten to the number of several thousand (I. SAM. vi. 19). Uzzah died because he touched the ark (II. SAM. vi. 7). The ark was introduced by David into the city of Zion, with sacrifices and jubilee (II. SAM. vi. 1-19). . . .

Because by that Law there is a conjunction of the Lord with man, and of man with the Lord, it is called a *covenant* and a *testimony*—a covenant because it effects conjunction, and a testimony because it confirms the articles of the covenant; for a covenant in the Word signifies conjunction, and a testimony signifies the confirmation and witnessing of its articles. For this reason there were two tables, one for God

and another for man. Conjunction takes place from the Lord, but only when man does what is written in his table: for the Lord is continually present and wishes to enter in; but man, by the freedom which he has from the Lord, must open to Him; for the Lord says: "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in and sup with him, and he with me" (REV. iii. 20).

That the tables of stone on which the Law was written, were called "the tables of the covenant," that from them the ark was called "the ark of the covenant," and that the Law itself was called the covenant [or testament], may be seen in NUMB. x. 33; DEUT. iv. 13, 23; v. 2, 3; ix. 9; JOSH. iii. 11; I. KINGS viii. 21; REV. xi. 19, and elsewhere. Since a covenant signifies conjunction, it is said of the Lord, that He shall be a "covenant for the people," ISA. xlii. 6; xlix. 8; and He is called the "messenger of the covenant," MAL. iii. 1; and his blood is called the "blood of the covenant," MATT. xxvi. 28; ZECH. ix. 11; EX. xxiv. 4-10; and therefore the Word is called the Old and New Covenant; for covenants arise from love, for the sake of friendship, association and union.

So great holiness and power were in the Law, because it was the complex of all that pertains to religion; for it was written on

two tables, one of which contained in the complex all that regards God, and the other all that regards man. Therefore the precepts of the Law are called the *Ten Words* (EX. xxxiv. 28; DEUT. iv. 13; x. 4). They were so called because ten signifies all, and words signify truths; for they were more than ten words. Tithes [tenths] were instituted on account of that signification; and that that Law is the complex of all that pertains to religion, will be seen in what follows." (T. C. R., nos. 282-286.)

XI.—The Five Books Separately.

GENESIS.

The Hebrews named this book from its first word *Bereshith*, *in the beginning*. Our name *Genesis*, comes from the Greek, and signifies *generation* or *genealogy*; from the number of genealogical records with which the book abounds. Such records appear to have been the earliest form of history. The book is easily and naturally divided into two parts, one preceding the call of Abraham, the other continuing the history after that event. The earlier portion has already been considered in the two chapters on Ante-diluvian and Post-diluvian Revelation. The second portion contains the history of the four patriarchs, Abraham,

Isaac, Jacob and Joseph, until the death of the two latter in Egypt, and their burial. The whole is the introductory book of the Pentateuch, without which the subsequent books could not be well understood. It keeps up the continuity of Divine Revelation, and the manifest presence of the Heavenly Father with His people from age to age, with the repeated renewal of covenant relations.

As we have seen that Moses obtained the first portion from pre-existing inspired documents, so it is not unreasonable to suppose that he had access to others for the whole of the remainder. No doubt a minute family history was kept by the patriarchs, and handed down from generation to generation, being preserved among their descendants in Egypt. It is obvious, however, that all the gathered fragments were put together and woven into one continuous, consistent whole by Moses:

EXODUS.

The Hebrew name of this book is *Veelle Shemoth*, which are its first words, meaning, *now these are the names*. More commonly, however, it was called simply *Shemoth*, names. Our name, *Exodus*, is the Latin, derived from the Greek *Exodos*, meaning *going forth or departure*, that is, of the Israelites out of Egypt.

The first chapter is a brief summary of

names and events from the settlement of the twelve patriarchs in Egypt down to the time of the parents of Moses. Chapter second gives the birth of Moses, and forty years of his life, until he fled from Egypt, and went to dwell with Jethro, the priest and ruler of Midian. With Jethro he remained forty years. Here he was brought into relations with a priest and people of the Ancient Church; and it will always be an interesting question, What knowledge of pre-existent revelation,—of books, principles, and institutions,—did he derive from this learned and wise priest of Midian? Farther on we shall see that the arrangement of the national judiciary was communicated to Moses by him, as related in chapter xviii.

Chapter third records the call and Divine commission of Moses; while the rest of the book naturally divides into two parts. The first to chapter xviii. giving the deliverance of Israel and their journey to Sinai; including the ten plagues in Egypt, the establishment of the passover, the passage of the Red sea, the guidance of the cloudy pillar, the miraculous supply of manna, and of water from the rock, the fight with Amelek, and Jethro's visit to the camp. The second part to end of chapter xl., is especially important, containing as it does, the promulgation of the Law, the establishment of the covenant, the foundation of the Mosaic economy, with its tabernacle and priesthood.

The noteworthy fact in the history is the immanence of the Divine presence everywhere in the events. Moses takes no important step on his own account, but proceeds everywhere in obedience to immediate command. At Sinai God, under most impressive circumstances, renews with the nation the covenant made with Abraham their father, giving the ten commandments on two tables of stone, which, if they kept, they were to be His people. Then follows the direction, "Let them make me a sanctuary that I may dwell among them." Then comes the structure of the tabernacle with its furniture, the establishment of a priesthood with the priestly garments, all to be minutely in accordance with the heavenly pattern, that thus they might represent and signify heavenly and holy things. In chapters xxxii. and xxxiii., in the idolatry of the golden calf, we learn how prone were the hearts of the people to the vain things of their former life, and how hard it was for them to obey the commandments of the Lord.

LEVITICUS.

The Hebrews call this book *Vayyikra* meaning "*And (God) called.*" From its first sentence, "And Jehovah called unto Moses, and spake unto him out of the tabernacle of the congregation, saying, Speak unto the children of Israel, and say

unto them," etc. This is indeed the key note of the book. It is everywhere the "call" and voice of God speaking to the church. This Divine formula is repeated at the head of every distinct section or enactment, thus of nearly every chapter; while the closing sentence of the book contains this averment, "These are the commandments which Jehovah commanded Moses for the children of Israel in Mount Sinai." Thus nothing is left in doubt as to the Divine origin of this book.

Our name *Leviticus*, is simply the Latin derived from the Greek *Leuitikon*, meaning *Levitical*, or that which *pertains to the Levites*; in reference to the fact that its contents are so largely occupied with the duties of the Levites, in which body are included all the priests. It consists principally of laws, having historical matter in only chapters viii. to x., relating the dedication of Aaron and his sons to the priesthood, and the death of Nadab and Abihu for offering strange fire before the Lord. These laws relate to the offerings and sacrifices; to purity and impurity; to the priests, with the holy-days and festivals; and the regulations intended to mark the separation between Israel and the heathen nations. To which are added the blessings connected with obedience and the evil consequences of disobedience, chapter xxvi., with the regulations concerning vows, xxvii.

“The book of Exodus concludes with the account of the completion of the tabernacle. ‘So Moses finished the work,’ we read (xl. 33): and immediately there rests upon it a cloud, and it is filled with the glory of Jehovah. From the tabernacle, thus rendered glorious by the Divine Presence, issues” all this legislation. “At first God spake to the people out of the thunder and lightning of Sinai, and gave them His holy commandments by the hand of a mediator. But henceforth His Presence is to dwell not on the secret top of Sinai, but in the midst of His people, both in their wanderings through the wilderness, and afterwards in the Land of Promise. Hence the first directions which Moses receives after the work is finished have reference to the OFFERINGS which were to be brought to the door of the tabernacle. As Jehovah draws near to the people in the tabernacle, so the people draw near to Jehovah in the offering. Without offerings none may approach Him. The regulations respecting the sacrifices fall into three groups, each of these groups again consists of a decalogue of instructions. Bertheau has observed that this principle runs through all the laws of Moses. They are all modelled after the pattern of the ten commandments, so that each distinct subject of legislation is always treated of under ten several enactments or provisions.” [Smith’s Bible Dict., Art. Leviticus.]

Of course the book cannot be rightly understood except as it is regarded in its divinely prophetic character. All its provisions have a typical and true Christian significance. In its supreme sense it relates to the High Priesthood of our Lord, His coming in the flesh, His self sacrifice in His temptations, His work of Reconciliation, His glorification of the nature He assumed, His deliverance of His people from the bondage of hell, and His work of regeneration and salvation through the gifts of His Spirit.

In its secondary spiritual or representative meaning, it treats of the personal reconciliation of man to God through repentance and dutiful obedience in worship and life. Its laws, when internally understood, are all laws of the Redeemer’s kingdom, on earth and in heaven. It is only by so understanding them that we appropriate their heavenly instruction, and so “men eat angels’ food.” A clause frequently following these enactments may help us still further in this direction, viz., that the law should “be a statute *forever*.” the Hebrew is that “it shall be a statute *for eternity*.”

NUMBERS.

The Hebrews called this book *Be-Midbar*, “*In the Desert*.” Our name, *Numbers*, follows the Septuagint, and is applied on

account of the double numbering or census of the people, by Divine command; the first of which is given in chapters i.-iv., and the second in chapter xxvi. The book may be said to contain generally the history of the Israelites from the time of their leaving Sinai, in the second year after coming from Egypt, till their arrival at the borders of the Promised Land in the fortieth year of their journeyings.

It may be conveniently studied under the following divisions, as given by Davidson:*

1. The numbering of the people by Moses, with Levitical regulations inserted, and preparations for the departure from Sinai, chapters i.-x. 10.

2. Description of their march from Sinai to Kadesh, on the borders of Canaan, with the occurrences at Kadesh and Mount Hor, chapters x. 11-xxi. 3.

3. Breaking up of the encampment at Mount Hor, with the march to Zared, and the conquest of Sihon, or the country east of Jordan; journey to Bashan, and the prophecy of Balaam, chapters xxi. 4-xxiv.

4. Their settlement in the east-Jordan country, and second numbering of the people, with the law of inheritance, chapters xxv.-xxvii.

5. An additional section relating to offerings and vows, chapters xxviii.-xxx.

* Intro. O. T., vol. i. p. 293.

6. This division consists of various appendices relating to the spoiling of the Midianites, the division of the prey, a list of the Israelite encampments, boundaries of the promised land, free cities, and a law about the inheritance of daughters, chapters xxxi.-xxxvi.

A leading impression left from reading the book is that of the Divine presence in the midst of His people, directing, leading, guiding. Everything is done by commandment, and without a command nothing is done. The devout reader cannot fail to see in this entire history a vivid picture of the Lord's presence and dealings with His people in every age, His leading, His indulgence of their waywardness, with His constant discipline and retention of them in the path of obedience. The wilderness journey is a chart of the Church's experience in this life, while the Promised Land is Heaven. An interesting portion for careful perusal will be the arrangement of the camp of Israel, taken in connection with the sealing of the twelve tribes in the seventh chapter of the Book of Revelation. The Divine authority of the Book, after having been reiterated in nearly every chapter, is re-affirmed at its close (chap. xxxvi. 13): "These are the commandments and the judgments which Jehovah commanded by the hand of Moses unto the children of Israel in the plains of Moab by Jordan near Jericho."

DEUTERONOMY.

Its Jewish name is *Elle haddebarim*, *these are the words*. Our name, *Deuteronomy*, is from the Greek *Deuteronomion*, signifying the *second law*, or the *repetition of the law*.

It comes at the close of the wilderness journey, containing a summing up and re-enactment of much that had gone before. The time it covers is little more than a single month, the eleventh month of the fortieth year. Its date is thirty-eight years later than the earliest portion of the Book of Numbers.

The Book consists chiefly of three discourses delivered by Moses shortly before his death, spoken to all Israel in the plains of Moab on the eastern side of the Jordan. Subjoined to these are the Song of Moses, the Blessing of Moses, and the story of his death.

The first discourse (chapters i.-iv. 40), recapitulates the chief events of the last forty years, extracting the lesson from them, that their success always depended upon obedience to what the Lord required, and that the exclusion of their fathers from the land of promise by their death in the wilderness, grew directly out of their refusal to go up and take the country on the return of the spies. On the witness of this appeal to their past history is based an earnest and powerful exhortation to obedience, with

a warning against idolatry. Then follows the appointment of three cities of refuge on the east side of Jordan.

The second discourse, chapters v.-xxvi., contains a recapitulation, with some modifications and additions, of the Law already given on Mt. Sinai. Yet it is not bare recapitulation, or naked enactment, but a re-statement on a higher plane, addressed to the moral consciousness after a prolonged season of trial and temptation in the path of obedience, and so of presumed partial purification of life. The *spirit* of the Law is brought into view; the heart is appealed to, the mercy and goodness of God are set forth, and the principle of love, — love to God and love to man, — established as the central motive power. Hence the very principles of the gospel deeply underlie all these enactments. From this high ground of Jehovah Himself as the first and supreme object of love and worship, the discourse descends by an orderly gradation to the statutes and judgments, that is to the religious, civil, and social duties of the people.

In the third discourse, chap. xxvii.-xxx. 20, the Elders of Israel are associated with Moses. This contains an enumeration of the blessings of obedience, with the curses following the practice of disobedience; and the commandment to have the Law written on an altar of stones, and the blessings and

curses publicly pronounced upon Mts. Ebal and Gerizim, on their arrival in Canaan.

Then follows the delivery of the Law as written out by Moses to the Levites, for preservation and reading; while the book closes with an account of the death of Moses.

There have been various attempts of late years to make it appear that Moses was not the author of this book, and that the date of its composition belongs to comparatively a late period of the national history. These, however, have all signally failed. For the most part their authors have abandoned themselves to mere conjecture, differing widely from each other. But nothing has been brought forward that disturbs the solid historical proofs of its antiquity and Mosaic authorship. It is so closely connected with the preceding books as not to be separated from them. The circumstance, now so frequently referred to as contradicting this authorship, that the closing paragraphs contain an account of the death and burial of Moses, is not a modern discovery, as some would have us suppose, but was understood and accounted for from the first. Jewish Rabbis long before the Christian era discussed this point, settling it as we do now, in accordance with the Jewish tradition and the plain statements of the history itself.

As early as EXOD. xxiv. 13, we learn that

Joshua had become "Moses' minister," or assistant. While at xxxiii. 17, of same book, we read, "And the Lord spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp; *but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.*"

Thus we see that from the beginning he was very closely associated with Moses *in his office of receiving the words of Jehovah and committing them to writing.* That he, too, had open vision, and therefore heard, as he sat in the tabernacle, the words which the Lord spake unto Moses, is clearly implied by the phrase, "*in whom is the spirit*" applied to Joshua in NUMB. xxvii. 18. From the whole account, especially when taken in connection with what follows, the inference seems inevitable that in acting thus as Moses' intimate, constant, and inspired assistant, a part of his office from time to time must have been to act as secretary, scribe or amanuensis of Moses, in putting down the words of the Law.

But what follows, NUMB. xxvii. 18-23, is too important to be omitted: "And the Lord said unto Moses, take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him, and set him before Eleazar the priest, and before all the congregation, and give him a charge in their sight. And thou shalt put some of

thine honor upon him, that all the congregation of the children of Israel may be obedient. And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the Lord: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation. And Moses did as the Lord commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation: and he laid his hands upon him, and gave him a charge, as the Lord commanded by the hand of Moses."

Thus we perceive that Joshua was fully authorized to take up and continue the work, as Moses laid it down; a work in which he had already been associated with him for nearly forty years. And hence we not only have no difficulty in assigning the authorship of these closing paragraphs to Joshua, but from the flow of the narrative and the importance of the occasion we are inevitably led to this conclusion, in accordance with the universal belief of both Jewish and Christian Churches.

XII.—Divine Care for the Preservation of the Word.

In this connection it will be important to study closely the whole of the thirty-first chapter of Deuteronomy, where we shall see the emphasis which is laid upon the transactions of the last days of Moses; how the successorship of Joshua is provided for in the most public manner, before the whole congregation of Israel. And then we read (vs. 9-13), "And Moses wrote this Law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Israel. And Moses commanded them, saying, at the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, when all Israel is come to appear before the Lord thy God in the place which He shall choose, thou shalt read this Law before all Israel in their hearing.

"Gather the people together, men and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this Law; and that their children, which have not known anything, may hear, and learn to fear the Lord your God, as long

as ye live in the land whither ye go over Jordan to possess it."

And then, after the Lord's charge to Moses concerning the "Song" in the thirty-third chapter, and its delivery to Joshua for preservation and rehearsal, we read further (vs. 24-26): "And it came to pass, when Moses had made an end of writing the words of this Law in a Book, until they were finished, that Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, take this Book of the Law, and put it by the side of the ark of the covenant of the Lord your God, that it be there for a witness against thee."

While it had just before been commanded,—"And it shall be when he,"—the king whom the Israelites would in a future age set over themselves,—“Sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites; and it shall be with him, and he shall read therein all the days of his life; that he may learn to fear the Lord his God, to keep all the words of this law and the statutes, to do them.” (Chap. xvii. 18, 19.)

These things are of the utmost importance. They were not done in a corner. A knowledge of them was not confined to a few individuals. The rehearsals and ceremonies were carried on in the most public manner. A whole nation was summoned

as witnesses. These transactions occurred in the presence and before the eyes and ears of probably not less than two millions of people. And they show us the Divine official manner in which the written Word of that day was committed to the keeping of the public authorities, ecclesiastical and civil; that it might be preserved, receiving the necessary additions from age to age, and be transmitted intact for the coming generations. The public reading required would be an additional protection against a corruption of the text, for the organic law of a people, including their religious, civil and domestic usages, could not be changed without exciting comment and criticism. And we nowhere hear of any such change having been made in all their history. On the contrary, we hear only of one and the same "Book of the Law" throughout.

It was laid up by the side of the ark, in the most holy place of the tabernacle, along with the golden pot containing the omer of manna, and Aaron's rod that budded. And the method subsequently pursued we learn from the closing part of the Book of Joshua, where we read: "And Joshua wrote these words in the Book of the Law of God, and took a great stone and set it up there under an oak, that was by the sanctuary of the Lord. And Joshua said unto all the people, Behold this stone shall be a witness unto us; for it hath heard all the words of the

Lord which He spake unto us ; it shall be therefore a witness unto you, lest ye deny your God."

Thus the Word, as its different portions were written from age to age, was placed as it were in the keeping of the whole nation ; being committed for safety into the hands of the tribe of Levi, and deposited in the Sanctuary with the most holy things. The same Providence which brought it into existence, could not, in the nature of things, fail to watch over its preservation. And though to human eyes the sacred text might in some ages seem to be in peril of loss or corruption, yet we know that under the supervision of the great Keeper of Israel it was always perfectly safe. He without whom not a sparrow falls to the ground, and by whom the very hairs of our heads are all numbered, could not fail to provide that not one jot or tittle of His Law should fail. The hereditary priesthood, the ark, the sanctuary, the holy things, the Word, were maintained in unbroken succession till the Babylonian captivity ; and after the restoration under the lead of Ezra, kept in continuance again until the coming of our Lord.

We can see in the deep reverence inspired into the minds of the Jews for their sacred writings, one of the means employed by Divine Providence for their preservation and correct transmission. So that it was

the boast of Josephus in his day that, "through all the ages that had passed none had ventured to add to or to take away from, or to transpose aught of the sacred writings." This reverence manifests itself in the rules laid down for the guidance of copyists in making the rolls for use in the synagogue service. They descend to minute particulars. The quality of the ink was prescribed. The parchment must be prepared by a Jew, from the skin of a clean animal, and fastened by strings made from skins of clean animals. The number, length, and breadth of the columns ; the number of lines in each column, and the number of words in each line were given. No word must be written till the copyist had first inspected it in the copy before him, and pronounced it aloud ; before writing the name of God he must wash his pen ; all redundance or defect of letters must be carefully avoided ; prose must not be written as verse, or verse as prose ; and when the copy was completed it had to undergo a critical examination to test its correctness. The number of words and letters in each book were counted and known.

However superstitious or unimportant some of these regulations may appear, they testify to the fidelity with which their copies were made. That this veneration for the Divine Word permeated the hearts of the

people, may be learned from a circumstance recorded in the eighth chapter of Nehemiah, where we read that when on the return from the captivity, when Ezra took the Book of the Law in the sight of the people, and stood up to read, "and when he opened it, all the people stood up."

XIII.—The Book of Joshua.

This book may be justly regarded as a continuation of the Pentateuch. The lifetime of Joshua covers the period of both. Hence the time included in the latter is about twenty-five or thirty years.

The name Joshua, or *Yehoshua*, some of its syllables being taken from the Divine name, Jehovah, is, as is well known, the Hebrew form of the Greek name *Jesus*. And in him, as the great leader who took the tribes of Israel into the Promised Land, allotting their inheritances therein, we can see a striking prophetic type of our Lord and Saviour in His leadership of the tribes of Christian Israel, and their planting in the places of their Heavenly inheritance.

The Divine character of the book is felt from the very beginning. It opens with the words, "Now after the death of Moses the servant of Jehovah it came to pass, that Jehovah spake unto Joshua the son of Nun, Moses' Minister, saying,——." Then fol-

lows, verses 2-9, the Divine commission and promise, closing with the words,— "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for Jehovah thy God is with thee whithersoever thou goest." This opening passage should receive attentive study. From it we learn that, like Moses, Joshua was a prophet, a seer, gifted, at proper times, with open vision into the eternal world: that he received personal communications from Jehovah through an Angel infilled with the Divine presence, as Moses had done. All this might have been inferred from his official setting apart at the Divine command, by the hand of Moses, NUMB. xxvii. 18-25. But we have repeated assurances of it throughout the Book; as at the beginning of chapters iv., viii., xiii. and xx. From chapter v. 13-15, we learn the additional fact that the Angel so communicating was sometimes distinctly visible to his opened sight. Its authority is confirmed by the reference, in other books of Holy Scripture, to the events which are related in it; as PS. lxxviii. 53-65; IS. xxviii. 21; HAB. iii. 11-13; ACTS vii. 45; HEB. iv. 8; xi. 30-32; JAMES ii. 25. Its place in the canon has never been disputed. In regard to its contents it may be divided into three parts. The first contains the history of the conquest of Canaan, including the preparations, on the east of Jordan, for the

war, the passage of the river, the capture of Jericho, the conquest of the south, the conquest of the north, with a recapitulation of the whole, ending with chap. xii.

The second part, occupying the next ten chapters, gives the partition of Canaan, or its allotment to the several tribes, the appointment of six cities of refuge, the assignment of forty-eight cities to the Levites, and the departure of the trans-Jordanic tribes to their homes. The third part, chaps. xxiii. and xxiv., contains Joshua's farewell, his convocation of the people, his two discourses, and an account of his death. The attempts of some modern critics to impair its historical validity, or make it appear to be a comparatively modern work, may safely be said to have failed entirely. As in the case of Moses and the Pentateuch, we may follow the ancient and general belief, which ascribes the authorship to Joshua himself. The history of the conquest must have been written by an eyewitness. The apportionment of the land must have been a matter of official action and record at the time. The language, the style, the incidental allusions, all refer its authorship to that period. In chap. vi. ver. 25, we read,—“And Joshua saved Rahab the harlot alive, and her father's household, and all that she had: *and she dwelleth in Israel unto this day.*” Clearly showing that when the account was written

Rahab was still living. The history has that flow and continuity, and indeed the whole book exhibits a unity of style and purpose, which indicate a single hand.

This does not imply that no subsequent hand may have added marginal notes which some transcriber may have incorporated into the text, or that some authorized person may have inserted here and there an explanatory word into the original work itself. But indications of this kind are very few, and on the whole not very probable. In chap. xxiv. 26, we are told, “And Joshua *wrote these words in the Book of the Law of God*, and took a great stone, and set it up there under an oak that was by the sanctuary of Jehovah.” Some critics would limit the application of the phrase “these words,” to the short address Joshua had just then uttered at Shechem. This limitation however does not fall in well with the whole previous history. We have seen that from the first part of the journey in the desert, ample provision was made for a public, official, and divinely superintended account of every transaction to be recorded in detail; and Joshua had been publicly installed as the continuator of the work which Moses had begun. And here in this book we have the actual continuation of that record. The clear implication of the history as a whole, to our minds, is that Joshua added the whole of his own book,

up to that point, to the books of the Pentateuch, laying up the whole in the sanctuary, leaving it in the keeping of the priests and elders, where, like the previous books, it has been preserved to us.

With respect to the authorship of the closing paragraph of five verses, relating the death of Joshua and Eleazar and the burial of Joseph's bones, the most natural conclusion is that the lines were added by the officiating high-priest, that is, by Phinehas the son of Eleazar.

XIV.—The Book of Judges.

The Hebrew word for *Judges* is *Shophetim*. The time the book covers, from Joshua to Eli and Samuel, is variously estimated as being from three hundred to four hundred years. Perhaps the former number is nearest the truth, but the study of chronology has not yet proceeded so far as to settle this question definitely.

We find in this Book the Divine Word continued. It opens with the declaration, "Now after the death of Joshua it came to pass, that the children of Israel asked Jehovah, saying, Who shall go up for us against the Canaanites first, to fight against them? And Jehovah said, Judah shall go up: behold I have delivered the land into his hand." Thus the Divine presence,

accompanied by personal communications, is maintained. The second chapter commences with a similar averment. "And an Angel of Jehovah came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers . . . ;" the Divine message continues to the end of the third verse. We then read, verse 4, "And it came to pass, when an Angel of Jehovah spake these words unto all the children of Israel, that the people lifted up their voice and wept." This open intercourse of the Lord with His people, and hence the deliverance of His Word, is repeated some twenty times in the course of the book.

The central sanctuary was maintained in Shiloh all the time from Joshua down to the days of Samuel. From the references to it, sometimes as a "temple," and at others as a "tabernacle," it seems to have been a tabernacle, like that in the desert, covered with skins, so far as its roof was concerned, but protected at the sides by being walled up with stones. This continuance of the sanctuary thus in one place, we can see was of the Divine Providence; for so the ark, the sacred books, and all the holy things could be preserved with comparative ease, in safety, during a long, troublous, and semi-barbarous period.

The book naturally divides into two

general portions. The first sixteen chapters contain a continuous account of the rule of the Judges to the death of Samson. The last five contain what has been called the Appendix of the book, consisting of the story of Micah (xvii., xviii.), and the account of the Levite of Mt. Ephraim (xix., xx., xxi.). While the first sixteen chapters exhibit a unity of design, the materials indicate a certain diversity of origin. After the leadership of Joshua had ended, and the several tribes had departed to their widely separated inheritances, the national unity was not so well preserved. The three great divisions (*a*) the tribes east of Jordan, (*b*) those in the north, and (*c*) those in the south, seem to have moved on in a good degree of independence of each other. No one of the Judges ruled over the whole people, but mainly over his own tribe, and also over those closely associated with it. There were thirteen of these Judges. Accounts of six of them are given at considerable length, Othniel, Ehud, Deborah and Barak, Gideon, Jephthah, and Samson. To these longer accounts are appended brief notices of the other seven, Shamgar, Abimelech Tola, Jair, Ibzan, Elon, and Abdon. It is a history of successive servitudes and deliverances. On account of their evils of disobedience and idolatry, the people were brought under the nations their neighbors, Mesopotamians, Moabites, Canaanites, Mi-

dianites, Ammonites, and Philistines, one after another. In each case the Lord raised up a judge who acted as leader, deliverer, and ruler. We read, "Nevertheless, Jehovah raised up judges which delivered them out of the hand of them that spoiled them. . . . And when Jehovah raised them up judges, *then Jehovah was with the judge*, and delivered them out of the hand of their enemies all the days of the judge." (ii. 16, 18.) It is this Divine presence and supervision which gives unity to these several parts. One idea runs throughout, that of Redemption, deliverance by the Lord from sin and spiritual enemies. No complete history of the times is attempted or intended, but only such incidents are related as were needed to convey the spiritual lesson and form a continuous basis for the Divine Word.

Much speculation has been indulged in, in all ages, as to who was the human author or editor of this book. Some have supposed Samuel to be; others ascribe that office to Ezra. Either view perhaps is allowable, as either of those persons would be amply authorized to put the accounts together and edit them. These suppositions, however, seem to us to overlook the *continuous* manner in which the letter of the Word all along was produced, and the function of each successive officiating high priest as the Divinely authorized keeper of the sacred

books, and receiver of new Divine communications. The sanctuary afforded a central point for receiving such communications, as well as for storing and preserving a record of those which might be received by prophets elsewhere. This idea receives confirmation from what is said concerning Caiaphas, in JOHN xi. 51. "And this he spake *not of himself*; but *being the high-priest* that year, he *prophesied* that Jesus should die for the nation," etc. Here we see that there was present *with the officiating high-priest* a certain influx of the Spirit leading him to do and say whatsoever was necessary for the contents of the Divine Word.

In our search for an author or editor of the Book of Judges, therefore, we need not go beyond the high-priest who was in office in the latter portion of the period. The special portions or accounts would naturally be brought from time to time and deposited in the central sanctuary. These bear marks of belonging to those early times. It would then be the duty of the high-priest to determine their value, preserving all inspired documents, and adding them to the Book of the Law and Prophets. Hence there it is that we find the Book of Judges preserved in its place and order among the other books.

XV.—The Books of Samuel.

These are really one work, originally standing as such in the Hebrew canon. The division was first made by the Greek translators of the Septuagint version, which was followed in the Latin Vulgate, and introduced by Daniel Bomberg in the sixteenth century into the printed Hebrew text. Although it divides conveniently at the death of Saul and accession of David, still it would be better to retain its original unity. It continues the national history from the birth of Samuel to the last days of David, or about one hundred and fifty years.

This is clearly a Book of "The Word." The scene opens at the sanctuary of the Lord in Shiloh. Very early we have the Divine call of Samuel, uttered by a living Voice to his opened hearing. And then we read (iii. 19-21), "And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground. And all Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of the Lord. And the Lord appeared again in Shiloh; for the Lord revealed Himself to Samuel in Shiloh by the Word of the Lord."

We wish to call attention to this distinct

claim to open Divine communications made by all the prophetic books, as there are a number of books in the Bible which do not put forth such a claim. At the beginning of the third chapter we are told, "And the Word of the Lord was precious in those days ;—there was no OPEN VISION." How long this absence of open personal communication had continued is not quite certain ; probably from the death of Samson, or about sixty years, over one or two generations. But being renewed now through Samuel, it was continued in unbroken succession to Malachi. Samuel acted under constant Divine guidance.

Considerable speculation has been and still continues to be expended upon the questions, who was the author of this book, and when was it written? Modern negative criticism has succeeded in throwing some degree of obscurity over these points, a good deal more by far than the simplicity of the subject requires. We have already expressed our belief in the *continuity* of the Divine presence and revelation with the Israelitish nation ; and this important link, in our estimation, forms no exception to the rule, while the Scriptures themselves are sufficiently explicit on the subject to lead us by a safe path. According to the established order of the public archives at the sanctuary, Samuel would naturally be the recorder of the "Word" coming to him, and

of the events of his own day. Any other supposition seems far fetched and improbable. It is conceded on all hands that the historical incidents and biographical sketches given in this work are marked by a "freshness, a minute accuracy of detail, and a graphic vividness of style," which indicate that their authors were contemporary, and generally eye witnesses of the events they describe. Samuel had anointed Saul, and afterwards David, to be king ; and was succeeded in his office of seer or prophet, first by Nathan, and then by Gad. It would be a part of the function of these last therefore to take up and carry forward the record which Samuel had left. And here we have these books of Samuel as the result of their combined labors. Such it seems to us is also the clear indication of I. CHRON. xxix. 29, 30 ; "Now the acts of David the king, first and last, behold, they are written in the book (Heb. *words*) of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer, with all his reign and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries."

This is the most authentic information we have, and falls in best with all the circumstances of the case. We may here therefore safely trust the ancient and constant Jewish tradition, which after all has in

so many instances proved to be nearest historical accuracy.

In setting forth the work of Redemption these books have a distinct and well defined place. We here see the kingly form of government established under the Divine guidance. First came the preparatory events, then the inauguration of Saul; afterwards, Saul and his family being rejected on account of disobedience, David and his family were chosen in his stead. It was in the person and line of David therefore that the kingdom was first fully established. The prophetic significance of this is clear. In this headship over God's people is pre-figured the Messiah and His kingdom; while in the accompanying priestly and prophetic offices we have a representative type of our Lord's offices of spiritual King, High-Priest, and Prophet.

It is true that the people at first sought a king in the person of Saul, from low and unworthy motives; but this is only in keeping with their general character, and a part of that law of accommodation and permission by which their whole history was guided.

“The *contents* of the books of Samuel naturally fall under three main divisions. The *introductory* part takes up the history of the commonwealth under Eli and continues it to the time when the people demanded of Samuel a king. I. SAM. chaps. 1-7. This

period properly belongs to that of the judges, but its history is given here [for the sake of the Divine Word, that its continuity may be unbroken]. It describes the birth and education of Samuel; the disorders that prevailed under Eli's administration [for which severe judgments were denounced upon his family]; the invasion of the land by the Philistines, with the capture and restoration of the ark; Samuel's administration, and the deliverance of the people under him from the oppression of the Philistines. The *second* part, extending through the remainder of the first book, opens with an account of the abuses which led the people to desire a king, and then gives an account of the selection, anointing, and inauguration of Saul as King of Israel, with a notice of his exploit in delivering the people of Jabesh-gilead from the Ammonites. Chaps. 8-12. It then gives an account of the first sin at Gilgal, for which Samuel threatened him with the loss of his kingdom; and of his victory over the Philistines, with a general summary of the events of his reign. Chaps. 13, 14. For his second sin in the matter of the Amalekites, Saul is rejected, and David is anointed by Samuel as his successor; the Spirit of the Lord forsakes Saul, and an evil spirit troubles him; David becomes his minstrel, is in high favor with him, slays Goliath in the presence of the two armies

of Israel and the Philistines, returns in triumph to the camp of Saul, marries Michal his daughter, but becomes an object of his jealousy and hatred because he has supplanted him in the affections of the people. Chaps. xv.—xviii. 9. The remainder of the first book is mainly occupied with an account of the persecutions of David by Saul, and of the wonderful way in which God delivered him. It closes with an account of Saul's distress through the invasion of the Philistines, of his resort in trouble to the woman (at Endor) who had a familiar spirit, of the terrible message he received at the lips of the risen Samuel, of the defeat of the armies of Israel by the Philistines, and of the death of Saul and his three sons on Mount Gilboa. The *third* part occupies the whole of the second book. It records the reign of David, first at Hebron over the tribe of Judah, with the accompanying war between the house of Saul and the house of David, and then, after Ishbosheth's death, over all Israel at Jerusalem.* Then follow David's many victories over the enemies of Israel, his sin in the matter of Uriah, with the chastisements it brought on him and his kingdom, with Absalom's rebellion and final death by Joab; the last error, too, into which David fell, in numbering the people, for which there fell in pestilence seventy thousand of his subjects.

* Prof. E. P. Barrows. Comp. Bible *in loc.*

The uniform lesson throughout is that disobedience to the commandments of the Lord leads directly to disorder, disaster, and suffering; while dutiful obedience leads as surely to order, happiness, and blessing.

XVI.—The Books of Kings.

These, like those of Samuel, really form one Book. In the original Hebrew it was one book, called "The Book of Kings." It continues unbroken the inspired history of the theocracy or Divine rule over Israel under the kings from Solomon to the downfall of Judah, when the people were carried away into the Babylonish captivity. It was first separated into two books in the Septuagint version, where it is numbered as *the third and the fourth of the kingdoms*; the books of Samuel being called the *first* and *second*. From the Greek translation, the division passed into the Latin Vulgate, and in the sixteenth century Daniel Bomberg introduced it into the Hebrew Bible, whence it appears in all the modern editions. It is to be hoped, however, that in the forthcoming Revised Translation of the Old Testament into English, the original unity will be restored.

The history covers a period of more than four hundred years. Besides giving an account of the kings both of Judah and

Israel, it is, too, eminently a book of prophets; being largely occupied with their history, their inspired declarations, holy visions, and significative acts. It contains the continuous "Word of the Lord." The prophets through whom this "Word" came are Nathan, Iddo, Elijah, Elisha, Isaiah, and Jeremiah. While others, as David and Solomon in the early period, and Jonah, Hosea, Amos, Micah, Joel, Obadiah in the later reigns, had Divine communications contemporary with them. Nor is there any doubt that many members of "the school of the prophets," like Elisha's "young man," enjoyed on certain brief occasions the gift of seership. The Spirit of the Lord was ever present with the nation. A peculiarity of these books of Kings which has been noticed by successive critics and commentators is that they do not pretend to give a complete history of the nation during those times. By some they are called fragmentary. The truth is, only those incidents are chosen which illustrate the Divine rule, and dramatize the spiritual truths of His kingdom. Those things were taken that were needed to form a literal basis for the Divine prophetic Word; all others were omitted. Hence we read at the close of Solomon's reign, "And the rest of the acts of Solomon, and all that he did, and his wisdom, are they not written in the book of the acts of

Solomon?" And at the conclusion of each monarch's reign after Solomon, that the rest of his acts may be found, for the kings of Judah, in "the book of the chronicles of the kings of Judah;" and for the kings of Israel, in "the book of the chronicles of the kings of Israel." In other words, in this writing we have only the Divine lessons; those who would know the general secular history must seek it elsewhere.

The contents of the books strikingly illustrate this characteristic. They divide naturally into three periods; namely, first, the reign of Solomon over the whole nation; second, the history of the co-existing kingdoms of Judah and Israel; and, third, the history of the kingdom of Judah after the extinction of the kingdom of Israel.

XVII.—The Schools of the Prophets.

In the earlier times among the Israelites, men of the priestly order were their teachers and governors in spiritual things. But in the days of the Judges, the priesthood sank into degeneracy, and the people were no longer properly taught, or affected by the acted lessons of the ceremonial service, which had also fallen into disuse. So a new system was raised up to fulfil this mission. Samuel, himself a Levite, perhaps

a priest, was the providential instrument employed to reform the priestly order and establish an order of prophets. The prophetic gift had always existed, confined to only a very few individuals at a time, but Samuel inaugurated a new era in the history of the Jewish church. He wished to provide for a permanent reform and revival of spiritual life. So he instituted companies or Colleges of Prophets, into which young men of suitable character were gathered, and instructed in the Law, and in the vocal and instrumental music necessary for the Sanctuary; and so trained to become fitting agents to receive the Spirit of the Lord and proclaim whatever should be divinely given them. They were to practise prayer, and a strict order of habit and regimen. They wore a hairy garment, girt with a leathern girdle.

The original School of this kind was established at Ramah, where Samuel lived; afterwards there were others, at Bethel, Jericho, Gilgal, and other places. Some of these became famous, and not unfrequently numbered from fifty to a hundred and fifty students. They were not unlike our colleges and theological seminaries; indeed our modern educational system may be said to have been developed from them, and to be largely modelled after them.

These students, if not in all instances prophets, became the teachers and in-

structors of the people. Being the repositories of sacred and literary knowledge, they became the national poets, as well as the annalists and historians, while the prophets were preachers of patriotism, as well as of morals and spiritual religion. They were extraordinary and authorized expounders of the Law, in its application to the current wants of the time. But their most important office was that of revealing the Lord's will to man, the delivery of the Divine Word, with the predicting the incarnation of our Lord Jesus Christ, the redemption effected by Him, and the future events of His kingdom.

So successful were these institutions of sacred learning, that from the time of Samuel to the closing of the Canon by Malachi, a period of nearly seven hundred years, there emanated from them, under the Divine Providence, an unbroken succession of real prophets and seers.

XVIII.—The Book of Psalms.

This collection of inspired sacred poems is placed in the Bible as one book, and has been so regarded since the days of Nehemiah, probably, or four hundred and twenty-five years before Christ. The Hebrew title, *Tehillim*, means *Praises*, or *Songs of Praise*. Our word *Psalms* is derived from *Psalmoi*,* the Greek of the Septuagint version. The term *Psalter* comes also from the Greek, *Psalterion*, through the Latin, *Psalterium*.† It may be looked upon as an inspired Hymn Book. There are one hundred and fifty of these hymns, of different styles and length. They include a wonderful diversity of subjects, expressing every phase of religious feeling and experience; and are adapted to all the wants of private devotion, as well as to the public worship of the Lord in the sanctuary. They were originally intended and arranged for musical performance, with instrumental accompaniment.

The principal author is David, the King, “the sweet Psalmist of Israel;” and the whole book, as referred to in the New

* *Psalmos*, originally, the *twang* of a stringed instrument.

† *Psaltery* was primarily the name of a species of harp.

Testament, bears his name. Seventy-three psalms are ascribed to him in their titles; Asaph is named as the author of twelve; eleven are ascribed to the sons of Korah; to Solomon two (72 and 127); one to Ethan (89); and one to Moses (90). This last therefore is the oldest one in the collection, and in the original language bears every mark of being very ancient. The remaining fifty are anonymous; though it is highly probable that many of these also were written by David. They were all composed in close connection with the national sanctuary, and in the line of holy prophets and seers.

In the Hebrew Bible the collection is divided into *five books*, each one closing with a doxology except the last, to which, as well as to the whole collection, the final Psalm serves as a doxology.

The *first* book contains the first forty-one Psalms (1-41), and closes with the doxology, “Blessed be the Lord God of Israel from everlasting and to everlasting. Amen and Amen.” Thirty-seven of these psalms bear the name of David; while the other four are usually ascribed to him, and no doubt correctly. The psalms in this book are remarkable for the predominance of the Divine name *Jehovah* (Lord) over that of *Elohim* (God). As before explained, this shows that in these psalms the operations of the Lord’s love, mercy, goodness, com-

passion, tenderness, and forgiveness are principally treated of; and thus that their appeal is primarily to the human heart.

In this no doubt we have the original Hebrew Hymn Book, the first collection made for the service of the Jewish Church.* It was most probably arranged by David himself, after he became King at Jerusalem, or under his supervision and authority, about one thousand years before Christ. And as he was the author of the whole, we can easily see why not only this first book, but also why the subsequent supplements added afterwards, should receive and retain his name. Ps. xxiii. is presumed to have been composed by David, when, as a young man, he tended his father's flock at Bethlehem, as also xix.

The *second* book contains thirty-one psalms (42-72), ending with the doxology, "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever: and let the whole earth be filled with his glory. Amen and Amen. The prayers of David the son of Jesse, are ended." The first eight of these are ascribed to the sons of Korah; eighteen bear the name of David; one (50) that of Asaph. The last

* It is believed by many that Ps. ii. was originally numbered i., and that the psalm at present standing first, was prefixed as an introduction to the whole collection, at a much later date.

one (72) is sometimes attributed to Solomon, but seems rather to have been written *for* Solomon, perhaps a prayer and invocation at the time of his being anointed and proclaimed king by the command of David.

This book is believed to have been collected and added to the first in the reign of the good King Hezekiah, or about seven hundred years before the Christian era. In it the Divine name *Elohim* (*God*), greatly predominates over the name *Jehovah*: showing that in these psalms the operations of the Divine Wisdom and Truth are principally treated of, with His attributes of sovereignty, majesty, and power; while they appeal most directly to man's understanding and conscience.

The *third* book includes the next seventeen psalms, 73-89. The first eleven are ascribed to Asaph; four to the sons of Korah; one to David (86); and one to Ethan the Ezrahite (89). In the psalms of Asaph the Divine name *Elohim* predominates; in the remainder of the book the name *Jehovah*. It closes with the doxology, "Blessed be Jehovah forevermore. Amen and Amen;" and is supposed to have been collected and added to the others in the reign of Josiah, about six hundred and twenty-five years before Christ.

The *fourth* book, opening with the prayer of Moses, Ps. xc., includes seventeen in all, to 106. Of these only three bear titles, 101

and 103 being ascribed to David. This book, therefore, is one emphatically of anonymous psalms, for the most part of a very general character, evidently arranged with reference to the service of song in the sanctuary, abounding in praise and thanksgiving. Throughout, the name *Jehovah* prevails; the name *Elohim* (God) being rarely used except in connection with a pronoun or some epithet, as *my God, God of Jacob*, etc. It is believed to have been compiled and added soon after the return from the Babylonish captivity, probably in the time of Ezra, and either by him or under the supervision of the great synagogue, a little more than four hundred and fifty years before Christ. It closes with the doxology, "Blessed be the Lord God of Israel from everlasting to everlasting; and let all the people say, Amen. Praise ye the Lord."

The *fifth* book contains the remaining forty-four psalms, 107 to 150. Ps. cvii., the opening psalm of the return is supposed to have been sung at the first feast of tabernacles (EZRA iii.). In this book are found the fifteen "Songs of Degrees," 120-134, presumed to belong to the period when the Jews under Nehemiah were repairing the walls of Jerusalem in the face of their enemies, and to have been sung by the workmen and guards while engaged in their duties. As Zerubbabel, and the prophets

Haggai and Zechariah, were members of the great synagogue established by Ezra, the authorship of this book is mainly attributed to them. In the Septuagint, Vulgate, and Peshito versions, many of these psalms are ascribed to those prophets in their running titles. In this last collection the name *Jehovah* prevails almost exclusively. It is largely devoted to thanksgiving and praise, and closes with the ascription which has passed so widely into Christian usage, *Hallelujah*, "Praise ye the Lord."

The date of its compilation, and addition to the other books, is usually put in the time of Nehemiah, or about four hundred and twenty-five years before Christ. All the psalms therefore were then gathered into one book, as we now have it; and this became the Psalm Book of the second temple; the temple of the restoration.

In the original language several of the psalms are arranged in alphabetical order. Each verse usually begins with a letter of the Hebrew alphabet, till all are gone over. This may be seen exemplified in Ps. xxv., which has twenty-two verses, the number of letters in the Hebrew alphabet. There are seven of these psalms, 25, 34, 37, 111, 112, 119, 145. But they do not all carry out the plan regularly or fully. In 111 and 112 every half verse begins with a different letter. In 37 every alternate verse has

such a beginning; while Ps. 119 has twenty-two divisions or cantos, each one of which begins thus, and in our Bibles has the names of the respective Hebrew letters written over them. Every couplet also of this psalm contains some reference to the Word of the Lord, under the several appellations of Word, Law, Precepts, Testimonies, Commandments, Judgments and Statutes.

Portions of certain psalms are repeated in later ones. Thus the fourteenth of the *first* book is put also into the *second* book, as Ps. liii. with only a slight alteration. The re-writing is supposed to have been by David himself. Ps. xviii. is found with some variations in II. SAM. xxii. From the fourteenth to the eighteenth verses, the seventieth psalm is a repetition of the fortieth. Five verses (8 to 12) of the fifty-seventh, with three verses (8 to 11) of the sixtieth, reappear with some alterations in Ps. 108.

Several of the Hebrew words in the titles of some of the psalms refer to the musical performance. *Neginoth* means *stringed instruments*; *Nehiloth*, some wind instrument like *flutes*. *Alamoth*, meaning *virgins*, probably denoted the treble voices. *Selah*, so frequent in the midst of psalms, is supposed by many to denote a pause or rest in the music; by others, however, with more probability, it is believed to have indicated

the point at which the *instruments* were to *lift up*, joining in with the *voices*, which up to that place had been singing alone.

We have our Lord's authority in the Gospel for saying that the psalms in their real prophetic or spiritual import refer to Him. This is so obvious in the mere letter of some that a large number have always been termed *Messianic Psalms*, both in the Jewish and Christian Churches. In their supreme sense, however, all relate to Him. David is a type of Him, alike in his temptations, sufferings, and royalty; and his kingdom is a type of the spiritual kingdom of the Lord. The writers of the New Testament repeatedly make quotations from the book of psalms as a holy and inspired book; and this no less than sixty-nine times, frequently connecting them with circumstances of our Lord's life on earth.

XIX.—The Music and Choirs of the Temple.

Music, both vocal and instrumental, appears to have existed from the most ancient times. In GEN. iv. we read of both wind and stringed instruments in use before the flood. And in the ages after Noah, music was cultivated in Chaldea, Syria, and Egypt. Job mentions the three kinds of instruments as in use in his day. Thus the Israelites possessed it from the first, and gave it much attention.

We read in Exodus of the song of triumph that was sung at the deliverance at the Red Sea, with the accompaniment of music and dancing. After this we find frequent allusions to it. As described in the Bible, it is in connection with its true and most proper use, of praise and thanksgiving to the Lord, and the public worship of the sanctuary. The cultivation of it by the Levites was a part of their official training; while in the schools of the prophets founded by Samuel, it received marked attention and reached a high degree of development. In the days of David and Solomon, when the psalms had come to be written, and especially after the temple service began, the arrangements in connection with it were very elaborate and complete.

Of the thirty-eight thousand men who composed the tribe of Levi in the reign of David, four thousand were set apart for this service. The three great divisions of the tribe had each a representative family in this choir, or band: Heman and his sons represented the Kohathites, Asaph the Gershonites, and Ethan (or Jeduthun) the Merarites. As the functions were hereditary, and the members had ample leisure for the pursuit and practice of the art, great proficiency and genius were developed in certain families.

Over this great body of musicians presided the sons of Asaph, Heman and Jeduthun, twenty-four in number, as heads of the twenty-four courses of twelve each into which the skilled minstrels were divided. These skilled or "cunning" performers were two hundred and eighty-eight in number, each having a number of pupils, or sub-choir under his immediate supervision. Each "course," or full band would thus consist of one hundred and sixty-six musicians presided over by a body of twelve skilled players or leaders, with one of the sons of Asaph, Heman, or Jeduthun, as chief conductor of the whole.

The instruments employed covered a wide range. What they all were is not now in every instance known. Great ingenuity however was summoned to devise every possible form; and we know that each of the

three most general kinds were represented in great variety: 1, wind instruments, like the trumpet, cornet and flute; 2, stringed instruments, like the harp and psaltery; 3, the instruments that are beaten, like the tambourine, cymbals and triangle. The Hebrew names of many of these we still find written in the titles of our psalms.

The singers were a separate body from the instrumental performers, and seem to have included female voices, and to have been distributed into *parts*, much as in our modern choirs. In Ps. lxxviii. 25, we read, "The singers went before, the players on instruments followed after; among them were the damsels playing with timbrels." In I. CHRON. xxv. 5, 6, we are told that in addition to his fourteen sons, Heman had also *three daughters* who were "under the hands of their father for song in the house of Jehovah." From this it appears that the daughters as well as the sons of the Levites were instructed in this art. And in EZRA ii. 65, we learn that with those of the captivity who returned with Zerubbabel were "two hundred singing men and *singing women*." It is believed that children also were sometimes included.

It is easy to conceive that with such numbers the performances must have been very impressive; especially on great occasions when more than the ordinary "course" was collected, and when the

great processions took place. Such was the festival when King David caused the ark to be removed from the house of Obed-edom into the tent prepared for it in the city of Zion. On that occasion a long chant was performed, consisting of selections from several psalms, beginning with the first fifteen verses of Ps. cv., the whole of xcvi., with a few verses from others added by way of doxology. (See I. CHRON. xvi.)

Such an occasion also was the still more elaborate and imposing ceremonial enacted by King Solomon at the dedication of the temple. In a part of his prayer (I. CH. vi. 41, 42), Solomon quotes several verses from Ps. cxxxii., and this is supposed to have been one of the principal psalms chanted on that day.

XX.—The Book of Isaiah.

The Hebrew name is *Yeshayahu*, meaning *salvation of Jehovah*. In chap. viii., 18, he refers to the significance of his name, and of those of his two sons. The name of his son *Shear-Jashub*, means *a remnant shall return*; and that of the other son, *Maher-shalal-hash-baz*, is, in *making speed to the spoil, he hasteneth the prey*: names given for a divine prophetic reason.

This prophet was the son of Amoz, and lived at Jerusalem, where he had his visions and wrote his prophecies, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. He is supposed to have been born about the thirtieth year of King Uzziah's reign, or about seven hundred and eighty years B.C., and to have survived until the early part of the reign of Manasseh, or to about B.C., six hundred and ninety-five. There is a tradition that he suffered martyrdom under this last prince, being sawn asunder, at the advanced age of eighty-four or eighty-five years. This last tradition, however, has of late years been called in question; there is little doubt however that he lived till after the death of Hezekiah. His ministry as a prophet extends over a period of about sixty years. At different portions of his career he was

contemporary with the prophets, Amos, Hosea, Joel, and Micah. From some allusions in his book, it is supposed that he was twice married.

That this is a book of the Word is clear from its contents. Its opening sentences are,—“The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem, . . . Hear, O heavens, and give ear, O earth; for the Lord hath spoken:” while in chapter vi. we have a full account of the appearance of the Lord to him, and of the remarkable manner in which the prophetic office was conferred upon him, and he sent forth to deliver the “Word of the Lord.” The whole chapter should be read in this connection. From that time forth he repeatedly declares that the Lord spake to him, and that what he utters is from the mouth of the Lord. This also is confirmed several times by our Lord's words in the Gospels, and in the other books of the New Testament, where he is repeatedly quoted as a prophet of the Lord.

The book is usually regarded in three grand divisions. 1, The prophecies contained in the first thirty-five chapters. 2, The historical account of King Hezekiah, in Chaps. xxxvi. to xxxix. 3, The series of prophecies beginning with Chapter xl. and occupying the remainder of the book.

1. For the sake of greater convenience, we may consider the first division in four parts.

(*a*) Chaps. i. to v. A general description of the moral state of the Jews in several periods of their history, with a prediction of the promulgation and success of the gospel, and the coming of the Messiah to Judgment. These discourses were delivered in the reign of Uzziah.

(*b*) Chaps. vi. to xii. These are comprised in four discourses; the first, chap. vi. given in the reign of Jotham; the next two, chaps. vii. to x. 4, in that of Ahaz; and the fourth, chap. x. 5, to end of xii., in the early part of the reign of Hezekiah.

(*c*) Chaps. xiii. to xxiii. contain "the burdens" or prophecies uttered concerning the idolatrous nations around Judea, Babylon, Moab, Damascus, Egypt, Tyre, etc. In their spirit these predictions refer to the corresponding evils and errors infesting the church in other ages.

(*d*) Chaps. xxiv. to xxxv. This is one continuous prophecy. In its letter it seems to refer to the Jews as the people of God, their trials, triumphs, and final return to their country. But in its spirit it refers not to any deliverance from temporal captivity, but pictures the march of the spiritual Israel of God to the eternal Zion; according to the words of the Apostle, HEB. xii. 22, 23; "But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the

general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect."

2. The second division comprises the historical fragment concerning Hezekiah, chaps. xxxvi. to xxxix. From the allusion to this portion in II. CHRON. xxxii. 32, it has been supposed by a number of learned critics that Isaiah wrote another book, which has been lost, giving a complete history of the whole life of Hezekiah. This may have been so; the passage in Chronicles may be limited however to mean only this portion of the "Vision of Isaiah."

3. The third division contains Chaps. xl. to lxvi. As a literary composition this portion constitutes the most elegant part, not merely of this book, but of the whole Old Testament. On account of certain allusions in it to historical events which happened later than the lifetime of Isaiah, some critics conjecture that this part must have been written and added afterwards by some other author, called by them the "unknown prophet." This however is contrary to the uniform testimony of ancient tradition. It is alleged that these allusions to events then future, were by prophetic prediction. All the references also to it in the New Testament speak of Isaiah as the author of this portion. But to know who the human writer was, is not very important for us.

It commences with the words, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, . . ." etc. The whole tone is elevating, hopeful, and encouraging. These prophecies are introduced with a promise of the restoration of the kingdom of Judah, and return from the Babylonish captivity; while this national redemption is employed as an emblem of that higher redemption to be wrought for mankind by the Christian religion. The triumph and final glory of the church or Messiah's kingdom are depicted in glowing terms. Nowhere else in the Bible do we find more sublime or stirring language. The prophecies run on to the "last times," the days of the second coming of the Lord, with the establishment and joyful progress of the New Jerusalem, when men will willingly obey the Lord, and so come into a visible realization of His gracious promises.

This book is quoted thirty-eight times in the New Testament. See MATT. i. 23; iv. 15, 16; xxv. 8, 9; xxi. 13; MARK vii. 6, 7; xi. 17; xv. 28.

XXI.—Jeremiah and the Book of Lamentations.

The Hebrew name of Jeremiah is *Yirmiyahu*; the meaning of which is not precisely understood. Some scholars translate it, "appointed of the Lord." He was the son of Hilkiah, a priest, and was born at Anathoth, in the land of Benjamin, about four miles north of Jerusalem, where his family had landed possessions. The facts about his life are mainly gleaned from his book. Unlike most of the other prophets, he gives us many particulars of his personal history. His youth was passed in his native town, where, when still quite a young man, he was called to the prophetic office, and where, apparently on account of his Divine call, he was subjected to bitter persecutions, the young men of the place plotting against his life. His first appearance was about one hundred and thirty years after that of Isaiah, and some seventy or more after the latest of Isaiah's prophecies. He exercised his office for a period of about forty-one years in his native land, under five successive kings of Judah,—Josiah, Jehoahaz, Jehoachim, Jehoiachin, and Zedekiah,—and after that, late in life, he prophesied in Egypt.

In his days things were steadily growing

worse; social morality was declining, and the people were hastening into that degeneracy which ended in the overthrow of Jerusalem by Nebuchadnezzar. His life was one of affliction and sorrow, of suffering on account of his fearless declarations of the Divine Word, which exposed and denounced the idolatries and evils of the time, at the same time that it predicted the overthrow of the nation.

He tells us how Pashur, the son of Immer, smote him and put him in the stocks (Chap. xx. 1-6); how in the beginning of Jehoiakim's reign he was accused before the princes by the priests and false prophets as a man worthy of death, but acquitted by them (Chap. xxvi.); how afterwards he and Baruch were hidden by Jehovah (Chap. xxxvi.); how under Zedekiah he was repeatedly imprisoned (Chaps. xxxii. 2; xxxiii. 7), and thrust into dungeons (Chaps. xxxvii. and xxxviii.); how upon the conquest of the city by the Chaldeans he was released from his fetters and honorably treated (Chaps xxxix. and xl.), and how afterwards he was forced to go into Egypt with the fugitive Jews (Chaps. xlii. xliii.).

He is supposed to have died in Egypt. One tradition is that he was there stoned to death, and his grave was long shown at Cairo.

In the Introduction, Chapter i., are

given Jeremiah's extraordinary call and commission as a prophet of the Lord, the emblems indicating that the coming judgments would be speedy and severe, and an exhortation to him to be faithful and reliant upon the Divine protection.

Then follow the prophecies uttered against Judah, in forty-four chapters, ii. to xlv., after which, are those relating to other nations, Chapters xlvi. to li. And we have an Appendix, Chapter lii., which has been added almost verbatim from the second Book of Kings, Chapter xxiv. 18, with the whole of Chapter xxv. This addition is supposed to have been made by Ezra the Scribe.

The book is remarkable for the frequency of the declaration that the messages are "the Word of the Lord." This occurs more than fifty times. The deliverances were short, and successively given, each one beginning in this manner. At first they seem to have been written and circulated separately, for the order in which they are arranged in the Hebrew and in our Bible is quite different from that of the Septuagint. From Chapter xxxvi. 1-4, we learn that by command of the Lord a collection was made of them, the prophet himself dictating to Baruch all that had been communicated up to that time, who wrote them in a roll of a book. When the king, in anger, had destroyed this roll, he was directed to prepare

another, containing the same prophecies, and "there were added besides unto them many like words."—xxxvi. 27-32.

Jeremiah has in all ages of the Church been regarded as in many respects a type or representative of our Lord in His sufferings and trials. In the spiritual meaning the evils denounced are those which recur among mankind in all ages of the world; while the coming of the Redeemer, and the final triumph of His kingdom are distinctly foretold.

There are seven quotations from this prophet in the New Testament.—See MATT. xxi. 13; MARK xi. 17; LUKE xix. 46. He flourished from 630 to 580, B.C., reaching the good old age of ninety years. On account of the sad strain of his writings, he has been called "the weeping prophet."

LAMENTATIONS.

This book has always been ascribed to Jeremiah by both the Jewish and Christian Churches, and there is no reason to doubt its authenticity. In the Septuagint version, made 260 years B.C., his name is attached to it, and it is declared, also, that these poems were written soon after the Jews had been carried captive and their city destroyed, and therefore before the prophet's flight into Egypt.

"The structure of this book is peculiar,

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 one great theme. The first and second chapters consist each of twenty-two verses, arranged in the order of the twenty-two letters of the Hebrew alphabet; that is, the first verse beginning with the first letter, the second with the second, and so on. Each of the verses, moreover, as a rule, contains *three* clauses. The third chapter contains sixty-six short verses of *one* clause each, the first three beginning with the first letter of the alphabet, the next three with the second, and so throughout. In this central chapter, therefore, the alphabetic structure reaches its culmination. The fourth chapter is like the first and second, with the exception that the verses generally consist of two clauses each. The fifth chapter contains twenty-two short verses of *one* clause each, like those of the third, but not arranged alphabetically."*

In Hebrew it is named from its opening word, *echa*, meaning *how*. It was written in view of the desolation of Judah and Jerusalem by the Chaldeans, grievously lamenting the miseries connected with the catastrophe; at the same time acknowledging the goodness of God, and attributing these dire calamities to their just cause—the

* Prof Barrows. (Comp. of Bible, p. 315.)

sins of the rulers and corruption of the people. It teaches that in seasons of the lowest depression of Zion, or the Church, the Lord is still with her, powerful to purify and save; that her life is indestructible; and that in the Lord's own time a revival shall come.

XXII.—The Book of Ezekiel.

THE Hebrew name is *Yechezkel: the strength of God*. He was the son of Buzi, a priest. He was carried into captivity with Jehoiachin and the chief of the people, in the eleventh year before the destruction of Jerusalem, B.C. 599, into Mesopotamia, where the captives formed a colony by the River Chaboras (Chebar), a branch of the Euphrates. He had a house at Tel-abib, and was married. In the fifth year of his exile he began to prophesy, B.C. 593, and continued in that office till at least the sixteenth year after the destruction of Jerusalem, or upwards of twenty-two years. He was highly esteemed by his companions in exile, and the elders of the people applied to him for counsel. How long he survived, is uncertain. There is reason to believe that he did not continue all his life at the original place of exile, but removed, towards the close of it, to his fellow-countrymen in the Province of Babylon, where he probably

died a natural death. In the middle ages his tomb was still shown at Kefel, some distance from Bagdad, and visited by numbers of Jews and Christians. How truthful this tradition is, is not known. As his whole life as a prophet was spent in exile, he has been called the "prophet of the captivity." He was in part contemporary with Daniel.

The prophecies of Ezekiel may be divided into three parts:—

I. The first, comprising Chapters i. to xxiv., contains visions and prophecies uttered before the destruction of Jerusalem. In the first chapter we have an account of his Divine commission, how the heavens were opened to him and he had visions of God, and how the Word of the Lord came expressly to him. This chapter is worthy the most careful study. This claim of the Word of the Lord being spoken in his ears, and his having open sight into the eternal world, is constantly repeated throughout the book. He is repeatedly enjoined, also, by the angel of the Lord to perform certain significant and symbolical acts; as, to *eat the roll* in the angel's hand (Chap. iii.) *with a tile* to lay siege to Jerusalem (Chap. iv.), *to shave his head* with a sharp knife (Chap. v.), and several others. In Chapters viii. and xi. we read of his being transported *in the spirit* to Jerusalem, where he beholds the glory of the Lord, and hears the Divine

disapproval of the idolatries practiced there. Then follow several discourses in which the idolatry of the people is further reprov'd, and the fearful judgment coming upon Jerusalem both announced and figuratively described.

II. The second part contains prophecies against foreign nations, of which seven are mentioned; the Ammonites, Moabites, Edomites, Philistines, Tyre, Egypt, and Ethiopia: Chapters xxv. to xxxii.

III. The third part foreshows the salvation of Israel; first its conditions and basis; then its progress, from the re-awakening of the people to their final victory over all enemies of the Divine kingdom; and lastly, the picture of its restoration and glory in its final period: Chapters xxxiii. to xlvi.

In consequence of the peculiar and copious symbolism of this book, a dark and mysterious character has been attributed to it in the past. The imagery has been deemed "colossal," as well as enigmatical and obscure. So cloudy a mystery has been supposed to overhang its pictures, that Jerome calls it "a labyrinth of the mysteries of God." Commentators in all ages have been unwilling to undertake its explanation. In the Jewish Church, persons were forbidden to read it until thirty years of age, and so mature in mind.

The science of correspondences is the only key that unlocks it, showing the mean-

ing of its symbols, and their application to the needs of the Church in all time.

The closing vision, Chapters xl. to xlvi., has received much attention. The close analogy between the symbolism of this book and that of Revelation in the New Testament, has frequently been remarked; and in these last chapters we have a picture much resembling that of the New Jerusalem given by John, REV. 21 and 22. In its inner scope the whole book refers to the glorious fulfilment of the Lord's kingdom coming in the later ages. There are no direct quotations from this book in the New Testament.

XXIII. — The Book of Daniel.

MUCH of the information concerning this prophet is derived from his own book. He belonged to the royal family of Judah, being one "of the king's seed and of the princes" (DAN. i. 3), whom Nebuchadnezzar carried captive to Babylon the third year of King Jehoiakim, 604 B.C. At this time he was quite a young man, some suppose no more than twelve years of age; probably, however, somewhat older. He was very early distinguished for his piety and other high personal endowments, and was one of the youths selected by the Babylonian monarch to be brought up in the service of the court, and was instructed in

all the learning of the Chaldeans, with his three companions. Purposing in his heart that he would not be defiled with the king's meat (DAN. i. 8-16), because he thought it contrary to the law of the Lord (DEUT. xxxii. 38), he was Divinely supported in his resolve, and gifted with superior wisdom, and an insight into holy mysteries. After three years of mental and religious discipline, an opportunity was providentially given him for publicly exercising his peculiar gift of interpreting dreams on the occasion of Nebuchadnezzar's decree against the Magi (DAN. ii. 18). In consequence of his success he was made "ruler of the whole Province of Babylon," and "chief of the governors over all the wise men of Babylon." His name became a synonyme of righteousness, good judgment, and wisdom. As such he is spoken of by the Prophet Ezekiel, with whom, in the early part of his life, he was contemporary. (EZEK. xiv. 14, 20; xxviii. 3). At the time of this last allusion he is supposed to have been about forty years old.

He was the only Hebrew prophet who attained great worldly prosperity. His great powers, spotless life, and peculiar gifts, won him the royal favor, which he retained under successive monarchs. For refusing to worship the golden image which the king had set up (DAN. iii.), Daniel's three companions were thrown into a fiery

furnace, from which they were rescued by heavenly interposition. He afterwards interpreted Nebuchadnezzar's dream (Chap. iv.), and then the marvellous hand-writing on the wall, at the feast of Belshazzar. And finally, he was rescued from the den of lions, when thrown in thither at the instance of his persecutors. Thus he was successively marvellously attested as a prophet of the Lord, and the wisdom he had as given by God.

On the accession of King Darius, the Mede, he was made "first of the three presidents" of the empire; and under King Cyrus, the Persian, still retained his prosperity (Chap. x.). He is stated to have reached the age of ninety years, and so overlived the whole period of the seventy years' captivity of his people, witnessing their return, though not returning with them. He is believed to have died at Susa, or *Shushan*, where was the palace of the Persian kings, and a tomb bearing his name is at this day the only building standing amid the ruins of that famous and ancient city.

There are various readings of his name in Hebrew, not altogether determined; meaning either *the judge of God, or God is my Judge*; the latter we may believe the true rendering.

The introduction to the book (Chap. i.) is written in Hebrew, Daniel's native

tongue. But when, as in the next chapter, he came to speak of and with the Chaldeans, who "spake to the king in Syriac" (verse 4), he changed his language, and spake and wrote in their tongue, the Syriac or Chaldean, sometimes called also Aramaic. So from ii. 4 to end of Chap. vii., is in Chaldee, a language having the same characters and varying very little from the Hebrew. At the beginning of Chap. viii., where Daniel resumes his own experiences as a prophet of the Lord, he returns to the Hebrew, and continues that to the end of the book.

The book thus is partly historical and partly prophetic. The prophecies may be divided into two parts; the *first*, those written in Chaldee, Chap. ii. to vii., giving an account of Belshazzar's feast, the den of lions, and the vision of the four beasts ascending out of the sea.

The *second* part, written in Hebrew, contains the vision of the ram and he-goat, Chap. viii.; Daniel's prayer and the unfolding of the prophecy of the seventy years by the Angel Gabriel, Chap. ix.; the fourth prophetic vision, which Daniel had in the third year of Cyrus, fills the last three chapters. The wonderful appearance of the Lord to him, in Chap. x., should receive careful study.

The close analogy between Daniel's prophecies and the Book of Revelation, has been recognized by nearly all com-

mentators. Not only the first coming of the Lord, but His second coming also is foretold; and events connected with the Lord's spiritual kingdom on earth are foreshadowed, from the beginning of Christianity to the very latest ages, yet to come.

XXIV. — The Twelve Minor Prophets.

THE remaining books of prophecy, called the *twelve Lesser Prophets*, are placed in the Hebrew canon as one volume, or book, being written on a single roll or manuscript. This was done for convenience, on account of their brevity; the whole amounting to little more than the contents of a single book of some of the larger prophets, as Isaiah or Ezekiel. Neither the nature of their contents nor the date of the writings furnish a reason for their being classed together. The earliest one probably belongs to the time of Uzziah, eight hundred years B.C.; while the last one may be placed as late as Nehemiah, or 433 B.C. Nor are we certain that the order in which they are placed in our Bible is the exact chronological order in which those prophets lived and wrote, although it is very nearly the same. Their names are, 1. Hosea; 2. Joel; 3. Amos; 4. Obadiah; 5. Jonah; 6. Micah; 7. Nahum; 8. Habakkuk; 9. Zephaniah; 10. Haggai; 11. Zechariah; 12. Malachi.

I. HOSEA.

The Hebrew name, *Hoshea*, is the same as the original name of Joshua, the son of Nun (NUMB. xiii. 8), and was also the name of a king of Israel contemporary with the prophet. He was the son of Beerī, a citizen of the kingdom of Israel, but of whom nothing further is known. He prophesied and wrote in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah; and in the days of Jeroboam, the son of Joash, king of Israel. His ministrations, commencing in the latter part of the reign of Jeroboam, King of Israel, about 784 B.C., extended well into the reign of Hezekiah, King of Judah, or to B.C. 725, a period of fifty-nine years. In the latter part of his life he was contemporary with Isaiah. He is believed to have lived and prophesied mostly in the kingdom of Israel, but it is highly probable that some portion of his life was spent in the kingdom of Judah.

For convenience of consideration, the book is usually divided into two parts. In the first, the prophet is commanded by the Lord to perform certain symbolical acts, and to give his children certain significative names, in order to represent the profane state of the Church at that time, and its unfaithfulness to Him.

A New Church is therefore foretold,

which should restore the true worship of the Lord and follow Him in faithfulness of life. This is contained in Chaps. i. to iii. Part second, Chaps. iv. to xiv., describes the moral declension of the times, the idolatry of the priests and the people, and the falsifications of the Divine Word; exhorting the people to repentance, and under the figure of Divine judgment, to be visited upon them, are pictured the direful evils which a course of wrong-doing always produces, and the miseries which the wicked in the end always bring upon themselves. The coming of the Lord into the world is foretold, iii. 5, under the name of David.

That it is a continuous "Word of the Lord," is declared from beginning to end. (See Chaps. i., 1, 2, 9; iii., 1; iv., 1.) There are a number of references to this book in the New Testament. In MATT. ii. 15, to HOS. xi. 1; MATT. ix. 13, to HOS. xii. 7; LUKE. xxiii. 30, and REV. vi. 16, to HOS. x. 8; and other places.

2. JOEL.

Joel, a name formed by contraction from the two Divine names, *Jehovah* and *Elohim*, has been by some interpreted to mean *the worshipper of God*. He was a prophet of the Lord. His birthplace is unknown. He was the son of Pethuel, and lived in Judah, and delivered his prophecy in or near Jerusalem. From all that can be learned, most

commentators agree in placing him in the reign of Uzziah, King of Judah, about 800 B.C., thus making him in part a contemporary of the three prophets, Isaiah, Hosea, and Amos. His book is a single continuous prophecy. Under the figure of an army of locusts, and other destructive insects soon to invade the land, devouring every green thing and leaving the country desolate, he describes the moral desolation of the times, picturing the evil and false things which, creeping into the hearts and minds of men, consume all their good dispositions and true thoughts, leaving only a spiritual waste in the nominal Church. There is an exhortation to repentance, and an assurance that the Lord will come and execute a judgment on all wicked men who thus desolate and destroy the Church, and that He will some day restore genuine fertility by establishing a new church.

It is declared to be a "Word of the Lord" spoken to the prophet from the unseen world. As such, it is quoted in the New Testament. See ACTS ii. 16, ROM. x. 13. Its place in the canon has never been called in question.

3. AMOS.

The name means *carried*, or *a burden*. He was a native of Tekoah, a small town in the kingdom of Judah, about six miles south of Bethlehem, inhabited chiefly by

shepherds, to which class he belonged. He says of himself, Chapter vii. 14, 15, "I was no prophet, neither was I a prophet's son; but I was a herdman, and a gatherer of sycamore fruit; and the Lord took me as I followed the flock, and the Lord said unto me, 'Go, prophesy unto my people Israel.'"

From which it appears that he was not educated for a prophet in the prophetic schools, nor prepared for the office by human training, but was a simple shepherd, a keeper of sheep, and a cultivator or dresser, as is commonly supposed, of sycamore trees. It may mean, however, only that he was a gatherer of the fruit of the wild fig.

Like Samuel, he was called immediately to the prophetic office, and furnished with the suitable gift. His prophecies show an acquaintance with the Law and the early prophets, which would seem to indicate that he was in comfortable circumstances, and had received an education above that of a poor man, when he was Divinely called. From some of the forms of expression in the Hebrew, it has been inferred by some commentators that he was the possessor of *large* flocks. But such inquiries are not important.

The period during which he filled the prophetic office was of short duration, being in the days of Uzziah, King of Judah, and of Jeroboam, the son of Joash, King of

Israel, "two years before the earthquake," alluded to also by Zechariah (xiv. 5), which happened not later than the seventeenth year of Uzziah, which fixes the date of Amos's prophecy at 784 or 790 B.C. He was thus a contemporary of Hosea and Joel, and partly, also of Isaiah. The manner of his death, and his burial place, are unknown.

The book may be divided into two parts, namely: Chapters i.-vi. and vii.-ix.; the former containing discourses, the latter, visions and symbols. The coming judgments of God upon the surrounding Gentile nations are announced, followed by a reprimand of Judah for despising the law of God and allowing themselves to be led astray by lying vanities, on which account Jehovah will send a fire upon them to devour the palaces of Jerusalem. As usual, the people are exhorted to repentance in order to be saved.

In the last part certain significant visions are given, showing the people their sins, and making a clear distinction between a nominal and merely carnal or false Israel, and a true, spiritual, or real Israel. The ninth chapter contains a new vision, in which the prophet beholds the Lord standing at the altar, the Lord's coming for judgment is predicted, and after that the restoration of the Church and the establishment of the Lord's kingdom, under the figure of restoring the tabernacle of David.

4. OBADIAH.

The name means *the servant of Jehovah*. All that is known positively about this prophet is what is gathered from the incidental allusions to his personal history contained in his book. His prophecy is short, containing only a single chapter. Its date is not quite certain, growing out of the fact that there has been some doubt as to which capture and destruction of Jerusalem is alluded to in verses 11 and 12. Some writers have placed him in the reign of Jehoram, 889-884, B.C.; others under Ahaz. A few assign him to the time of Jehoiachin, 599, B.C. But later critics, in view of all the facts, are pretty much agreed that he was a Jew, living at the time of the Babylonian captivity; that he witnessed the last great overthrow of his people and their city, and was himself among the captives carried away, placing his prophecy soon after 588 B.C.

The entire utterance is directed against Edom. "The Edomites were conspicuous for their hatred of the covenant people. Accordingly they stand here, in respect to both their guilt and punishment, as the representatives of Zion's enemies in all ages." They are a type of a certain class of evils which infest the Church. "In like manner the promised victory of God's people over them shadows forth the univer-

sal triumph of the kingdom of heaven which is reserved for 'the last days.'"

The idea of a coming Messiah seems shadowed in many places; and the kingdom of the Lord is evidently the interior thought of the book. There is a close coincidence, both of subject and expression, between it and JEREMIAH xlix. 7-22. It is a book of the Word, claiming "open vision" for the prophet, and a "Thus saith the Lord God [*Jehovah Elohim*]."

5. JONAH.

The name means *a dove*. In II. KINGS xiv. 25, we read that Jeroboam, son of Joash, "restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the Word of the Lord God of Israel, which He spake by the hand of His servant Jonah, the son of Amittai, the prophet, which was of Gath-hepher." Gath-hepher, the home of the prophet, called also *Gittah-hepher*, was a town of Northern Palestine, in the tribe of Zebulun, and in Lower Galilee. He was the first of the prophets after the death of Elisha, before the time of Isaiah and Amos, living in the reign of Jeroboam II, from about 862 to 825 B.C.

The book consists of two parts, namely:—

1. The first command which the prophet received from the Lord to go to Nineveh; his attempt to flee to Tarshish from the presence of the Lord that he might evade

the duty laid upon him; the manner in which the ship was overtaken by a storm at sea; and his wonderful deliverance from the great fish that swallowed him.—Chaps. i., ii.

2. His second mission to the Assyrian capital, in obedience to the word of the Lord, whose inhabitants repented at his preaching; with the prophet's murmuring and discontent because the people were spared.—Chaps. iii. iv.

It contains more personal history than any other prophetic book excepting Daniel, and is written in prose, with the exception of the prayer of Jonah, in the second chapter, which is a poem in the style of David and the Psalms. The incidents of the book are so extraordinary it has provoked a large amount of criticism in all ages. Various attempts have been made to give it a purely mythical or legendary, or didactic character, and to assign its composition to a later date and author. Some have supposed its principal events to have been seen only in vision. All these conjectures, however, have failed of establishing themselves. The allusions to the size and customs of Nineveh fall in with the facts as disclosed by modern research; and the opinion of the best writers, has settled back at length upon the traditionary belief of the historical character and authenticity of the book and its authorship by Jonah.

It is clearly a book of the Divine Word. Its first verse makes this distinct claim, while the passage just cited from II. KINGS xiv. 25, and the remarkable reference of our Lord to it (LUKE xi. 29-32), still further confirms it.

Like the other prophetic writings, it is both true history and Divine symbolism. We have in Luke our Lord's own words that the history was significant and prophetic, referring to Himself, His temptations and sufferings, as well as to His resurrection and glorification. It is typical, also, of certain states of the Church.

"We thus see distinct purposes which the mission of Jonah was designed to serve in the Divine economy; and in these we have the reason of the history's being placed in the *prophetic* canons. It was highly symbolical. The facts contained a concealed prophecy. Hence, too, only so much of the prophet's personal history is told as suffices for setting forth the symbols Divinely intended, which accounts for its fragmentary aspects."—*Smith's Bible Dictionary*.

6. MICAH.

The name means *diminishing, or poor* (*i.e., in spirit*), *humble*. He was a native of Maresheth, a village or town belonging to the territory of Gath, and in the kingdom of Judah. Jerome says that Morashti, as

he calls it, still existed in his time in the neighborhood of Eleutheropolis. Eusebius confirms this statement. The epithet "Morasthite," in Chap. i., verse 1, serves to distinguish this prophet from an older one of the same name, who lived in the time of Ahab, and was contemporary with Elijah; called also Micaiah (meaning *the poor, i.e., humble, Godlike man*), the son of Imlah, mentioned in I. KINGS xxii. 8, and following verses. He, however, left no writings that have come down to us.

According to the inscription of the book, this later Micah prophesied in the days of Jotham, Ahaz, and Hezekiah, kings of Judah. As already seen, his home lay in a southwesterly direction from Jerusalem, on the plain near the border of the Philistine Territory. In the same vicinity also were Lachish, Achzib, and Adullam, mentioned in Chap. i., verses 13, 14, and 15. His prophetic activity began soon after that of Isaiah, with whom he was partly contemporary, as also with Hosea and Amos, flourishing from 759 to 699 B.C.

In the letter his prophecies relate to Samaria, the capital city of the kingdom of Israel, and to Jerusalem, the capital of the kingdom of Judah. Denunciations against Samaria are intermingled with prophecies concerning Judah and Jerusalem. The inhabitants of both kingdoms

are sometimes spoken of as one people, under the name of Jacob and Israel.

For the sake of convenient study, the book is commonly divided into three parts or sections. Each of these has a somewhat distinctive character.

1. The first is threatening, describing the iniquity of the rulers, and picturing the overthrow and destruction which are sure to follow in the pathway of sin and the commission of evil. The people are summoned to hear the Lord's message, and are mercifully expostulated with, Chaps. i. to iii. (Some writers put Chap. iii. in second part, but we leave it where most of them place it.)

2. Part second, Chaps. iv. and v., is chiefly Messianic, containing the most extended promises, fortelling the Lord's coming into the world and the establishment of a new and purer church. The holy vision runs forward to "the last days," the second coming of the Lord, the establishment of the New Jerusalem, and the final conversion of the heathen world.

3. The third part, Chaps. vi. and vii., shows the separation existing between the people and Jehovah on account of their sinful lives, instructing, exhorting, and endeavoring to effect the reconciliation of the nation to its great King, by repentance. A promise is added that in the final Church there will be greater conformity to the Divine will.

The style of Micah is clear, distinct, and animated. Frequently bold, vehement, and abrupt. His sudden transitions have made his writings very difficult of interpretation by ordinary commentators. The spiritual sense gives the only real clue there is to the meaning of his prophecies. He abounds in striking images, taken to a great extent, like those of Amos, from pastoral and rural life.

He has one remarkable prophecy common to him with Isaiah. Chap. iv. 1-3 of Micah, compared with ISAIAH ii. 2-4. (*See Book of Worship, Sel. ix.*). The passage in Micah is generally believed to be the older, and thence has been called "the original." Their likeness, however, does not imply that one was copied from the other. The message was in each case dictated directly to the prophet, in his hearing, by an "angel of the Lord," and each passage, therefore, so far as the human writer is concerned, stands independent of the other, and varies somewhat from the other. Quite a number of other close parallels exist between the writings of these two prophets. The remarkable prophecy concerning our Lord's birth into the world, in Chap. v., verse 2, is quoted in MATT. ii. 5, 6, and referred to in JOHN vii. 42. The Saviour's words, as recorded in MATT. x. 35, 36, MARK xiii. 12, LUKE xii. 53, contain an obvious reference to MICAH vii. 6.

These, combined with the repeated declarations of the prophet himself, show that the book contains a "Word of the Lord," and is therefore properly placed in the canon of the Divine Word.

7. NAHUM.

The name means *consolation*. The knowledge we possess of this prophet is derived from inferences drawn from allusions contained in his book. It is called "the book of the vision of Nahum the Elkoshite." Elkosh was a small village in Galilee, said to be about two and a half miles north of Tiberias. The ruins of some old buildings were shown there to Jerome in the fourth century by his guide, as the remains of this ancient place. The tradition which arose in the middle ages, and still advocated by some, that the birthplace of the prophet was at Alkush, east of the Tigris, in Assyria, does not seem to have sufficient grounds to rest upon.

Many differences of opinion have existed among writers as to the time in which he lived. The variations cover one or two centuries. But modern belief, after a careful sifting of all the facts and arguments, has settled down upon the latter part of the reign of Hezekiah as the date of the composition: 717 to 712 B.C.

The prophesy of Nahum, in its letter, is directed against Nineveh, the capital of the

Assyrian empire. When the prophet wrote, this was still in the height of its power, oppressing the nations and purposing the conquest of Judah. (*See* Chap. i., verses 9, 11, 12; ii. 8.) From Chap. i., verses 12, 13, it appears that Assyrians had already afflicted Judah and laid their yoke upon her. In Chap. iii., verse 8, the destruction of No Ammon, that is, Thebes, the capital of Upper Egypt, seems to be referred to as a recent event. And this is believed to have been effected under Sargon, about 717 B.C. This makes the prophet contemporary with the latter half of the career of both Isaiah and Micah.

The book is one continuous utterance or prophecy, divided into three sections or chapters. The first opens with a description of the Divine majesty and power, which nothing created can withstand. These attributes will be directed to the utter and perpetual overthrow of Nineveh, and the salvation of God's afflicted people. The second chapter begins a sublime picture of the process of this destruction by the invasion of foreign armies. The third continues the account of the desolation of Nineveh by her foes. For her innumerable sins she is to be brought to shame before the nations of the earth.

Under this symbolism is contained the lesson that the presence of the Lord always reveals the evils and corruptions in which

any people are principled; that such things will surely be brought to judgment; that the Lord in mercy will deliver the good, but the evil will suffer the destruction they have brought upon themselves.

The book makes the usual prophetic claim of open vision, and its place in the canon has never been denied.

8. HABAKKUK.

The name literally means *continual embracing*, an idiom denoting *a favorite*, or one who is beloved, that is, of the Almighty. His name, therefore, seems to designate him for a holy office.

Little is known of this prophet's personal history. Many details concerning it are given in the Jewish and early Christian traditions. But these are not reliable. The authentic account must be gathered from his book. It has been inferred from the subscription at the end, Chap. iii., verse 19, "To the chief singer on my stringed instruments," that he was of the tribe of Levi, and that he was connected by office with the efforts to improve the liturgical temple music, and must therefore have been a priest. His prophecy bears in part the character of a psalm-like composition, and resembles the Psalms generally, especially those of David and Asaph. In further confirmation of this view is cited the fact that the inscription prefixed to the apoc-

raphal story of Bel and the Dragon in the septuagint codex, reads "of the prophecy of Habakkuk, the son of Jesus (or Joshua), of the tribe of Levi." This may be safely believed.

While there has been great diversity of opinion as to the precise year of this prophecy, there is a general agreement as to the age in which the prophet lived. It was in the Chaldean period, between 640 and 610 B.C. From the fifth and sixth verses of the first chapter it is evident that he prophesied not long before that series of invasions by the Chaldeans which ended in the destruction of Jerusalem and the captivity of the people. In his time the kingdom of Judah only was standing, the kingdom of Israel having been destroyed many years before. His prophecy was delivered in the reign of Jehoiakim, but he lived also in the preceding reign, of Jehoahaz, and was contemporary with Jeremiah and Zephaniah, as also with Pharaoh Necho, of Egypt, and Nebuchadnezzar, of Babylon.

The book claims the open vision of its author. Its title is "The burden which Habakkuk the prophet did see." From the appellation, "*the prophet*," it is probable that he belonged to one of the schools of the prophets, and was generally recognized as a seer. He is spoken of as among the most distinguished of the Hebrew prophets;

an elevated spirit pervades his composition, indicating close communion with the Deity; he writes with animation and fire; his descriptions are lively and fresh, his figures bold and natural, and his whole style dramatic and impressive.

The book may be divided into two parts: the first, Chaps. i. ii., contains the "burden," or vision which the prophet saw; the second, Chap. iii., is called "a Prayer of the Prophet Habakkuk upon Shigionoth." In the first chapter the prophet complains of the iniquity in the land, the oppression of the righteous by the wicked. The Lord replies, that according to the law by which all evil brings punishment upon itself, the Chaldeans will come and inflict correction on the disobedient nation. The prophet acknowledges the justice of the Lord, and confides in the living, undying One that He will not allow the enemies of His Church to spoil and devour forever. The second chapter announces that those enemies will be visited with the doom they had prepared for others, that the Lord will finally come to His temple (His Humanity), when will be realized the consummation so ardently desired by pious souls, when the earth shall be filled with the knowledge and glory of the Lord. The third chapter is a lyric ode. The term *shigionoth*, means that it is arranged for music, to be accompanied with instruments, as a psalm for worship. It

depicts the manner in which the Lord will appear to execute judgment upon the enemies who oppress His people, and that He will lift up and save all those who in heart acknowledge Him.

In ROM. i. 17, Paul quotes the last part of HAB. ii. 4, "*But the just shall live by his faith*"; and the same is again referred to GAL. iii. 11, and HEB. x. 38. HAB. i. 5, also is referred to ACTS xii. 41.

9. ZEPHANIAH.

Jerome, followed by one class of critics, so derives this name as to make it mean "Watcher of the Lord," an appropriate appellation for a prophet. Another class, equally learned, interpret it to mean "Guarded by Jehovah,"—also of appropriate significance.

From the pedigree given in the first verse of his book, this prophet is presumed to have been a person of rank and importance. Jewish writers suppose the *Hizkiah* mentioned as the head of his line to be the good king *Hezekiah*, the two names being the same in Hebrew. In which case the prophet would be of royal descent. Although this is not certain, modern opinion tends to acquiesce in it as most probable. He was a Jew, living at or near Jerusalem.

The date of his book is determined by the inscription "in the days of Josiah, the

son of Amon, King of Judah," namely, 652 to 611 B.C. It is one continuous deliverance or prophecy.

The first chapter threatens the desolation of Judah on account of the idolatry of the people. The second begins with a call to repentance, followed by threatenings against the surrounding nations, described as enemies of the Church. The third reproves God's people for their evils and shortcomings, concluding with a series of promises that the Lord will hereafter cut off the enemies which afflict His people, granting permanent peace and blessedness to the remnant who are obedient and trust in His name. The Church is exhorted to rejoice at the prospect of its restoration, and the final manifestations of Divine righteousness and love.

The chief characteristics of this book are the unity and harmony of its composition, the grace, energy, and dignity of its style, and the rapid and effective alternation of threats and promises. The desolation denounced upon the several nations has since followed with remarkable accuracy of literal fulfilment; the invasion of Ethiopia, the total disappearance of Moab, Ammon, and Philistia, and the destructive fall of Nineveh. The general tone of the last portion is Messianic, without specific reference to the Person of our Lord in the letter, while depicting the spiritual glories of His king-

dom. That it is a book of the Divine Word is clear from the opening announcement: "The Word of the Lord which came unto Zephaniah, the son of Cushi,—" etc. A vision and a message not coming from nor sought for by the prophet, but *sent* unsought from the Lord.

10. HAGGAI.

The name means *the joy or exultation of God*. He was the first of the three prophets after the Babylonian captivity of seventy years, who are commonly called *Prophets of the Restoration*, the other two being Zechariah and Malachi. His four short messages to the people were all delivered at Jerusalem in the space of three months, and all had reference to the rebuilding of the temple.

He appeared in the second year of the Persian king, Darius Hystaspis, that is, the sixteenth after the return from captivity, 520 B.C. The building of the second temple had begun in the reign of Cyrus, fifteen years before, but had been interrupted under his successors, Cambyses and Pseudo-Smerdis, through the unfavorable representations of the Samaritans. Haggai induced Darius to cancel the decree of his predecessor which forbade the continuance of the building, and stirred up the people to resume the undertaking. In this he was supported by his brother prophet Zechariah,

by Zerubbabel,—a prince of the house of David,—and Joshua, the high priest. So the house of the Lord was finished in six years. He is generally supposed to have been a priest, and therefore of the tribe of Levi. From Chap. ii. 3, it has been inferred that he was one of the few survivors who had beheld the glory of the first temple. If this is so, he must have been something over ninety years old at the time of his prophecy; and it may be that his great age and venerable aspect gave his words all the greater power and influence with the people. Some, indeed, taking in its literal sense the expression “the Lord’s messenger,”—or “*Angel of Jehovah,*” as it is in the original, Chap. i. 13,—have imagined that he was really an angel thus rendered visible for providential purposes for a season among the people. Another tradition is that he was born at Babylon during the captivity. The names of Haggai and Zechariah are associated in the Septuagint in the titles of Ps. 137, 145–148; in the Vulgate in those of Ps. 111, 145; in the Peshito Syriac in those of Ps. 125, 126, 145–148. This may mean only that those Psalms were newly set to music by these prophets, and so arranged for chanting in the worship after the return. But it is possible that a number of the Psalms were written by these prophets.

The first message is dated “in the second

year of Darius the king, in the sixth month, in the first day of the month.” The prophet rebukes the people for their indifference to the cause of the Lord’s house, and their selfish devotion to their own interests. The good effect of this remonstrance on the people is described. The second message “in the one and twentieth day” of the same month is of an encouraging character. Jehovah promises them that “the Desire of all nations” shall come, that He will fill this house with glory, so that “the glory of this latter house shall be greater than of the former.” This promise was fulfilled in the Jewish sense, in a material way, in the second temple as renewed by Herod the Great, sometimes called the third temple. But its highest glory was from the presence of our Lord in it when He came on earth. While in a truly Christian sense the temple, as we read in the Gospel, was only a representative type of His glorified Humanity in which He arose and ascended into heaven. In the third message, “in the four and twentieth day of the ninth month,” the prophet, in a sort of parable, rebukes the people for their heartless formality. The last message, Chap. ii., verse 20 to end, was delivered the same day, and is wholly occupied with the future of the Lord’s kingdom. Zerubbabel, a lineal descendant of King David, and an ancestor, according to the

flesh, of Jesus of Nazareth, is here addressed as a representative of the Messiah Himself, and His final triumph over all His enemies clearly predicted with the universal establishment of His kingdom.

Its claim to be an immediate Word from the Lord is most striking in this book. Not only does each one of the four Divine messages begin with it, but it is repeated no less than twenty times in the short space of these two chapters. Little wonder that some of the people thought his voice to be that of an angel. HAGGAI ii. 6 is quoted HEB. xii. 26, and he is referred to as speaking with the authority of a prophet by Ezra his contemporary, EZ., Chaps. v. 1, and vi. 14.

II. ZECHARIAH.

The name means the one "*whom Jehovah remembers,*" not an uncommon name among the Jews. In the first verse the prophet calls himself the son of Berechiah and grandson of Iddo. In NEH. xii. 16, Iddo is mentioned as the head of a priestly family that returned from Babylon with Joshua and Zerubbabel. Zechariah, therefore, the second and greatest prophet of the restoration, was, like Jeremiah and Ezekiel, of priestly descent. He entered on his public ministry only two months after Haggai, 520 B.C. He attached himself to Haggai, promoting the rebuilding of the

temple by his exhortations, and strengthening the hands of the leaders of the restoration. He is said to have died at a very advanced age, and to have been buried beside Haggai. His ministry extended some years beyond that of Haggai.

The book may be divided into three parts. First, Chaps. i. to vi. After a short introduction setting forth the disobedience of the people and their ancestors, there follows a remarkable series of visions, forecasting the re-establishment of the Jews in their own land, thus depicting in a series of symbols the future dispensations of the Lord towards His people, the whole being closed with a prophecy of the Lord Jesus Christ as both Priest and King upon the throne of David. The second part comprises Chaps. vii. and viii., containing several more Divine messages, in connection with the observance of certain fasts, closing with a reference to the future glory of the Church.

The remaining six chapters, constituting the third part, appear to have been written somewhat later. Owing to some differences of style and certain historical allusions in them, many learned critics have believed them to be the work of another and later prophet. Some are of this opinion now. But a thorough sifting of all the evidence has failed to convince judicious modern critics of its truth, and we may safely

believe that one prophet wrote the whole. In either case it is equally a part of the Word.

The prophecies of this book, containing as they do a portraiture of the destiny of God's people in all future time, and comprehending many mighty events as yet only partially fulfilled, they have in all past times of the Church presented to the interpreter many confessed difficulties. No commentator of the prevailing denominations has claimed to reach an explanation. To use the expression of one of the latest critics, these prophecies "have hitherto been found insoluble."* The only explanation of them which has ever been given, is contained in the writings of the New Church. All commentators have perceived the many close analogies between parts of this book and things contained in John's Book of Revelation. Both alike relate to the present time, the Second Coming of the Lord, the Judgment in Hades, or the World of Spirits, and the establishment of the Church of the New Jerusalem on earth; while they look still forward to the more glorious achievements of the Lord's kingdom in the far future.

That it is a book of the Word, is clear from the constant claim the writer makes, of hearing and delivering "the Word of the Lord." It is repeated not less than *forty*,

* Prof. Barrows, on Book of Zechariah.

times in these fourteen chapters. The book is remarkable also for the minute and repeated account which it gives of the *intercourse carried on between the angel of the Lord and the prophet, and the manner in which the visions were shown him.* ZECH. ix. 9 is quoted in MATT. xxi. 5, and JOHN xii. 15. And Chap. xii., verse 10, in JOHN xix. 37, and REV. i. 7. Chap. xiii., verse 7, is quoted in MATT. xxvi. 3, and MARK xiv. 27.

12. MALACHI.

The name means "*my messenger,*" or *angel*, being the same word that is employed in Chap. iii., verse 1, as a prediction of John the Baptist. Hence some have supposed that it was not the prophet's personal name, but a description of his office. Origen believed him to have been an angel appearing among men. These conjectures, however, are untenable. The names of all the prophets were significative. *Malachi* is a contraction of *Malachijah*, meaning *the messenger of Jehovah*; a very appropriate appellation for a prophet to have. He does not tell us in his book the date of his prophecy, nor does he say anything about himself; and nothing is known of his personal history.

But from its position in the canon and the nature of its contents, it is easy to determine the age in which his book was written. The people had been reinstated

in the land, the temple rebuilt, and its regular services re-established. But the people were depressed. They had expected a restoration of the earthly glory of their kingdom, as it had been in the days of Joshua, or of David and Solomon. Instead of this, they found themselves only a little band of weak colonists, under the dominion of foreigners, and enjoying their privileges only by the permission of the Persian Government. They fell to complaining of the ways of Providence, performing their religious duties grudgingly, withholding the tithes commanded in the Law of Moses, and offering lame and blind animals in their sacrifices to Jehovah. To these sins they had added that, in many instances, of putting away their Hebrew wives, that they might marry foreign women.

These circumstances all point to the latter part of the administration of Nehemiah, about 432 B.C. Nehemiah was twice governor of Judea. After having filled the office for ten or twelve years, he returned to Babylon, retaking his former position at the Persian court. Finding, however, after a term of years that affairs at Jerusalem did not thrive well in his absence, he returned in the thirty-second year of King Artaxerxes, about B.C. 432, finding things much as they are spoken of in the Book of Malachi. They are fully described in the thirteenth chapter of Nehemiah.

Malachi, the third prophet of the restoration, and the last of the Old Testament canon, is believed therefore to have written either under the second governorship of Nehemiah, or under that of the Persian satrap who administered during his absence in Babylon.

The prophet commences by reminding the people of the Lord's care and love of their fathers. He then sharply rebukes them for the prevailing sins, enumerated above, and forewarns them that the Lord, of whose absence and delay they complain, will suddenly come to His temple; but that He will sit in judgment there, and so it will be an advent which they will be hardly able to endure, as it will consume wickedness and the wicked root and branch; while it will prove a day of light and salvation to the righteous. The people, therefore, are urgently admonished to be faithful, obeying everything they find written in the Law of Moses. Being the last word of the old dispensation, it contains a promise of a mission of "Elijah the prophet before the great and dreadful day of the Lord." These things we know refer to the coming of our Lord Jesus Christ into the world, and the judgment on evil or unclean spirits which He then executed in *Hades*, the invisible world of spirits, and to the mission of John the Baptist, His forerunner, who came to prepare the way before the Lord by preach-

ing repentance and baptizing believers with water.

This shows us that the prophecies need not always be realized according to their letter, but only in their spirit, in order to be fulfilled according to the Lord's meaning. For the prophet Elijah did not appear in person, as the Jews expected he would, but instead, John came *in the power and spirit* of Elijah. Quotations are made from this book in MATT. xi. 10, xvii. 11; MARK i. 2, ix. 11, 12; LUKE i. 17; ROM. ix. 13.

XXV.—The Kethubim or Hagiographa; Sacred Writings of the Jewish Church.

I. JOB.

THERE is hardly any book in the Bible of which so many versions and commentaries have appeared as on that of Job, or respecting which a greater number of treatises and dissertations have been written. Modern criticism has been fruitful of theories in regard to the personality of Job, the nature and design of the book, and the age and nationality of the author. Some have thought it was written by Moses, others have supposed it to have been produced by a Jew of the age of Samuel or David, others again place its composition later than the Babylonish captivity. Some writers have suggested the idea that, though founded on

a true history, the facts have been recast and modified to suit the poetical or moral design of the author. Another class put forth the opinion that "the book contains a narrative entirely imaginary, and constructed by the author to teach a great moral truth."

It will be enough to say that these opinions, almost as numerous as the writers, are only conjectural, resting on inadequate reasons, and commanding in each case only a partial and limited assent. Here, as in so many other cases of Biblical inquiry, an exhaustive and judicious criticism leads back to the text of the book itself and the earliest traditions concerning it, as the surest resting ground.

It does not claim to be a "Word of the Lord," nor a prophetic vision, but the history of an upright and pious man. "There was a man in the land of Uz whose name was Job; and that man was perfect and upright, and one that feared God and eschewed evil" (i. 1).

The land of Uz, so called from the people who inhabited it, lay in the northern part of Arabia Deserta, south of Mesopotamia, and east and southeast of Palestine. The tribe of Uz descended from Shem in the line of Aram, as we learn from the tenth chapter of Genesis; and was about coeval with Eber or Heber, from whom came the Hebrew people. They spoke the same

language, the older Hebrew ; out of which came the later Hebrew, Aramaic or Syriac, Chaldaic and Arabic. Those early tribes or nations were also churches, as each one had a form of belief and worship embraced by the whole people. The religion was of the patriarchal type ; the head of the tribe was both priest and king, and each patriarch was priest in his own family or clan.

Job, therefore, belonged to a branch of the Ancient or Postdiluvian Church, very closely allied to the Ancient Hebrew Church, very possibly an actual portion of it, as that older Hebrew Church spread out in time beyond its own original tribe, and included many of the surrounding nations. All the characteristics of the book suit that time and place ; its allusions to manners and customs, with the arts of mining and agriculture. Its language is archaic and pure Hebrew, before it had branched into Syriac or Arabic, and before it had been affected by such outside influences as that of the Egyptian, as shown in many parts of the last four books of Moses ; or by the Chaldean, as shown in some of the later books of the Jewish Church. It is older, therefore, than Moses, or Jethro, or Melchizedek. Its true place chronologically is somewhere between the latter part of the tenth chapter of Genesis and the beginning of the twelfth, being before the call of Abraham, and contemporary with events related in the eleventh chapter.

The longevity ascribed to Job suits that period. He was an old man when his trial began, and he survived it one hundred and forty years. The religious ideas of the book, also, are those of the intermediate time after the decline of the Ancient Church had begun, and before Abraham had been called or the Jewish Church established. There are allusions to the Creation, the Flood, and perhaps to other statements in the Antediluvian history, with a use of the two Divine names, Elohim and Jehovah. These facts have led many writers to presume that the author must have been acquainted with the Mosaic writings. The things referred to, however, are all contained in the first ten chapters of Genesis, which from the earliest times were in possession of the Ancient Church, and known to the whole oriental world.

On the other hand, there is no allusion to the patriarchal histories, the destruction of Sodom, the exodus from Egypt, the giving of the Law, or any other event or circumstance so late as the time of Abraham. Besides, there is reference to the most ancient form of postdiluvian idolatry, the worship of the sun, moon, and stars, and (Chap. xix. 24) to the most ancient style of writing in that part of Asia, the engraving with an iron style on stone or brick. We are safe, therefore in placing its date at not less than

two thousand years before Christ ; making it the oldest complete book in the Bible.

The first two chapters, with a part of the last, are prose ; all the rest is in the highest style of Hebrew poetry. All the historical statements are, without doubt, strictly correct. In addition to his piety and integrity, Job was also distinguished for his wealth, honors, and domestic happiness. The tradition of his name and history is spread throughout that portion of the East. Five different places still claim the honor of possessing his tomb.

At the height of his prosperity, for a trial of his faith or trust, the Lord permitted him to be deprived successively of friends, property, and bodily health, and at once plunged into deep affliction. The trial served to bring out to its full extent Job's patience and reliance on the goodness of God. The chief problem discussed in the book, between Job and the friends who came to comfort him in his afflictions, is the justice of God in suffering the righteous to be afflicted while the wicked are allowed to prosper. It is settled on the part of Job by showing the constant presence of Providential supervision in the affairs of men, and the wise and good adjustment of all these external circumstances to the final spiritual benefit of all concerned.

The poetical portion abounds in correspondences, or the symbolism of the ancient

oriental world, as handed down from the most ancient times, and contained in the Ancient Word. Natural objects are employed in their significative or figurative sense. Therefore very many passages in Job have a spiritual meaning deeper than the mere letter. But it has no continuous or connected internal sense like the books of the Word. These significative symbols occurring so frequently in this book have led many writers to treat the entire work as allegorical or mythical.

Although Job is everywhere spoken of in the third person, still he may have been the author, as it is not uncommon in the most sacred books for the author to speak of himself in that way. We have examples in the Books of Moses and the Gospel of John.

2. RUTH.

On opening this book the most casual reader can hardly fail to discover a marked difference between it and those of the Word. Here we find no "open vision," nor any claim made of a Divine communication or commission. We step aside from the general and public records of the nation, and find only a narrative giving the private history of a few individuals. It is, however, a story of touching interest and pathos. An Israelite of Bethlehem-Judah had wandered into the land of Moab with his wife

and his two sons. The two sons married there. When all the males had died, Naomi, and Ruth her daughter-in-law, now widows, relying on the God of Israel, went to Bethlehem, where Ruth became the wife of Boaz, the chief citizen of the place. The book is important as giving a part of the genealogy of King David, and, in consequence, also of our Saviour according to the flesh. Boaz and Ruth became grandparents of Jesse, and great grandparents of David.

The book could not have been written until long after the events it describes; certainly not before David had become king. Its authorship is unknown, having been ascribed to many different writers from Samuel to Ezra, all which, however, are entirely conjectural.

3. THE TWO BOOKS OF CHRONICLES.

These were formerly regarded as constituting one book. The Hebrew title signifies *Words of Days*; that is, *diaries* or *journals*. In the Septuagint version the term *Paraleipomena*, *omitted*, or *left out, things*, is employed to designate them; as if they were *supplementary* to the accounts contained in the books of the Word. And on examination this is found to be their character. As we have before remarked, the books of the Word are fragmentary and incomplete, considered merely as historical annals. In them only such facts and cir-

cumstances are given as are required for a basis to the lessons of heavenly wisdom that are to be taught. All other things are omitted, being passed over in silence.

Hence on the return from the Babylonish captivity, the Jewish authorities, finding the importance of a more complete history, caused these chronicles to be compiled from the various early records of their people. The greater part, therefore, was written long after the events took place. They cover the same period traversed by certain books of the Word. Thus, after a brief and imperfect genealogy, beginning with Adam, the first Book of Chronicles runs parallel to the two Books of Samuel; while the second of Chronicles is parallel to the two Books of Kings, with an addition extending to the end of the captivity, and having in some of its chapters, as believed by many, genealogical references to a generation or so beyond. It contains also several extracts from the Books of Kings.

These records are confined to the kingdom of Judah, not including the kingdom of Israel. They supply us with much additional information concerning those times, giving many interesting particulars in the history of the Jewish Church, illustrating passages of the Word, and enabling us to understand attendant circumstances of events related in the Word better than we otherwise should. They also bear an

important confirmatory testimony to the books of the Word. They do not claim "open vision," nor to be the result of immediate Divine communication, but they repeatedly refer to the prophets who were in those days as uttering "the Word of the Lord." They are not quoted in the Gospels, as are "the Law and the Prophets," and critics generally are agreed that their historical statements are not always so thoroughly accurate as are those of the Books of Samuel and Kings.

Their author is not absolutely known; numerous conjectures have been hazarded on the subject. The oldest tradition is that they were compiled by Ezra. This was the common Jewish belief; and nothing has really been discovered tending to overthrow it. The probability is that what he did not write himself was done under his immediate supervision; and if not entirely completed by him, may have been finished by Nehemiah. They bear evidence of having been prepared as an historical introduction to the Book of Ezra.

4. EZRA.

We come now to a very interesting period of Jewish history—the return from the Babylonish captivity and the building of the second temple. The events narrated in the Book of Ezra are spread over a period

of about eighty years, under the reigns of the following Persian monarchs:—

	ACCESSION B.C.	YEARS.	MONTHS.
1. Cyrus	536	. 7	. . 0
2. Cambyses	529	. 7	. . 5
3. Magus, or Pseudo Smerdis	522	. 0	. . 7
4. Darius Hystaspis .	521	. 36	. . 0
5. Xerxes	485	. 21	. . 0
6. Artaxerxes (in the eighth year of whose reign the records of Ezra ceased)	464	. 8	. . 0
		—	
		80	0

The records ending 456 B.C. Ezra, the Scribe and priest, was a remarkable personage. Raised up by Divine Providence to perform an apostolic work for his people, the Church and the sacred Scriptures, at a peculiar crisis of their history, he appears to have been largely endowed with the gifts of the Spirit. He stands out in bold relief, marking an important era in the ecclesiastical affairs of his people. He is supposed to have been born at Babylon, and was a lineal descendant from Phinehas, the son of Aaron. He is described as being "a ready Scribe of the law of Moses," "a Scribe of the words of the commandments of the

Lord and of his statutes to Israel," and "a Scribe of the law of the God of heaven."

We are told by Josephus that he was high-priest of the Jews that were left in Babylon, and was held in universal esteem on account of his righteousness and virtue.

The first two verses of his book are nearly verbatim the same as the last two of the second of Chronicles, while the history is a continuation of that of the Chronicles. The first six chapters contain a record of events at Babylon towards the close of the exile; the favors bestowed upon the Jews by the Persian kings; the decree of Cyrus, 536 B.C., for the rebuilding of the temple; the expedition of Zerubbabel and Joshua to Jerusalem for that purpose, 535 B.C.; the interruption of the work; the prophecies of Haggai and Zechariah; the resumption of the work and final dedication of the temple in the sixth year of Darius Hystaspis, 515 B.C. Between this and the second part considerable time intervenes.

The second portion—the last four chapters—contains the personal history of the migration of Ezra to Palestine, in the seventh year of Artaxerxes Longimanus, 457 B.C. He appears to have risen to great influence with that monarch, and was sent by him and his counsellors "to inquire concerning Judah and Jerusalem, according to the law of his God which was in his hand, and to carry the silver and gold

which the king and his counsellors freely offered unto the God of Israel." This desire of the Persian rulers to have the worship at Jerusalem restored, is a very interesting circumstance, being prompted mainly, no doubt, by a wish to avert any Divine judgments which might be the result of neglecting it. Probably they entertained a real belief in the Divinity of Jehovah, for we read at the conclusion of the decree, "Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven; for why should there be wrath against the realm of the king and his sons?"

Ezra was a little over four months on his way, and the narrative covers about a year after his arrival, when it terminates abruptly. In Nehemiah viii. we read that, on the occasion of the celebration of the feast of the seventh month, that of Ingathering or Tabernacles, subsequently to Nehemiah's numbering of the people, Ezra was requested to bring the Book of the Law of Moses, and that he read therein standing upon a pulpit of wood, which raised him above all the people. The accounts of this scene, as given both by Nehemiah and Josephus, are very affecting. At what period it occurred is not quite certain. Josephus says that it was at a time twelve years later than the close of the Book of Ezra, and on the occasion of a *second* visit

to Jerusalem. It is generally believed that Ezra returned to Babylon soon after the date of the last entries in his book, to resume his position at the Persian court, and that at some subsequent period he visited Jerusalem again. But the subject is involved in some obscurity. Some accounts say that he died at Jerusalem. The Talmudic statement is that he died at Zamzumu, a town on the Tigris, on his way from Jerusalem to Susa, the Persian capital, to consult with Artaxerxes about the affairs of the Jews. A large tomb or mausoleum, said to be his, is shown on the Tigris, twenty miles above its junction with the Euphrates.

Jewish tradition attributes to Ezra the formation of the Old Testament Canon, the introduction of the present square Hebrew character, with the punctuation and accentuation of the text. In this he had the assistance of some hundred and twenty priests and learned men, associated with him, and known in history as the *Great Synagogue*. He must be regarded, however, as simply approving the Canon of the Word as it existed before his day, and then as collecting and adding such books of the Word as were written after those of the former prophets, except Malachi, and then adding, in a separate department, the *Kethubim*, or "other writings," which were confirmatory of the Word, and required to elucidate it, as well as to throw light on

numerous points of Jewish history, and giving us a better understanding of the Hebrew language.

Ezra did not claim "open vision," nor did he pretend to have an immediate communication from the Most High; but he bears testimony (Chap. v. 1, 2) to the fact that the prophets Haggai and Zechariah did have such communications, and consequently proclaimed the Word of the Lord in those days. That he was the author of this book which bears his name there is no reasonable doubt.

The Canon of the Word as it existed just before Ezra's time, is given us authoritatively in the Book of Zechariah, each book having been added by the high priest and those in authority with him, chronologically, as it was produced. Thus the prophet (Chap. i. 4) says to the people, "Be ye not as your fathers, unto whom the FORMER PROPHETS have cried." Again, vii. 7, "Should ye not hear the words which *the Lord hath cried* by the FORMER PROPHETS, when Jerusalem was inhabited and in prosperity?" . . . And still more fully in vii. 12: "Yea, they made their hearts as an adamant stone, lest they should hear THE LAW, and the words which *the Lord of hosts hath sent in His Spirit by the FORMER PROPHETS.*"

The phrase *Former Prophets* we know had a definite application, and meant the Books

of Joshua, Judges, the two of Samuel, and the two of Kings. These immediately followed the Law. The Bible of that day, therefore, was like ours, with the exception of Ruth, up to the close of the second Book of Kings, where it ended. The Psalms, meanwhile, were mostly circulated on separate leaves, and used as the hymns of the sanctuary.

The business of Ezra and his coadjutors, therefore, was to collect the Psalms into one book; add the remainder of the prophets, except Malachi, to the books of the Word; and then to follow them with a collection of "other writings" which they deemed it useful and important to preserve. These, as we have partly already seen, were Job, Ruth, First and Second Chronicles, Ezra, Esther, Proverbs, the Song of Solomon, and Ecclesiastes. The Book of Malachi was added to the Word, and the Book of Nehemiah to the *Kethubim*, at a later period.

5. NEHEMIAH.

The record contained in this book follows so directly the line of events narrated in that of Ezra, that the two have frequently been treated as parts of one book. It continues the history of the returning colony of Jews after the captivity. Nehemiah may not improperly be called the second Apostle of the Restoration. He carried forward to a later stage the administrative work com-

menced by Zerubbabel and Joshua, and continued by Ezra. His ancestry is not known, except that, as stated in the beginning of his book, he was "the son of Hachaliah." Some of the early references speak of him as a priest. This, however, appears to have been a mistake. It is now generally believed that he belonged to the princely line of Judah; and at the time he comes into view was in public life, and high in favor at the Persian court, being cup-bearer to the king in the palace at Shushan.

Twelve years subsequent to the close of Ezra's narrative, in the twentieth year of Artaxerxes Longimanus, B.C. 444, the desolate and depressed condition of his brethren in the colony at Jerusalem having come to his ears, he was filled with so much sadness of heart that the king was moved to inquire the cause. This resulted in his being sent with a commission as Tirshatha, or civil governor, to repair the walls which had partly fallen down, and "to seek the welfare of the children of Israel." He arrived in Jerusalem the same year, and remained there twelve years, till B.C. 432, setting in order the affairs of the commonwealth and promoting the public good. As we have already seen, Ezra accompanied him on this expedition, being engaged in the priestly and literary portions of the work.

After this successful administration of twelve years, having restored order and prosperity, he returned to Persia in the thirty-second year of King Artaxerxes, resuming his connection with the court. After an absence of nearly nine years from Jerusalem, hearing of the need of his presence there, he returned with a second commission from the same king, given in the last year of his reign, B.C. 424; after which he remained there at his post, dying at Jerusalem at an advanced age, at or near B.C. 405.

The book naturally falls into three divisions. The *first* gives the history of repairing the walls, the repression of usury, and the opposition they encountered from their enemies; Chaps. i. to vi. To this, in Chap. vii., is appended a genealogical list, which is nearly a reproduction of that given in EZRA ii.

The *second* division, Chaps. viii.-x., contains the interesting account, already alluded to, of the public reading of the Law by Ezra, and the renewal of the national covenant with Jehovah through the signature and seal of the princes, priests, and Levites, in their own behalf and that of the people.

The *third* division, Chaps. xi.-xiii., contains, besides some genealogical lists, an account of the measures taken by Nehemiah and the princes to increase the number of residents in Jerusalem, of the solemn dedi-

cation of the walls of Jerusalem, and of the rectification of certain abuses which had crept in partly during Nehemiah's absence in Persia.

The book was, no doubt, mainly written by Nehemiah towards the close of his life, during his second residence at Jerusalem. Some portions were undoubtedly compilations, from sources similar to those made use of in the Books of Chronicles; nor is it impossible that a few names may have been added to the genealogical lists by a later hand than that of Nehemiah.

The book does not claim to be a Divine communication or a "Word of the Lord," but simply "The words of Nehemiah, the son of Hachaliah"; and is not quoted as of Divine authority in the New Testament, or in any book of the Word. The author seems to have been gifted with a highly prayerful spirit, with a firm reliance on the God of Israel; to have been deeply imbued with the form of piety known to the Jewish Church, and to have been zealous for the Law as contained in the Books of Moses. And he was raised up by Divine Providence to do an important public work for his Church and people.

6. ESTHER.

The author of this book is entirely unknown. The opinions put forth as to the person who wrote it, both by ancient and

modern scholars, are so purely conjectural, having so little to recommend them, it is not worth while to cite them.

The scene of the narrative is laid far away from Judea, even beyond Babylon, at Shushan, the seat of the Persian monarchs; and relates to the Jews in Persia. Esther was a damsel of the tribe of Benjamin, born during the exile, and whose family did not avail itself of the permission to return to Palestine under the edict of Cyrus. Her parents dying while she was yet a child, she was brought up by her Uncle Mordecai. Ahasuerus, the reigning king, having divorced his queen, his choice fell next on Esther, on account of her great beauty. Her Jewish origin was at the time unknown; and hence, when she avowed it to the king, she seemed to be included in the doom of extirpation which a royal edict had pronounced against all the Jews of the empire. This circumstance enabled her to turn the royal indignation upon Haman, the chief minister of the king, whose resentment against Mordecai had moved him to obtain this cruel edict from the king. The law not allowing the king to recall a decree once issued, the Jews were authorized to defend themselves if attacked, and so, as it was known the mind of the king had changed, the worst consequences of the decree were averted.

To celebrate this deliverance, the Jews established the yearly feast of Purim.

The historical difficulties of this book have occasioned much controversy and embarrassment. Its exact date has been a matter of uncertainty, as it is not known what Persian monarch is meant by *Ahasuerus* in the book, there not being any king of that name in the Persian annals. Several different reigns have been suggested by different critics as the probable one. On the whole, it is generally believed that all the circumstances are best fitted to the time and character of Xerxes the Great; though little or nothing has yet been gleaned from profane history to corroborate the statements of the book. Its simple and minute narration of events, however, carries with it a strong presumption of its truth and authenticity. It was certainly believed to be a true history by all the Jews very soon after its composition, and has been highly valued by them ever since. It is among the last of the books of the Jewish Church that were written in Hebrew; and this circumstance, that it was composed in the ancient tongue, has probably led to a higher estimate being placed upon it in all quarters than would have obtained if it had been found only in the Greek.

As is well known, not only does it not lay any claim to being a Divine utterance, but the name of God, or the existence of a

Supreme Being, is not so much as alluded to in its pages. The entire absence of any religious or pious sentiment has attracted the comments of scholars in all ages, and throughout there have been numerous critics, Jewish and Christian, who would give it a low place in the Canon, or class it among the apocryphal writings. It is never quoted in the New Testament, nor referred to in any book of the Word. A good, moral lesson is supposed to be drawn from the Providential rescue of the Jews from threatened destruction, and the just retribution which fell upon the head of the unscrupulous and cruel Haman. If we place it in the reign of Xerxes, its date would be about 470 B. C. Another valuable use of this book is, that it affords us additional facilities for acquiring a knowledge of the Hebrew language,—the language in which the Divine Word of the Old Testament was written.

7. PROVERBS.

This collection is divided into five parts, or books. The *first* comprises the first nine chapters, having the title, “The Proverbs of Solomon, the son of David, King of Israel.” Verses 2, 3, and 4 of the first chapter contain a short preface or introduction, setting forth the object of the book to be to impart instruction and knowledge in the things of genuine wisdom. It consists

of a series of discourses containing religious instruction in the form of earnest and fatherly exhortations addressed to the young.

The *second* part commences with the tenth chapter, ending with the twenty-fourth, and is entitled “The Proverbs of Solomon.” The first section of this part, ending Chap. xxii. 16, consists of proverbs strictly so called, each verse constituting a separate maxim of heavenly wisdom for the regulation of the life, having little or no connection with each other. In the remaining section, xxii. 17 to end of xxiv., the form of somewhat more continuous discourse is resumed. The *third* part consists of five chapters, xxv.–xxix., to which is prefixed the superscription, “These are also the Proverbs of Solomon which the men of Hezekiah copied out.” These are expressed mostly in detached maxims, like the first section of the second part.

The *fourth* part constitutes chapter thirty, and is headed, “The words of Agur, the son of Jakeh,—the prophecy (or proverbial saying); the man spake unto Ithiel, even unto Ithiel and Ucal.”

The *fifth* part is the thirty-first chapter, purporting to be, “The words of King Lemuel, the prophecy (or proverbial saying) that his mother taught him.”

The last two fragments appear to have been added as a kind of appendix to the original or main book.

From this examination it appears that this Book of Proverbs, like the Book of Psalms, was formed gradually, or received additions at several successive periods. The first part, undoubtedly prepared for preservation by Solomon himself, must have been written as early as about 1000 B. C. The second part, consisting also of proverbs either uttered or approved by Solomon, appears to have been added not long after; perhaps in the lifetime of Solomon or soon after his decease. The third part, as we are told, was collected and added by the Scribes and literary men employed by King Hezekiah, nearly three hundred years after the death of Solomon, or about B. C. 700. When the last two fragments were added is quite uncertain. It may have been in the time of Ezra, about B. C. 450; but we do not possess any knowledge concerning either Agur or Lemuel. There is no king of the latter name belonging to Judah or Israel, and so it is not known to what country he belonged or in what age he lived. The Septuagint version does not contain the words of Agur, and omits the first nine verses of the sayings attributed to the mother of King Lemuel.

From a perusal of its pages we discover that the book does not claim to be a "Word of the Lord," but the words of several different men, two of them entirely unknown to us. In regard, however, to Solomon, the

author of the main portion, we have some very important testimony. In addition to being a son of David and king in Jerusalem, we read also, I. KINGS iv. 29-32, that "God gave Solomon wisdom and understanding exceeding much"; . . . "And Solomon's wisdom excelled all the wisdom of all the children of the east country, and all the wisdom of Egypt." Though in its prophetic meaning this language was intended to apply to that "Greater than Solomon" who was to come into the world, yet in an historical sense it must have been literally true of the king, as we read farther, that "he spake three thousand proverbs." We know, also, I. KINGS ix. 2, that the Lord appeared twice to Solomon, and some of his utterances in connection with the dedication of the Temple are incorporated into a book of the Word. We may believe, therefore, that the sayings of his contained in the Book of Proverbs are the result of a high degree of *apostolic* inspiration,—the inspiration that comes by influx. They are maxims of "wisdom, justice and judgment, and equity," of the utmost value for the practical regulation of the life, deeply imbued with the spirit of the Law and the prophets, and analogous to the stirring admonitions with respect to charity and faith, and the duties of the Christian life, contained in the Apostolical Epistles of the New Testament.

The form of composition in this book is poetical, and one of its most interesting features is the evidence which it gives of being largely influenced by "the wisdom of the ancients," by traditionary sentiments handed down from the ancient Word, or, like Job, partaking of the style and principles of the literature of the Ancient Church. It abounds in correspondences, or highly figurative passages, where moral truths are set forth by physical images. That Solomon himself was an admirer and student of such portions of that ancient literature as remained in his day, is clear from the opening passage of this book, where he says (verses 5, 6):—

"A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels; *to understand a proverb, and the interpretation; the words of the wise, and their dark sayings.*" That is, sayings having hidden meanings. A single example will afford an illustration, both of its poetical style and its symbolical mode of speaking. Chapter nine begins:—

"Wisdom hath builded her house,
 She hath hewn out her seven pillars,
 She hath killed her beasts,
 She hath mingled her wine,
 She hath furnished her table,
 She hath sent forth her maidens,
 She crieth upon the highest places of the city,
 Whoso is simple let him turn in hither.
 Come, eat of my bread,
 And drink of the wine I have mingled."

The whole chapter continues in similar style. The *first* part, which, as we have seen, is more peculiarly Solomon's own immediate preparation, is more completely imbued with this style than the remainder of the book. In I. SAMUEL xxiv. 12, 13, there occurs a quotation going to show that that ancient religious literature was still cultivated and studied in the earlier days of the kingdom of Israel:—

"The Lord judge between me and thee, and the Lord avenge me of thee; but my hand shall not be upon thee: *as saith the proverb of the ancients,*—

'Wickedness proceedeth from the wicked:
 But my hand shall not be upon thee.'

The oriental nations were always fond of the hieroglyphic style, of parables, enigmas, allegories, riddles, and pithy sayings, and this mode of writing was employed in the most remote ages; consequently such compositions constitute the largest part of the literature of the early nations. And many learned Christian critics maintain that many of the maxims of the Book of Proverbs were taken from that more ancient literature.

This book, though not referred to in the Gospels, is quoted four times in the Apostolical Epistles; ROM. xii. 16; HEB. xii. 5, 6; I. PET. iv. 8; I. THESS. v. 15.

8. ECCLESIASTES ; OR, THE PREACHER.

The Hebrew name is *Koheleth*, of which the above title is simply a translation. The book purports to have been written by Solomon. This is implied both in the heading, verse 1, and in verse 12. Such was the general opinion of early times, and that it was composed in his old age, when the follies of the world had become more apparent to him, and when more mature reflection had brought him into a state of repentance for some of his own errors and idolatries.

Many modern commentators of good standing, however, such as Grotius, Hengstenberg, Kiel, and others, interpret the first verse of the book as meaning not that Solomon was the author, but that the writer assumed to speak in his name, that monarch being to the Jews the personification of wisdom. A number of arguments for its being of later date than the time of Solomon are supposed to be found in some of its peculiarities of style and language. Many of these, however, have melted away on closer examination; and although the opinion is still common among the best writers that Solomon was not the author, yet there is really no proof sufficient to overthrow the ancient opinion. The book is of equal value whoever wrote it.

The object of the book is to inculcate

the emptiness and transitory character of worldly things, when sought for merely on their own account; and that true wisdom, as well as permanent happiness, is to be found only in obedience to the Creator, and in works of righteousness and charity. It is imbued with a deeply religious spirit, and many of its inculcations are conveyed in a condensed and sententious form like that found in the Book of Proverbs. The first six chapters are employed principally in setting forth the vanity of earthly things, while the last six are devoted to exhortations to rely on the rulings of Providence, and to seek the true happiness by a righteous life. It calls upon the young to "Remember now thy Creator in the days of thy youth" (xii. 1), and briefly sums up the lessons it would communicate in the following impressive and remarkable words: "Let us hear the conclusion of the whole matter: Fear God and keep His commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

It is not quoted in the New Testament, but has always been placed in the sacred Canon among the *Kethubim*, or books of the second class.

9. THE SONG OF SOLOMON.

The title which the book itself gives is "The Song of Songs, which is Solomon's." It is also frequently called *Canticles*, a term having essentially the same meaning as "Song of Songs." This title is supposed to have been given it to indicate its superior excellence. Its authorship by Solomon, and its proper place in the canon, among the *Kethubim*, have been maintained with almost entire unanimity from the first. It is a highly finished poem; by some it is supposed to consist of a collection of different idyls or odes, but it seems rather to be a series of descriptive pictures, all having reference to one continuous theme.

No book of the Old Testament has produced so much comment with respect to its object and interpretation. "It has been in all ages a matter of dispute, whether we are to seek for any hidden or occult meaning under the envelope of the literal and obvious sense." And it is curious that some who are unwilling to admit of anything but a literal sense in the Scriptures in general, are ready to allow a double or allegorical sense to this poem. One large class of critics believe it to be "an allegory founded on facts." Another school of learned Lutheran commentators maintain that "the book is a simple allegory, having no historical base whatever," but speaking

"under figures," and that "there exists no double sense whatever, but its primary sense is its only sense, and this primary sense is entirely of a spiritual character."

To many minds the latter part of this proposition would seem to destroy the effect of the first. The cause of this confusion and difference of understanding with respect to the object and meaning of the book, arises from the fact that in it Solomon has adopted the ancient style of writing which we have already mentioned as prevailing to some extent in Job and Proverbs, namely, that of speaking by Correspondences, exhibiting spiritual things by natural images. Each expression thus involving *a twofold idea*, a spiritual truth clothed in a natural figure, has tended to confuse the minds of those who were predetermined to find in it only one line of thought.

On the whole, the main line of opinion, both Jewish and Christian, has always run very near the truth in relation to it, namely, that under the representation of earthly marriage and its love, the spiritual or heavenly marriage is treated of. The figure or representation, familiar to the Jewish mind, as to that of the Ancient Church, appears in this instance to have been borrowed by Solomon from the forty-fifth Psalm; where the spiritual conjunction of the Lord with His Church is compared to a marriage; and more fully developed in

the prophets, and in the New Testament. Although Solomon employs this representative mode of expression, the book neither claims to be an immediate communication from Jehovah, nor possesses that continuous indwelling Divine sense which characterises a "Word of the Lord." It is not quoted in the New Testament.

XXVI.—The Apocrypha,

IN many of our English Bibles there is found a collection of writings placed by themselves, between the Old and New Testaments, having the above title. Its contents are, 1, Two Books of Esdras; 2, Tobit; 3, Judith; 4, Additions to the Book of Esther; 5, The Wisdom of Solomon; 6, Ecclesiasticus; 7, Baruch and the Epistle of Jeremiah; 8, Additions to the Book of Daniel; 9, The Prayer of Manasses; 10, The Books of the Maccabees. The term *Apocrypha* signifies what is *hidden* or *secret*. How it came to be associated with these works is doubtful. The most probable opinion appears to be that it grew out of the terminology of certain heathen sects, whose doctrines being "mysteries" were *kept secret*, together with the books containing them.

The date of several of these books is very uncertain. They are all later than the

time of Malachi, when the succession of prophets ceased, and some of them no doubt are as late as the second or third century after Christ. Most of them, written from 300 to 100 years B.C., though not inspired, are authentic annals, narrating interesting portions of later Jewish history. Others seem to be little better than pure fictions. Some of them were originally written in Hebrew, but none have been preserved to us except in the Greek. They were never admitted into the Hebrew Canon by the Jews of Palestine. When, however, the Alexandrine Jews came to prepare the Septuagint version, translating the Hebrew Scriptures into Greek, they added to them, also, as many of these Greek books as had then been written, without, however, claiming for them equal inspiration. In this form they passed over into the Christian Church. They were not regarded as any part of the Word, but as "ecclesiastical books," which might be usefully read for the edification of the Churches. Some of the Fathers of that early time made a threefold distinction in the sacred books, namely: 1, "The Perfect" (that is, the Law and Prophets or "Word"); 2, "The Middle" (that is, the *Kethubim*); 3, "The Imperfect" (namely, these Apocryphal books).

At the Council of Hippo, A.D. 393, these "ecclesiastical books" were formally in-

cluded in the catalogue or canon of sacred books. The Eastern, or Greek and Russian Churches, also include them in their catalogues, but are in the habit of discriminating between different degrees of inspiration and authority. At the Reformation, the Protestant Churches unanimously rejected these books altogether from the sacred canon, and for just reasons. The Romish Church, on the other hand, at the Council of Trent, added this to her other errors: that she declared them, except Esdras and the Prayer of Manasses, as belonging to the Canon of Holy Scripture, pronouncing an *anathema* on all who should hold a contrary opinion.

In the collection which has come down to us, there appear but two Books of Maccabees. There are extant, however, five such books, the third and fourth, written also in Greek, and a fifth, preserved only in Arabic. Though of no authority to the Christian believer, it is of interest to the student of Biblical literature to have a knowledge of them. And we should be thankful to the Lord that in this day He has given us light whereby we may discriminate truly between a veritable "Word of the Lord," and the writings of pious men.

XXVII.—Ancient Versions and Commentaries.

1. *The Samaritan Pentateuch.* This was a copy of the Law, written in the ancient Hebrew, supposed to have been made for the use of the northern tribes, and to have been retained by them when the ten tribes revolted and became the kingdom of Israel. Thus, from the constant references made in the Books of Kings and Chronicles to Israel's *departure from the Law*, with occasional obedience to it, it is generally understood that Israel, like Judah, had its authentic and public copy of the Law deposited at its capital city. It is usually believed, too, that this copy was in the hands of the priest referred to in II. KINGS xvii. 27, 28, whom the King of Assyria sent to Samaria to instruct the people "in the manner of the God of the land"; and who came, consequently, "and taught them how they should fear the Lord."

This copy of the Pentateuch is repeatedly referred to by the early Christian Fathers—Eusebius, Cyril of Alexandria, Jerome, and others—as existing in their day. For a thousand years it was supposed to have been lost. But in A.D. 1616, a copy of it was discovered in the East and sent to Paris; since then several other manuscripts of it have been recovered, and

it. is now added, in a kind of Appendix to most editions of the modern Polyglot Bibles. In its chronology, and in a few other readings, it differs a little from the Hebrew text. The differences, however, are very slight, and as it is quite uncertain through whose hands the modern copies have come, critics are not disposed to allow its authority to be so good as that of the Hebrew text. In many places it agrees most nearly with the Septuagint.

2. *The Septuagint.* This is the oldest version of the Holy Scriptures made in any language other than Hebrew. It is a translation of them into Greek, by a number of learned Jews of Alexandria, in Egypt, in the reign of Ptolemy Philadelphus, between 300 and 250 B.C., under the auspices and probably at the expense of that monarch. The *name* is the Latin word for *seventy*, so applied as a round number in place of *seventy-two*, the number of rabbis or scholars said to have been employed upon it. The number, however, is uncertain, as is also the number of years occupied in its execution. It is believed to have been made for the great Alexandrian Library.

It possesses many points of interest. Having been made before the Christian era, it affords us much information in regard to the meaning which learned Jews of that time attached to different portions of their Scriptures, thus lending us their aid in

coming to an understanding of them. In making this collection of sacred writings for the king to place in his public library, the translators added to them also those other books, called the Apocrypha, which, being already in Greek, did not need translation. This, no doubt, was done for the easier reference of Gentile readers.

It was not long before copies of this version were made and circulated through the Roman provinces where Greek was spoken. The Jews of Palestine, too, where Greek was largely spoken, very early availed themselves of the use of this version, and it is an interesting fact that a large part of the quotations from the Old Testament, made in the New, are also from it, showing its employment by the Apostles and early Christians; while the Hebrew manuscripts employed in its preparation must have been several centuries older than any now in possession of Christendom. Through all the early centuries of Christianity this version of the Old Testament was the only one the Church possessed; and the three great manuscripts of Europe, now so highly prized by Biblical scholars as the oldest and most reliable we have, are copies of this version. These are, the *Codex Vaticanus*, at Rome; the *Codex Alexandrinus*, in the British Museum, London; and the *Codex Sinaiticus*, in the Imperial Library at St. Petersburg. The Roman Catholics take

this version as the foundation for their Bible, including the books of the Apocrypha in it. Protestant scholars, since the Reformation, however, have preferred to go immediately to the original Hebrew, and so get the more direct utterances of the Divine Word.

3. *The Talmud.* The name is derived from a word signifying *doctrine*; and is the term applied by the Jews to the steady and authentic *tradition* of their nation. It is maintained by the Jewish writers that in addition to the *written* Law, the Pentateuch, Moses gave also many *oral directions* to the priests and elders as to how the provisions of the Law were to be carried out in detail, and applied to their varying wants. This body of directions continued to be handed down orally until the wants of the people made it necessary that it should be written. The original text, so written down, is now called the *Mishna*. But as the Mishna itself at length became very ancient, and the conditions of Jewish society underwent great changes, two important commentaries on the Mishna have grown up in modern times. These are called *Gemaras*. One is the Babylonian *Gemara*, the other the Jerusalem. They both originated somewhere about the third or fourth century of the Christian era. Of course the original Mishna is by far the most important, but the term *Talmud* is now commonly applied

to the whole collection; and contains those rules and institutions by which, in addition to the Old Testament, the conduct of the nation is regulated. It embodies both the civil and ecclesiastical law of the people. Whatever, besides the written Law, is obligatory upon them, is here written out. The modes in which their several duties are to be carried out are explained, cases of conscience cleared up, doubtful questions answered, and precepts given with great particularity in regard to all the conduct of life. As a commentary on the Pentateuch, and illustrating Jewish customs, it has interest for Christian scholars.

4. *The Targums.* These are versions, translations, or paraphrases of the Hebrew Scriptures made in the Chaldean language, for the use of the Jewish people after the return from the captivity, and for those who remained in Babylonia. The word *Targum* means *interpretation*, or *version*. The origin of these paraphrases or interpretations may be traced to what is said in NEHEMIAH viii. 3, 7, 8; and xiii. 24. From these we learn that the greater portion of the common people had, during the captivity, lost the use of the ancient language in which the Law and the Prophets were written, and spoke only the Chaldee dialect. Hence it became necessary in the public reading of the Scriptures for the reader to interpret as he went along, "giving the sense" of such

words or phrases as were not likely to be understood, in a dialect which was familiar to the masses and the younger portion of the people. At first the practice was maintained orally. But the importance of care and fixed rules in regard to it, required at length that a continuous and authorized interpretation should be written out. Hence the *Targums*.

It is an interesting and note-worthy fact that the more ancient Targums—the most important being written before the Christian era—are all on the books of the Word,—the Law and the Prophets, and none of them on writings of the other class.

These are four in number, namely, 1, that of Onkelos; 2, that of the Pseudo-Jonathan; 3, the Jerusalem Targum; 4, that of Jonathan ben Uzziel. The first three are on the Five Books of Moses, the fourth is on the prophets, excepting David and Daniel, from Joshua to Malachi.

(a) *Onkelos*. This is by far the best as well as the oldest of the Targums. The style is said to be pure, approaching that of Ezra, and the Chaldee portions of Daniel. It follows the original very closely, nearly word for word. An interesting feature of this work, as illustrating the state of thought in the pious and intelligent Jewish mind of that period, is its manner of rendering the *language of appearances*, or the figurative expressions of the letter. The author

seems inclined to paraphrase them, giving them a moral or spiritual meaning. Such passages, for instance, as describe God as possessed of human attributes, or acting from human feelings, as repenting, grieving, hating, being angry, etc., are rendered into expressions more in accordance with the rational ideas which the writer entertained concerning the Heavenly Father. The words in GEN. viii. 21, "And Jehovah smelled a sweet savor;" are rendered in the Targum, "And Jehovah received the sacrifice with favor." GEN. xi. 5, "Jehovah went down to see," is rendered "Jehovah revealed Himself."

While these are interesting as indicating the author's sentiments, and his endeavors to get at the higher meaning, still, as unauthorized changes in the letter of the Divine Word, they are not to be followed or commended.

When Onkelos lived, is uncertain. The common Jewish tradition places him about the time of the destruction of the second temple. The Babylonian Talmud makes him a disciple of Hillel, who died 60 B.C. This Hillel was the grandfather of Gamaliel, instructor of the Apostle Paul. Some modern scholars have maintained that this Targum must have been written as late as A.D. 125 to 175; but proof of this is wanting.

(b) The next in age and in value is number four, the *Targum of Jonathan ben Uzziel*

on the *Prophets*. The accounts of this author's life are obscure. It is generally said that he was the most distinguished of Hillel's eighty disciples, and colleague of Simon the Just, thus living not a long time before the birth of Christ. In the historical books, Joshua to Kings, this Targum is quite literal; but in the prophets it is more paraphrastic and allegorical. The work is a useful help in studying the history of the Hebrew text.

(c) The *Jerusalem Targum* and that of *Pseudo-Jonathan* on the *Pentateuch*. We have placed these two together, as later criticism goes to show that they are essentially only different copies of one original text, with some variations. The original was also sometimes called the *Targum of Palestine*. It is written in the later dialect of the Jews who settled at Jerusalem, and in literary and critical value is below that of the other two. Its author is unknown, but it is understood to have been written sometime after the commencement of the Christian era.

(d) There are *five* other *Targums*, of more or less repute among the Jews; but all of later date and inferior value. They are on the *Kethubim* or *Hagiographa*, three of them on the Book of *Esther*, and none of them on the *Word*.

5. *The Samaritan Version of the Pentateuch*. This is a translation of the Samar-

itan copy of the old Hebrew Pentateuch, into the more modern language in use by the Samaritans about the beginning of the Christian Age. It follows the ancient text word for word, and possesses much interest for scholars. It has many coincidences with the Targum of Onkelos. The present copies possessed in Europe are supposed to have some slight alterations, having passed through a variety of hands. This version is printed in the Paris Polyglot, and a later, corrected edition in the London Polyglot.

XXVIII.—Manner of Preserving the Scriptures in Ancient Times.

At what period the oral transmission of Divine revelation ceased and writing began, is uncertain. It must, however, have been very early. Different nations would naturally reach the change in different ages. Among some peoples the oral method of transmitting literature has continued into historic times.

The first writings appeared probably on the banks of the Tigris and Euphrates, and contiguous countries, including Palestine. The earliest writings, undoubtedly, as expressed by Job (xix. 24), "were graven with a pen of iron," at first on tablets of clay, and afterwards on slabs of stone.

Some of these, made it is supposed nearly three thousand years B. C., are still preserved, and can be deciphered and read. For the public or national records, large slabs of stone or baked clay tablets were used ; while for private purposes and large collections, like libraries, a series of clay tablets or thin tiles was employed, like successive pages of a book. The series relating to one subject were numbered, and placed in order together, practically fulfilling the office of a modern volume or book. The writings of the ancient Chaldeans and Assyrians were frequently as fine as the largest type in our modern books, and would contain as much on a page. One of these ancient libraries, collected on the banks of the Tigris by one of the most powerful of Assyrian monarchs nine hundred years before the Christian era, having been recovered, is now in the British Museum, and many students are engaged in learning its contents.

There can be no doubt that, as this was the usage of the nations of the Ancient Church, the Ancient Word was preserved in this manner, as also the other sacred writings or religious books of that time.

Another mode which came in very early was that invented in Egypt. This consisted in employing leaves of the papyrus plant, laid together and compacted into a substance not unlike our coarsest and strongest

paper. It was cut into broad strips and put on rollers, from which it was gradually unrolled when wanted for use. This afforded a very durable material, and for many ages, in that early time, was exported from Egypt to various countries, and used very widely for literary purposes. A number of books written on this substance two thousand five hundred years before the Christian era, or one thousand years before the time of Moses, are still preserved in some of the museums of Europe, and retain a good degree of legibility.

No doubt many of the books of the Ancient Church were preserved and circulated in this form. Probably the ancient manuscripts quoted and made use of by Moses were of this kind, he having been educated in the country and according to the manner of the Egyptians.

With the Jewish Church another method came to be employed. The problem was to have the books in a portable form, to be easily carried about and stored ; and at the same time, being documents of the utmost value and importance, to have them protected against destruction and decay. For this purpose a very tough and durable material had to be provided ; and this was found in the skins of animals, so dried and prepared as to constitute a kind of rude but flexible leather. We learn from the Book of Exodus, in the preparations for the

tabernacle, that the Israelites manufactured quantities of such leather in the desert from sheep, goat, and badger skins; some of them as we read, being "dyed red." And when the time came for the things commanded by the Lord to Moses to be written, the material for their preservation was close at hand.

How many of this most ancient style of manuscript are anywhere still in existence is unknown, but it is an interesting fact that two such, at least, are preserved in places where they are readily accessible to the curious and the learned. One of these is in the British Museum; a large double roll, containing the Pentateuch, in the old, square, Hebrew characters, without points or apices, written on brown African goat skins, forty in number, fastened together with thongs, the whole being eighty-nine feet in length by twenty-six inches in width, mounted on rollers.

The other one, discovered by Dr. Buchanan in the record-chest of a synagogue of black Jews in Malabar, in 1806, is in the library of the University at Cambridge, England. Though not quite so perfect as the one described above, it yet measures sixteen yards in length, and consists of thirty-seven skins *dyed red*. Although these rolls are perhaps less than a thousand years old, it is believed they are nearly exact copies of the more ancient ones. And

there is little doubt that the copy of the Pentateuch left by Moses was put up in this manner, and that the Book of Joshua was added to it by fastening the skins on which it was written to "The Book of the Law" *with thongs*, as the previous books had been fastened together. The language employed at the close of the Book of Joshua in relation to it, implies this.

In the later days of the Jewish Church, when arts among the Israelites had improved, as in the times of the kings, in those of the second temple, and subsequently, the skins were somewhat more elaborately prepared, being in a form more nearly approaching our modern vellum or parchment. This parchment was prepared with great care, according to prescribed rules, and by the hands of Jews only. It must be made from the hides of none but "clean beasts," and fastened together by thongs of the same material.

The writing was divided into columns, much like the pages of our modern books. Indeed, our pages are only a continuation of the ancient style. The length of these columns was usually twice their width, and in each manuscript were all of the same size, having the same number of lines. They had a stick or roller at each end, on one of which the manuscript was rolled up. When the roll was taken down for use, the reader unrolled from the full roller enough

to disclose the first column or two, which, when read, were rolled upon the empty roller, two more being unrolled from the first. And so he went on, unrolling before him, and rolling up the finished portion after him, till the book was completed.

These rolls were done up in wrappers, sometimes of rich fabrics, and not unfrequently were provided with ornamented metallic cases, or cases prepared of some stiff and durable material, and kept in a repository built expressly for them on the eastern side of the synagogue.

It is one of these rolls or books which our Lord used when He went into the synagogue at Nazareth on the Sabbath day, and, going forward to the reading-desk, stood up to read. The scene is thus described in LUKE iv. 16-20: "And He came to Nazareth, where He had been brought up; and, as His custom was, He went into the Synagogue on the Sabbath day, and stood up for to read. And there was delivered unto Him the Book of the Prophet Isaiah. And when he had opened [unrolled] the Book, He found the place where it was written,—

'The Spirit of the Lord is upon Me,
Because He hath anointed Me to preach the
Gospel to the poor;
He hath sent Me to heal the broken-hearted;
To preach deliverance to the captives,
And the recovery of sight to the blind;
To set at liberty them that are bruised:
To preach the acceptable year of the Lord.'

And He closed [rolled up] the Book, and He gave it again to the minister and sat down. And the eyes of all them that were in the synagogue were fastened upon Him."

In modern Jewish synagogues the lower ends of the rollers, projecting beyond the bottom of the manuscript, are sharpened or pointed, and when the roll is placed in the repository it is made to stand upright upon these as on a pair of *feet*, having a close cap drawn over its top, or *head*, to keep the dust from filtering into its folds from above.

Contemporaneous Kings of Judah and Israel.

B. C.	JUDAH.	ISRAEL.
975	Rehoboam	Jeroboam.
957	Abijah.....	
955	Asa.....	
954	.....	Nadab.
952	.....	Baasha.
929	.....	Elah.
928	.....	Zimri, Omri.
917	.....	Ahab.
914	Jehoshaphat.....	
897	.....	Ahaziah.
896	.....	Jehoram.
889	Jehoram.....	
885	Ahaziah.....	
884	Queen Athaliah....	Jehu.
878	Jehoash.....	
855	.....	Jehoahaz.
840	.....	Jehoash.
838	Amaziah.....	
824	.....	Jeroboam II.
809	Uzziah.....	
772	.....	Zachariah.
771	.....	Shallum, Menanem.
760	.....	Pekahiah.
758	.....	Pekah.
757	Jotham.....	
741	Ahaz.....	
729	.....	Hoshea.
726	Hezekiah.....	
721	.....	Samaria captured, and kingdom of Israel overthrown.

A Chronological Table,

showing the principal contemporary events in the history of other nations, in connection with those of the Jewish annals, from the birth of Abraham to the appearance of the Lord in the world.

Modern research has brought to light a vast array of facts going to show the great antiquity of the human race. So much of the field, however, remains still unexplored, it is at present altogether impossible to determine correctly the era of the creation of man, the time of the Garden of Eden, the length of the antediluvian period, the date of the deluge, of the tower of Babel, or of other events mentioned in the first eleven chapters of Genesis. We include, therefore, only that which is generally agreed upon as settled, beginning our table where the best modern chronologists now commence—with the birth of Abraham.

B. C.	JEWISH HISTORY.	CONTEMPORARY EVENTS.
1996	Birth of Abraham	Uruk, priest of Nipher, and King of Ur and Accad.
1921	Call of Abraham	Chedorlaomer, King of Elam.
	.....	Amraphel, King in the plain of Shinar.
	.....	In Egypt, the Shepherd King, Apophis, of the 15th dynasty.
1896	Isaac born	Sesostris, Theban, of the 12th dynasty: the dynasties of Manetho not being always strictly successive in point of time.
1856	.....	Kingdom of Argos founded in Greece.
1837	Birth of Jacob and Esau	
1729	Joseph sold into Egypt	Amosis, King, 18th dynasty.
1650	.....	Asshur-Bel-Nisis King on the Tigris.
1571	Moses born	Supposed age of Zoroaster.
1493	.....	Kadmos (Cadmus) introduces letters into Greece.
1491	The Passover instituted	Supposed date of the Rig Veda.
	The departure from Egypt	Thotmes III. in Egypt (or, Amenoph I. ?).

	The Law given from Sinai	Bel-Sumili-Kapi founds a new dynasty in Assyria.
1451	Death of Moses	Horus in Egypt, made important additions to Karnak and Luxor.
	Joshua leads into Canaan	Corinth founded.
1420	Death of Joshua	The Sphinx made by Thotmes IV.
1352	.....	Rise of Assyria to great power. Arabian dynasty in Chaldea.
1273	.....	Babylon taken by Assyrians.
	} The days of the Judges	
1263	.....	Search for the golden fleece.
1219	.....	Rameses III. begins twentieth dynasty.
1193	.....	The Trojan War.
1136	Samson slays the Philistines	Tiglath-Pileser I. in Assyria.
1120	Death of Samson	
	Samuel called	
1102	.....	Sparta becomes a kingdom.
1095	Saul made king	Dorian migration into the Peloponnesus.
1075	Death of Samuel	In Egypt, end of twentieth dynasty.
1056	Death of Saul and Jonathan	
1048	David, King over Judah and Israel	
1043	David and Joab take the stronghold of Zion	

B. C.	JEWISH HISTORY.	CONTEMPORARY EVENTS.
1042	The Ark removed to Jerusalem.....	
1023	The Revolt of Absalom.....	
1015	Death of David and accession of Solomon.....	Tyre flourishes under Hiram.
1012	Foundation of the Temple.....	
1006	Dedication of the Temple.....	
975	Death of Solomon. Revolt of the Ten Tribes. Kingdom of Israel established under Jeroboam.	
	Rehoboam, King of Judah.....	
971	Shishak, King of Egypt, takes Jerusalem and pillages the Temple.....	
957	Ahijah defeats the King of Israel; fifty thousand men slain in the battle.....	Tabrimmon, King of Damascus.
906	Israel afflicted with the famine predicted by Elijah.....	
901	The Assyrians besiege Samaria.....	
897	Elijah translated to heaven.....	
896	Death of Ahab, King of Israel.....	

895	Miracles of Elisha the Prophet.....	The Median Kingdom an independent monarchy.
878	The Prophet Jonah sent to Nineveh....	Carthage founded by Dido.
776	Hosea, Prophet, born.....	Commencement of the Olympic era in Greece.
771	Israel invaded by the Assyrians under Phul.....	
758	.....	Syracuse founded.
753	.....	Rome built.
741	Pekah, King of Israel, lays seige to Jerusalem. One hundred and twenty thousand men of Judah slain in one day.....	
740	Ahaz, King of Judah, being defeated by Pekah, calls in the assistance of Tiglath-Pileser, King of Assyria, and both he and Israel become tributary to the same king. A Syrian altar is set up in the Temple, and the sacred vessels sent to Assyria.....	
720	The Prophet Hosea died.....	
721	Samaria taken by the king of Assyria; the Ten Tribes carried into captivity.	Sargon, King of Assyria.

B. C.	JEWISH HISTORY.	CONTEMPORARY EVENTS.
721	End of the Kingdom of Israel	
	Isaiah and Micah, Prophets in Judah	
715	.....	Numa Pompilius in Rome.
710	Sennacherib invades Judea, but a "de-	Sennacherib, King of Assyria.
	stroying angel" enters his camp, and	
	in one night one hundred and eighty-	
	five thousand men are left dead	
	Hezekiah, King of Judah	
698	Manasseh, King of Judah; gross idolatry	
	prevails	
678	Samaria colonized by Assyrians	Essarhaddon, King of Assyria.
	.....	Ashur-bani-pal, King of Assyria. Scyth-
		ian invasion of Western Asia.
658	.....	Byzantium founded.
625	.....	Alyothes, King of Lydia; Nabopolasser,
		of Babylonia; and Cyaxeres, of Media,
		destroy Nineveh.
624	In repairing the Temple, Hilkiash dis-	
	covers the Book of the Law, and	

	Josiah keeps a solemn Passover. Jeré-	
	miah, Prophet	
608	Josiah killed in battle	Babylon a great kingdom.
	Jehoiakim, King	
605	Jeremiah prophesies the seventy years	Daniel taken to Babylon.
	captivity. Nebuchadnezzar invades	
	Judea, takes Jerusalem, and makes	
	Jehoiakim his vassal	
602	Jehoiakim revolts	
598	Nebuchadnezzar besieges Jerusalem . . .	
597	Jerusalem taken and Jehoiakim deposed.	
	Jehoiakim made king, who soon rebels,	
	when Zedekiah is made king over the	
	remnant of Judah	
594	.....	Solon legislator at Athens.
588	Jerusalem having rebelled, is again be-	
	sieged by Nebuchadnezzar	
586	Jerusalem taken and destroyed. Zede-	
	kiah and his people carried away to	
	Babylon. End of the Kingdom of	
	Judah	
580	.....	Copper money coined at Rome.
572	.....	Fall of Tyre.

B. C.	JEWISH HISTORY.	CONTEMPORARY EVENTS.
574	Ezekiel prophesies	
569	.....	Amasis, King of Egypt.
552	The Jews captive in Babylon.....	First comedy performed at Athens. Cræsus, the rich King of Lydia.
	Daniel's second Vision	Founding of the Persian Empire by Cyrus.
539	Daniel's preferment	Marseilles built by the Phocæans. Babylon taken by Cyrus and united to Persia.
536	Cyrus allows the Jews to return: first caravan under Zerubbabel and Joshua ..	
535	Rebuilding of the Temple commenced..	
534	Opposed by the Samaritans.....	Tarquinius Superbus, King at Rome.
529	They write to the Persian King.....	
525	.....	Egypt conquered by Cambyses.
522	Work on the Temple stopped by a royal decree.	
521	Haggai and Zechariah, Prophets.....	Death of Cambyses.
520	Building of the Temple resumed.....	

515	Dedication of the second Temple	
510	.....	Expulsion of the Tarquins from Rome. Rome and Athens become republics.
490	.....	Battle of Marathon.
486	.....	Reign of Xerxes supposed to be the Ahasuerus of Esther.
480	.....	Battles of Salamis and Thermopylæ. Persians retreat from Greece. Socrates born.
474	Esther and Mordecai	
458	Second visit of Ezra to Jerusalem	
444	Second visit of Nehemiah to Jerusalem. The walls rebuilt. The reading of the Law	Decemvirs at Rome. Appius Claudius. Age of Herodotus.
431	.....	Peloponnesian War.
429	.....	Pericles dies; Plato born.
400	Age of Malachi, the Prophet.....	Zenophon, and the retreat of the ten thousand. Death of Socrates.
390	.....	Rome taken by the Gauls.
350	Jaddua, High Priest	
348	.....	Death of Plato.
336	.....	Alexander the Great succeeds to the throne of Macedon.

B. C.	JEWISH HISTORY.	CONTEMPORARY EVENTS.
332	The High Priest induces Alexander to spare Jerusalem	Destruction of Thebes; battle of Issus; Damascus taken, and Tyre besieged by Alexander.
331	Settlement of the Jews at Alexandria, in Egypt	
330	Onias, High Priest	
323	. . . . .	Demosthenes' oration for the crown.
322	. . . . .	The Romans humiliated by the Samnites, at the Claudian Forks; Demosthenes and Aristotle die.
320	Ptolemy takes Jerusalem	
314	Palestine under Antigonus	
312	Commencement of the era of the Seleucidæ	Appius Claudius, censor.
300	Simon I., the Just, High Priest	
298	. . . . .	Third Samnite War.
292	Eleazar, High Priest	
265	. . . . .	Commencement of the Punic Wars.
251	Manasseh, High Priest	

241	. . . . .	End of the first Punic War.
235	. . . . .	The Temple of Janus was shut for the first time since Numa.
219	Antiochus overruns Palestine	Second Punic War.
218	. . . . .	Hannibal crosses the Alps.
217	Ptolemy recovers Palestine, profanes the Temple, but is driven out supernaturally; he persecutes the Jews of Alexandria	
216	. . . . .	Battle of Cannæ.
215	. . . . .	Chinese wall built.
206	. . . . .	Dynasty of Han in China.
205	Jews submit to Antiochus the Great	
204	. . . . .	Scipio in Africa; defeat of the Carthaginians.
197	Palestine and Cælo-Syria conquered by Antiochus the Great, and confirmed to him by peace with Rome	
187	Attempt of Heliodorus to plunder the Temple	
183	. . . . .	Death of Hannibal and Scipio.
175	Onias III. degraded from the High-priesthood, which is sold to Jason	

B. C.	JEWISH HISTORY.	CONTEMPORARY EVENTS.
171	.....	Third Macedonian War.
170	Jerusalem taken by Antiochus Epiphanes; great cruelties towards the Jews.....	
168	Menelaus deposed; massacre at Jerusalem; beginning of the Maccabean War of Independence	End of the Macedonian Kingdom, in Greece.
166	Judas Maccabæus takes Jerusalem. Rededication of the Temple	
161	Victory of Adasa. Embassy to Rome. Death of Judas and John Maccabæus.	Alliance between Rome and Judea.
153	Jonathan, High Priest	Celtiberian War.
149	.....	Third Punic War.
146	.....	Destruction of Carthage.
141	Tower of Zion taken; first year of Jewish freedom	Death of Tiberias Gracchus.
125	Hyrchanus, High Priest, conquers the land east of the Jordan	
121	.....	Death of Caius Gracchus.
109	Hyrchanus destroys the Samaritan wor-	

	ship on Mount Gerizim	
107	.....	Marius, First Consul.
105	Civil War in Judæa.....	Cicero and Pompey born.
100	.....	Birth of Julius Cæsar.
78	Alexandra, Queen of Judæa	
64	Civil War, and Pompey arbitrates between the contestants.....	
63	Pompey carries Jerusalem by assault. Judæa subject to Rome from this time.	Cicero, Consul.
55	.....	Cæsar's first descent upon Britain.
54	Crassus at Jerusalem; plunders the Temple.....	Second invasion of Britain.
52	Cassius enslaves thirty thousand Jews, partisans of Aristobulus	
49	.....	Cæsar passes the Rubicon.
48	Antipater, first Roman Procurator of Judæa.....	Battle of Pharsalia; death of Pompey.
46	.....	Reform of the Calendar.
44	Decree of Cæsar, re-fortifying Jerusalem	Death of Cæsar.
43	Cassius plunders Jerusalem.....	Death of Cicero. Battle of Philippi.
		Death of Brutus and Cassius.
40	Herod appointed King by the Roman Senate	Roman Empire divided. Octavian and Antony at Rome.

B. C.	JEWISH HISTORY.	CONTEMPORARY EVENTS.
37	Herod takes Jerusalem, on the day of Atonement.....	Antony and Cleopatra.
31	Herod defeats the Arabians; great earthquake in Judæa.....	Battle of Actium.
30	Herod meets Octavian at Rome, and is confirmed in the kingdom.....	Death of Antony and Cleopatra. Egypt becomes a Roman Province.
27	.....	The title of Augustus conferred upon Octavian.
26	Herod murders the last of the family of Hyrcanus, and introduces heathen games into Jerusalem	Death of Marcellus.
18	Herod rebuilds the Temple	
10	Herod opens David's tomb in search of treasure	Augustus, Pontifex Maximus.
6	The Pharisees refusing the oath to Cæsar are fined by Herod.....	
4	Birth of Christ according to the common reckoning. Death of Herod the Great	Augustus, Emperor of Rome.