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A Study of Significant Fulfilled Prophecies in the History of Israel from the Time of Moses to the Fall of Jerusalem in 586 B.C.

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APPROVAL SHEET

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A STUDY OF SIGNIFICANT FULFILLED PROPHECIES
IN THE HISTORY OF ISRAEL FROM THE TIME OF
MOSES TO THE FALL OF JERUSALEM IN 586 B.C.

A Thesis
Presented to
the Faculty of
The Western School of Evangelical Religion

In Partial Fulfillment
of the Requirements for the Degree
Bachelor of Divinity

by
Roland R. Walkes

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CHAPTER I

THE PROBLEM AND DEFINITION OF TERMS USED

I. SELECTION AND SOURCES

Today the eyes of the world are watching with keen interest the affairs of the Jewish people in the Holy Land. Whether or not an individual has been a student of the Bible, he is nevertheless cognizant of the fact that there are taking place in Palestine some things which have not occurred there before.

It has been significant to note that for many years the Jews have been the object of study not only by Biblical scholars but also by statesmen and politicians. Scholars and common people alike have always found it difficult to account for the Jew. There is something unique about the Jewish people. No race of people has been in the thinking and conversation of mankind during so many centuries as has the Jew. The Jews have been either hated with vitriolic hatred or loved and understood. The latter has been by those who saw the place of the Jew in the history of the world and understand, to a certain extent, their destiny.

In view of the fact that the Jews have been in the thinking of men throughout the centuries and now again are coming into the limelight, it seemed very apropos to make a

study of this people. Therefore, this investigation has been made in the light of the prophecy contained in a book which has been recognized by Christendom as the final authority, and which likewise contains so large a part of the early history of the Jewish people. The book referred to is the Bible.

Much has been written and preached about the Jewish people. They have been studied as a nation and as individuals. They have been ridiculed by certain economists. Men have tried to understand their psychological nature and their religious life. They have come under the scrutiny of those who scorn them as well as those who respect them. They have been the laughingstock and byword of many nations. Their future destiny has been the object of much speculation by sincere Christian people. The latter have been people who have wanted to be a little sensational in some of their predictions as well as in their interpretations of prophetic utterances in the Word of God.

Much sensationalism in present-day prophetic preaching has made this study imperative. It is necessary for Bible students to have not only a correct understanding and a proper attitude toward the study of prophecy as it is related to the Jewish people, but also a proper interpretation of any Biblical truth which is of a prophetic nature. Therefore, a sound and sane investigation of some of the

facts within a given period of Biblical history has become urgent. It is true that this study has been devoted largely to the prophetic phase of the Israelites, but it has been impossible to keep the historic phase out of the picture.

The writer has heard many sermons preached about the Jewish people and always has been interested in the study of history, prophecy, and the Jews. Therefore, a careful study of this prophetic phase has been thought profitable.

There has been a tendency in the study of prophecy to go to one of two extremes. One has been the desire to be sensational in the matter of predictions. The other extreme has been to waive prophecy altogether and deal with it only from a historical standpoint. This has been the policy of the destructive Higher Critics of the Old Testament. They love to ridicule prophetic utterances, denying that it was possible for an event to be prophesied any length of time before it actually occurred. Due to this interpretation of the Scripture, they have had great difficulty in accounting for the Jewish people in all phases and realms of life. Since they have ruled out the prophetic truths in the Scripture, they have been unable to account for the uniqueness of the Hebrew people and their dealings with Jehovah. It was not the original intention of the writer to present this paper from an apologetic viewpoint. However, upon occasions, facts have been submitted which clearly indicate

that an event was prophesied long before its fulfillment.

Due to these facts: (1) the position which the Jews have held in the thinking of men through the centuries combined with the present renewed interest in the situation as it is developing in Palestine; (2) the students who have attempted to be sensational in their interpretations of prophecy; (3) the writer's personal interest in the subject; and (4) the critics who have discarded prophecy, there has seemed to be adequate justification for a paper of this character.

II. SCOPE AND METHOD OF APPROACH

The statement of the subject undoubtedly has suggested that an extensive amount of material has been covered by this study. Since the Bible contains so many prophecies, this investigator has been well aware of the fact that it is impossible to examine every prophecy carefully, even by limiting the study to a certain period of time in the history of Israel. Hence it has been necessary for the writer not only to limit the period of time, as from the time of Moses to the fall of Jerusalem in 586 B.C., but also to select only those prophetic utterances and their fulfillments which have had the most significant bearing on the life of this people.

To further limit the field of study, the writer has

emphasized only three phases of prophecy in the life and history of Israel. First, a study has been made of the prophecies and their fulfillment concerning Israel as a nation. This has included a careful analysis of the prophecies which deal with the Israelite's deliverance from Egypt, their wanderings in the wilderness, entrance into Canaan and the rise of the kings and kingdom. Second, a study has been made of the division of the kingdom and the downfall. Third, a study has been made of the prophecies concerning Israel in its relationship to other nations.

The chief source of information for this paper has been the Bible. The investigator has studied the various passages inductively. For all practical purposes, it has been the intent to find out, first-hand, what the Bible has to say relative to the various passages which have been considered. Careful observations have been made as to time, place, idea, events, and persons involved in the prophetic utterances as well as their fulfillment. The writer has called attention to comparisons, made contrasts, focused attention on repetitional phrases, set forth causes and effects, and the means to the end as set forth in the Scriptures.

While the basic study has been done inductively, the writer has made use of such exegetical sources and historical data as have been helpful in matters of interpretation or in

substantiating the claims set forth.

The rule, "Do not affirm more than you ought, lest you be called upon to prove more than you can."¹ was continually in the mind of the writer as he made this study.

III. DEFINITIONS OF TERMS

Prophecy. After several definitions of prophecy had been read the one used by Bishop R. S. Foster was selected to provide understanding of the term throughout this paper.

By prophecy, we mean the forecasting and the foretelling of events in such kind and manner as the human mind, left to its own unaided power, is incapable of doing; and the announcement of them as communicated by God, in order that the person making the announcement may acquire the authority of God for his utterances.²

Israel. In the fore part of this introduction the term Jews was used. It has been understood in this thesis that Israelites, Jews, and Hebrews are the same people, the descendants of Abraham through Isaac and Jacob. When reference has been made to the Hebrews it has been understood that this means their racial name. In speaking of Israel, the writer has had reference to the national name. When speaking of the Jew, the writer has had reference to the

¹ Quoted by Doctor Kenneth P. Wesche, Professor of English Bible and Church History, Western School of Evangelical Religion.

² R. S. Foster, The Supernatural Book. III, Studies In Theology Series; (New York: Hunt and Eaton, 1889), p. 70.

religious name for the descendants of Abraham. Let it be understood that there have been occasions when the writer used the three names interchangeably. In such a case the reader needs to remember only that the reference has been made to the descendants of Abraham through Isaac and Jacob.

With this information as a background the writer approached the heart of the study itself.

CHAPTER II

PROPHECIES CONCERNING ISRAEL AS A NATION

I. ISRAEL'S DELIVERANCE FROM EGYPT

Our attention is first of all directed to the account of the bondage of the Israelites as recorded in the book of Exodus. The book of Exodus is mainly historic and not prophetic. However, there are recorded in this book a number of prophecies which lifted the eyes of the people from their bondage to a better day. By and large, however, the prophetic utterances, voiced by God through his servant Moses, were fulfilled within the lifetime of the majority of the people. Events prophesied in this book may be classified in two ways: those which relate to the ultimate entrance of the Israelites into Canaan, and those pertaining to the deliverance. Thus, the assurance is given that God will deal with Pharaoh and the Egyptians, that they may know that Jehovah is the God of the Israelites. By way of general observation, it is interesting to note that the majority of the events which are prophesied are recorded within the first ten chapters. There is very little of the prophetic element in chapters 11 through 40.

The first glimpse of a deliverance in this book appears in Exodus 3:8, in the experience of God speaking to

Moses after arresting his attention by the burning bush. In this verse, God told Moses that "He was come down to deliver them out of the hands of the Egyptians". He not only told Moses that he was going to deliver them, but also that He, (Jehovah) was going to bring them into a land flowing with milk and honey. Here Moses received a picture of two extremes, a people in bondage and a people in Canaan, a large land where there was abundance. Undoubtedly this was good news to Moses. He was in the land of Midian at the mountain of God in Horab (Exodus 3:1). God told him that He would deliver the Egyptians, but that Moses was to be the leader. God gave Moses a picture of Israel reaching Canaan before they were delivered from Egypt.

The purpose was to condition Moses for what was to follow. It was not until Moses made excuses for not going to Egypt that God unfolded some of the hardness of the struggle with Pharaoh. In Exodus 3:10-4:17 God revealed to Moses some of the obstacles he would have to face when he stood before Pharaoh. One of Moses' chief objections in resisting the call was that the children of Israel would not accept his leadership (Exodus 3:13). Not only did God reveal to Moses the fact that He would deliver the Israelites, that He would bring them into a large land flowing with milk and honey, but also He revealed the manner and the signs He would use in effecting this deliverance. While answering

the objections which Moses gave, God assured him that He would be with him and that every obstacle, raised by the Israelites, Pharaoh, and the Egyptians would be more than reckoned with in due time. It has been interesting to note that God revealed what He would do for Moses in accomplishing the deliverance. Moses knew the obstacles he would have to face before the deliverance, but God did not reveal any of the problems with which Moses would have to cope from the time of the deliverance until the entrance into Canaan.

Having surveyed the general picture, a few of the particularly significant prophecies concerning Israel's deliverance from Egypt the following facts have been observed. There is the promise of deliverance and entrance into a large and good land flowing with milk and honey.

The land to which the Israelites were to be taken up is called a good land on account of its fertility, (Deut. 8:7) and a large land in contrast with the confinement and oppression of the Israelites in Egypt.¹

Secondly, it was revealed that when they had been brought out of Egypt, "ye shall serve God upon this mountain" (Exodus 3:12). This prophecy is unique, it stands alone in that it is the only one which deals with the object and place of Israel's worship. It is given with the promise of

¹ C. F. Keil and F. Delitzsch, Biblical Commentary on the Old Testament (Grand Rapids: Wm. B. Eerdmans, 1949), I, p. 440.

deliverance. At this particular time Moses was in the land of Midian. The last half of this prophecy could not be fulfilled until deliverance had been accomplished.

It was in the wilderness of Sinai, the Bible tells us, amidst the mountains of Horeb -- "the dry," -- a name for the vast heights of the Sinai group as a whole . . . that Moses was first honored with the Divine Communication. . . . Tradition has fixed the spot, since the sixth century, in the deep seclusion, to which he afterwards led the children of Israel, and the convent of Justinian is built over what is held to have been the very spot where he was commanded to put the sandals from off his feet.²

That the Israelites worshipped God in this place cannot be denied. Scholars are well acquainted with the significant events in the life of Israel at Sinai and in this general region. This promise of God was a sign to Moses.

This sign, which was to be a pledge to Moses of the success of his mission, was one indeed that required faith itself; but at the same time it was a sign adapted to inspire both courage and confidence. God pointed out to him the success of his mission, the certain result of his leading the people out; Israel should serve Him upon the very same mountain in which He had appeared to Moses. As surely as Jehovah had appeared to Moses as the God of his fathers, so surely should Israel serve Him there.³

The record of the fulfillment of this prophecy in its fullest extent is recorded in Exodus 24, where the nation enters into covenant relationship with Jehovah, and also by manifesting obedience in the presentation of free-will

³ Keil and Delitzsch, op. cit., p. 441.

offerings for the building of the tabernacle as recorded in Exodus 36:1-7.

Before analyzing the passage which refers to the entrance into Canaan one more phase of the deliverance must be considered. In Exodus 3:21-22 it is stated, "I will give this people favor in the sight of the Egyptians; and it shall come to pass, that when ye go, ye shall not go empty." This passage deals with the favor of the Israelites in the eyes of the Egyptians. In Exodus 6:1,6-8 the nature of the deliverance and the disfavor which prevails in the eyes of God toward the Egyptians is observed. These passages are as follows:

. . . by a strong hand shall he let them go, and by a strong hand shall he drive them out of his land. . . . I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with an outstretched arm, and with great judgment: and I will take you to me for a people, and I will be to you a God; and ye shall know that I am Jehovah your God, who bringeth you out from under the burdens of the Egyptians, and I will bring you unto the land which I swore to give to Abraham, Isaac, and to Jacob; and I will give it you for a heritage; I am Jehovah.

Concerning the favor which the Israelites had in the eyes of the Egyptians the references from Exodus 11:2-3, and Exodus 12:35-36 are cited. In both of these passages it is noted that Jehovah gave the people favor in the sight of the Egyptians. It is significant that the first command to ask for jewels of silver and gold appears just before the promise

of God that He is going to slay the first-born of Israel (Exodus 11:3-4). The fulfillment, that is, the time when the Egyptians actually gave liberally to the Israelites was following the actual slaying of the first-born. The liberality of the Egyptians can thus be accounted for in two ways: (1) God gave them favor, and (2) the slaying of the first-born created such an attitude on the part of the Egyptians that they were glad to give, --yes, do anything before the Israelites were to leave the land. To this extent judgment played a tremendous part. Relative to the first factor, it should be understood that the asking of the Israelites does not mean to lend, but to hear and grant a request. Keil and Delitzsch tell us that the literal of the passage is that they allowed them to ask. That is, "the Egyptians did not turn away the petitioners as not wanting to listen to them, but received their petition with good will and granted their request."⁴

With reference to the passage recorded in Exodus 6:1, 6-8 the essential phases of this portion may be summarized into three classifications. (1) The deliverance of Israel from the bondage of Egypt saving them from bondage and redeeming them with an outstretched arm and with great

⁴ Ibid., p. 446.

judgments. (2) The adoption of Israel as the people of God. (3) The guidance of Israel into the promised land. The outstretched arm has reference to great judgments. God raises his arms when He proceeds in judgments. The great judgments were the plagues. They were the judgments by which Pharaoh was to be compelled to let Israel go. That such judgments took place as God had promised may be noted in Exodus 7:20-12:36. The judgment which undoubtedly was the turning point was the slaying of the first-born. In Exodus 12:33 it is to be noted that the Egyptians urged them to make haste and get out of the land. They had been exposed to death. This alarm made the departure more urgent. These words were all fulfilled in the lifetime of Moses, and were constantly brought to the remembrance of the children of Israel. In Numbers 20:15-16 the King of Edom hears from the Israelites of the deliverance. In Numbers 33:4 reference is made not only to the slaying of the first-born, but also Jehovah's judgments upon the gods of Egypt. In Deuteronomy 4:20 Moses calls it to the attention of the people that Jehovah has taken them from the iron furnace out of Egypt. In Deuteronomy 4:33-34 is recorded one of the most composite statements concerning the deliverance. At the dedication of Solomon's temple it is called to the attention of the Israelites that Jehovah has delivered them

from the furnace of iron out of the land of Egypt (I Kings 8:51,53). The fact of Israel's deliverance is not only substantiated again and again in the Scriptures, but its purpose and significance are to be kept in the minds of the people as a perpetual memorial of what God did.

The adoption of Israel as a nation of God took place at Sinai (Exodus 19:5). This is fulfilled and restated in Deuteronomy 4:20,33-34, and in I Kings 8:51,53.

The third phase of the portion dealing with the guidance into Canaan will be considered in a separate section.

II. WANDERINGS IN THE WILDERNESS

There is really only one major pronouncement that the children of Israel are to wander in the wilderness. The Israelites were in the wilderness as soon as they were delivered from the land of Egypt as suggested by passages in Exodus 3:18 and 14:11. It was not in the intention of God that they should wander in the wilderness. It was His purpose to bring them into Canaan.

The first prophecy pronouncing judgment upon the Israelites to this extent is recorded in Numbers 14:28-35. It follows the account of the report of the twelve spies. It also follows a period of intercession by Moses and Aaron

on behalf of the people. It follows a period of grumbling by the Israelites. The Israelites were ready to go back to Egypt. They complained because they were brought to this wilderness to die. As a result of their disobedience they received as their punishment, death in the wilderness for all save Caleb and Joshua, and those who were under twenty years of age. The passage to be considered is as follows:

As I live, saith Jehovah . . . your dead bodies shall fall in the wilderness and all that were numbered with you, according to your whole number, from twenty years old and upward, that have murmured against me, surely ye shall not come into the land . . . save Caleb and Joshua, but your little ones that ye said should be a prey, them will I bring in, and they shall know the land which ye have rejected. But as for you, your dead bodies shall fall in the wilderness, and your children shall be wanderers in the wilderness forty years, and shall bear your whoredoms, until your dead bodies be consumed in the wilderness. After the number of the days in which ye spied out the land, even forty days, for every day a year shall ye bear your iniquities even forty years. . . . I Jehovah have spoken and there they shall die. (Numbers 14:28-35)

This was a serious pronouncement. From this account the truthfulness of Caleb and Joshua can be observed in the way that Jehovah vindicated their report. Here is an incident where the majority can be wrong. The ten spies who brought back the false report were more than embarrassed. By this judgment they were basically considered unbelievers. Certainly the God who vindicated Caleb and Joshua and honored their report as truthful would also carry out the full penalty in judgment upon those who were disobedient, and

faithless unbelievers.

The fact of the punishment and the wanderings in the wilderness cannot be questioned. The events and pronouncement of judgment were called to the attention of the children of Gad and Reuben when they became so content that they wanted to stay out of Canaan and establish their residence in Gilead. Moses not only called attention to the account of the spies and God's judgment as recorded in Numbers 13 and 14, but also that such a move would discourage the children of Israel from going over into the land which Jehovah gave them. To refuse to go into the land would not only be a discouragement to the children of Israel, but would augment the fierce anger of Jehovah to the extent that He would yet leave them in the wilderness and be the means of destroying all this people (Numbers 32:6-15). Thus it is noted that during the life of Moses the full penalty concerning their wanderings was carried out.

The fact was not only prophesied by Moses and witnessed by him (based on Deuteronomy 1:3), but Joshua also testified to the fact that the men of war who came out of Egypt died in the wilderness by the way. He relates the reality of the event with the rite of circumcision for those that were born in the wilderness (Joshua 5:4-9).

Not only do we have the testimony of Joshua, but also

Caleb, the spy who with Joshua brought back a good and true report. This is recorded in Joshua 14:7,10.

Forty years old was I when Moses the servant sent me from Kadesh Barnea to spy out the land. . . . And now, behold, Jehovah hath kept me alive, as he spake, these forty and five years from the time that Jehovah spake this word unto Moses, while Israel walked in the wilderness; now lo, I am this day fourscore and five years old.

In other words it is computed from Caleb's age that the period of wanderings was at least forty years, allowing for the fact that Caleb at this time was eighty-five which can also include the period of conquest. The statement,

These forty five years that Israel has wandered in the desert is a general one, and the years occupied in the conquest of Canaan, during which Israel had not yet entered into peaceful possession of the promised land, are reckoned as forming part of the years of wandering in the desert.⁵

The fact of the wanderings of the children of Israel, though really only foretold once before the period was to begin, is affirmed as a fulfilled event in addition to the places listed in Psalm 95:8-10, Acts 7:36, and Hebrews 3:8.

In this experience of the history of the children of Israel there is evidence that Jehovah reveals that He is God by His power to predict the future and all posterity must recognize the reality and the fulfillment of these events

⁵ C. F. Keil and F. Delitzsch, Commentary on Joshua, Judges and Ruth (Edinburgh: T. & T. Clark, n.d.), IV, p. 150.

as revealed.

III. ENTRANCE INTO CANAAN

In our study of the prophecies in this period of time concerning the entrance into Canaan a host of Scripture passages could be martialed, but consideration must be given only the most significant ones.

Turning first of all to the book of Exodus in 3:17 the fact is simply stated that the children of Israel shall "come up unto the land of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite, unto a land flowing with milk and honey." In Exodus 23:22-33 the following facts concerning the entrance into Canaan are recorded: (1) The assurance that these Israelites shall enter into the land of Canaan, and that Jehovah will cut off the inhabitants of the land; (2) The Israelites shall serve Jehovah and He shall bless them, --in a physical way; (3) Jehovah will send a hornet to drive the Canaanites and the Hivites out. In other words, the conquest is to be accomplished with the aid of the supernatural; (4) The conquest shall be gradual as a protection against the beasts of the field; (5) Jehovah will set the border of their habitation. There are other emphases in this passage, but basically these are the ones which relate

to our study. In other words, this section deals with the fact of the entrance, the factors that will make for a successful conquest, and the physical feature of the boundaries of the land.

In comparing these two passages it is to be observed that in Exodus 3:17 the fact of their entrance was revealed to Moses. The details were not given at this time. There are more important details to be considered at this time than the entrance into Canaan. Moses' greatest concern was to get them out of Egypt. However, it is noted in Exodus 23:22-33 that God through His servant Moses reveals the fact and gives not only the assurance that He will be an adversary unto their adversaries, but that He will ultimately cut them off. In other words, Jehovah not only revealed events which were in the future, but He worked for His people in the consummation of those events. In this section Jehovah also gave them a "key-hole peek" of the blessings which shall be theirs in the land. This fact has not hitherto been called to the attention of the Israelites. The blessings which are to be theirs are of a physical nature, but they follow a statement which involves their relationship to Jehovah. The verses to which the writer has reference are verses 25 and 26.

And ye shall serve Jehovah your God, and He will bless thy bread; and thy water; and I will take sickness

away from the midst of thee. There shall none cast her young, nor be barren in thy land; the number of thy days I will fulfill. (Exodus 23:25-26).

This prophecy without question was of real significance to Moses. It is not our purpose to question whether Moses ever doubted the reality of the promise as recorded in Exodus 3:17, but certainly at this stage in the experience of these people both Moses and the congregation could look forward to this event with even greater faith because of what he has accomplished in the past. The deliverance from Egypt progressed as He had promised. At this particular time they could look back and recall in their minds that they have seen with their eyes what they accepted by faith. They could look forward in faith again believing that their eyes shall behold the consummation of what Jehovah revealed through His prophet. It is almost ironical to mention it here, but it is significant to note that having trusted Jehovah for the mighty deliverance they should fail to trust Him when they come up to Kadesh Barnea.

The physical blessings promised were of real significance to the congregation because they represented provisions which are basic to the maintenance of life, and the removal of everything that would endanger life. The absence of anything that miscarried or was barren insured, or at least suggested, not only the continuance of the nation, but the

increase of the nation. These three factors are all related to life and they call to attention the fact that the children of Israel did not have such ideal conditions in the land of Egypt. It should not be forgotten however, that these blessings follow the statement: "And ye shall serve Jehovah your God." There are in this passage four direct warning exhortations concerning idolatry. This fact is very significant and it shall be noted how much more significant it becomes as other passages are examined.

Before proceeding to the book of Numbers, brief examination should be made of the location and situation of this passage. This passage of Scripture, (Exodus 23:22-33) follows the setting forth of the fundamental rights of the Israelites in their civil and social relations. It is followed by Moses going up to the Mount and the recording of the conclusion of Jehovah's covenant. In other words it is observed that amidst this section in which there is a great deal of law, we have recorded an event which will take place sometime in the future, but this event reveals the grace of God. This passage stands alone in this respect, considering the section from chapters 20-24.

Turning to the book of Numbers, just one passage shall be considered briefly. It is recorded in Numbers 33: 50-56. Much of this paragraph contains directions and

strategy for the entrance into Canaan. There is however, couched in these directions and plans a flavor of prophecy which has in it a conditional element. In this paragraph the fact of their entrance is again stated. They are to take possession of the land and dwell in it because God has given it to them. Attention is called to the fact that they are to inherit the land by lot according to the families (Numbers 26:53-56 and 33:54). In other words, the distribution is to be fair. But the point that needs to be emphasized is that if they will not drive out all of the inhabitants of the land, they will be a constant source of trouble. In other words, the peace and blessing which they are to enjoy in the land is conditional. All enemies must be driven out. The things which Jehovah thought to do to their enemies He will do to the Israelites if they do not complete the campaign. It should be observed that this truth was only revealed in Moses' generation but it was the very heart of the farewell message of Joshua, after they had entered the land (Joshua 23:13). It is thus observed that in the three passages considered, Exodus 3:17 and 23:22-33 that the words of warning become more urgent, and the conditions which make for their best welfare in the land are clearly drawn.

Turning to the book of Deuteronomy we have recorded

the prophecies concerning the entrance into Canaan which are more numerous, and the facts more detailed. The following passages are the ones to be considered.

And it shall be, when Jehovah thy God shall bring thee into the land which he swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee, great and goodly cities, which thou buildest not, and houses full of all good things, which thou filledst not, and cisterns hewn out, which thou hewedst not, vineyards and olive trees, which thou plantedst not, and thou shalt eat and be full; then beware lest thou forget Jehovah, who brought thee forth out of the land of Egypt, out of the house of bondage (Deuteronomy 6:10-12). For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat and barley and vines and fig trees and pomegranates; a land of oil and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass. When thou hast eaten and art full, then shalt thou bless the Lord thy God for the good land which he hath given thee (Deuteronomy 8:7-10). Moreover Jehovah thy God will send the hornet among them, until they that are left, and hide themselves, perish from before thee. Thou shalt not be affrighted at them for Jehovah thy God is in the midst of thee, a great God and a terrible. And Jehovah thy God will deliver them up before thee, and will discomfort them with a great discomfiture, until they be destroyed. And he will deliver their kings into thy hand, and thou shalt make their name to perish from under heaven: there shall no man be able to stand before thee until thou have destroyed them (Deuteronomy 7:20-24).

In Deuteronomy 9:5 is recorded a significant reason why Jehovah will do all of this for the Israelites.

Not for thy righteousness, or for the uprightness of thy heart, dost thou go in to possess their land; but for the wickedness of these nations Jehovah thy God doth drive them out from before thee, and that he may establish the word which Jehovah swore unto thy

fathers, to Abraham, to Isaac, and to Jacob.

In examining these passages the following facts may be observed: (1) The provisions of the land are not the result of the labors of the children of Israel. (2) The deliverance was to be accomplished only as a direct result of Jehovah's relationship with Israel. (3) The entrance is to fulfill a promise made to Abraham, Isaac, and Jacob.

In examining the passages in Deuteronomy which have been listed as well as others which are not listed, one is almost safe in saying that without exception there is with every blessing promised a word of warning. It is expressed in Deuteronomy 6:12 by such a word as "beware". These words of warning are more intense than in the books of Exodus and Numbers. The proximity of the Israelites to the land of Canaan might enter into the picture. In Deuteronomy 6:10-11 the blessings of the land are called to the attention only for the purpose of introducing and accentuating the words of warning, for the blessings of entering into cities which they have not built. These two verses (Deuteronomy 6:10-11) serve the purpose of acting as a conclusion of what has gone before, and as introduction to what is to follow. The force of Deuteronomy 6:12 would lead us to the position that its purpose is greatest in serving as an introduction to what is to follow. It is observed in this passage, as has

been previously noted, that here amidst the warnings, the exhortations, and the thunderings of the law there are such wonderful privileges, and the bounties which are the result of God's free grace. The children of Israel could not claim the provisions of Canaan as set forth in Deuteronomy 6:10-12 and 8:7-10 because they were neither worthy nor deserved them, but they are the direct result of God's goodness to them, and because He has chosen them for a possession (Deuteronomy 7:7-8).

It is observed in these two passages and also other passages which time and space would not permit enumerating that the promise to the fathers, Abraham, Isaac, and Jacob is of great importance. This fact is significant because the integrity of God's word is at stake. God has sworn to Abraham, Isaac, and Jacob that He would bring them into the land. Thus we see that God not only revealed the future, that He will make provision for their entrance, but He obligates Himself to keep His promise. In Deuteronomy 7:38 this fact is very forceful,

Jehovah did not set his love upon you because ye were more in number than any people . . . but because Jehovah loveth you, and because he would keep the oath which he sware unto your fathers.

In Deuteronomy 9:27-29 where Moses rehearsed the story of the two tables it is to be observed that Moses was keenly interested in the integrity of God. He did not want the

integrity of God to be brought into disrepute by promising the fathers that He would bring them into the land and then slay them in the wilderness. It is true that it was the result of Israel's own stubbornness, but that is the reason why Moses interceded on behalf of the people lest God should cut them off. Moses was more concerned about the integrity of Israel's God than Israel itself. Israel had very little integrity and not very much of a reputation. Moses certainly did not want to see God's integrity lost in the eyes of the nation.

This fact has tremendous significance and implications in the study of prophecy. God reveals, but what God reveals does come to consummation in God's time, or prophecy loses its value, and the God of the prophets loses His integrity. Such was not the case with Jehovah.

In Deuteronomy 8:7-10 is recorded some features of the land which have not been incorporated in previous utterances. These verses reveal that Jehovah is to bring them

into a land of brooks of water, of fountains and springs, flowing forth in valleys and hills; a land . . . without scarceness . . . and out of whose hills thou mayest dig copper. Thou shalt eat and be full, and . . . bless Jehovah thy God for the good land which he hath given thee.

This land which Moses describes is contrasted with the dry, unfruitful desert, and presents an enlarged picture of what

God revealed to Moses in Exodus 3:8.

The statement,

A land whose stones are iron, and out of whose mountains thou hewest brass (Deuteronomy 7:9) is a statement which is confirmed by modern travellers, although the Israelites did not carry on mining and do not appear to have obtained either iron or brass from their own land. Not only do the springs near Tiberias contain iron, whilst the soil at Hasbeya and the springs in the neighborhood are also strongly impregnated with iron, but in the southern mountains as well there are probably starts of iron between Jerusalem and Jericho. But Lebanon especially abounds in iron stone, iron mines, and smelting furnaces being found there in many places. Traces of extinct copper works are also found upon Lebanon.⁶

In making a careful analysis of Deuteronomy 8:7-10 in relation to the passages preceding the following, it has been observed that in contrast to the last passage analyzed, that this portion follows the recalling to the peoples minds, --by Moses to God's gracious dealings in delivering them from Egypt and for bountifully providing for their needs in the wilderness. This wonderful passage is followed by intense warnings and exhortations not to forget Jehovah after they get into the land. The danger is that when the Israelites get situated in the land and the herds and flocks are being multiplied that they will forget Jehovah who has dealt with them in such a gracious manner. In other words

⁶ C. F. Keil and F. Delitzsch, Biblical Commentary on the Old Testament (Grand Rapids: Wm. B. Eerdmans, 1949), III, pp. 332-333.

this passage is bounded by grace, God's grace in the past, and is followed with the exhortation that all they have is the result of God's goodness, and are exhorted to remember God's dealings with them and for them.

In summarization of the passages from Deuteronomy, there certainly is no violence done to the text to conclude that while God promised that He would be true to the covenant He made Abraham, Isaac, and Jacob in bringing them into the land; it should also be noted that the nearer the time comes when they shall actually cross the Jordan into Canaan the more is revealed concerning the conquest, and the land itself. But while God reveals through his servant Moses, the goodness and blessings of the land, the more intense becomes the warning to properly relate all of this to the God of their fathers, the One who made it possible.

By making such an observation the writer does not convey the idea of an evolutionary process or view of revelation. It is quite logical for us to believe on the basis of experience within the twentieth century, as well as the facts of history that the more prosperous times, materially have without exception proven to be the most decadent in spiritual devotion.

Deliverance from Egypt, entrance into Canaan, was the direct result of God's free grace. But they could only retain these blessings, as they properly related themselves

to God's law. It has been observed that much of the prophecy is conditional, others, very definite and precise.

IV. FULFILLMENT --ENTRANCE INTO CANAAN

For the fulfillment of all that God revealed concerning the entrance into Canaan the book of Joshua becomes the chief source of study. The book of Joshua contains no prophecy largely because of the fact that Joshua was not a prophet but a military leader. The book of Joshua is one which contains the fulfillment of prophecy. This book presents Joshua not only as a military leader, but also God in deadly combat with sin. Unless this conception is fixed clearly in our minds it is impossible to account for the destruction of the enemies of the land as promised under the leadership of Moses. God had promised the Israelites before that they were to enter the land and there they would have rest, but this was contingent upon the defeat of every enemy.

This matter concerning the extermination of the enemies in Canaan is one which is worthy of consideration not only in light of God's promise to the fathers, but because it is at this point that "so-called" modern scholarship goes amiss in the interpretation of the events and also the nature of God, for they find it difficult to justify a God of love with the extermination of these people.

Thus it appears that in the study of the actual entrance into Canaan as the fulfillment of the promise consideration must be given not only to the leader who plays a tremendous role in the consummation of the event, but also the character of God, for prophetic study is significant not only in the revealing and fulfilling of events but the means and events by which these events are consummated. It is at this point where God's character is held in question by those who have a tendency to relegate the study of prophecy and the relationship of God in these affairs to a minor role.

Concerning God's dealings with the inhabitants of the land as revealed in the book of Joshua and in fulfillment of promise, G. Campbell Morgan has given the following justification for the problem:

God is seen in this book of Joshua as a warlike One proceeding to battle, not for a capricious purpose, not for the enlargement of territory, for the whole earth is His; but in order to change and end the corrupt condition of affairs in the larger interests of the oncoming centuries and of the whole human race. It was a conflict as between truth and liberty on the one hand, and lying and licentiousness on the other. One or the other had to go down in the struggle, and God moved forward as a warlike One, using these people as His scourge to purify the land, and to plant in that little strip of country a people who, whatever their faults were, should yet become the depository of the truth which should at least permeate the world, and give men everywhere the opportunity for life, which it was necessary they should have. Moreover, it must be observed that God was not merely clearing a land in order to find a home for people upon whom He had set

His heart. Solemn warnings were given to the Israelites perpetually by word and by deed, that if they turned to the sins of the people they had exterminated, they in their turn should be cast out. That is precisely what happened. They did turn . . . and consequently today are a people "scattered and peeled." . . . As a matter of fact, the dealings of God with His own is almost severer than His dealings with the Canaanites.⁷

The truth concerning the purging of the land by the Hebrew people under the command of God is stated thus by Doctor Moorhead: "It was a terrible surgery this; but it was surgery and not murder --- the excision of the cancer that the healthy part might remain."⁸

In light of the statements made by Morgan and Moorhead it is plain to see not only the significance of prophecy and its fulfillment, but also its purpose in the mind of God as He reveals Himself in the history of nations, neither is it difficult to see the fulfillment and the reason for the prophecies which have conditional characteristics. In making a careful analysis of the Scriptures heretofore studied from Exodus 3:17; 23:22-33; Numbers 33:53-56; Deuteronomy 6:10-11; 7:20-24; 8:7-10 it has been found that Morgan has in reality, in his explanation,

⁷ G. Campbell Morgan, Genesis to Esther (The Messages of the Books of the Bible. New York: Hodder and Stoughton, n.d.), pp. 119-121.

⁸ Ibid., p. 118.

considered the conditions as set forth in the Scripture.

In examining these passages in the light of Scripture itself, noting carefully the passages in Joshua the following general observations have been made: (1) The book of Joshua as a whole bears witness to the fact of the entrance into Canaan. (2) The book as a whole is sufficient evidence to support the contention that God kept His promise to the fathers, and that He played the major role of the conquest through a leader, Joshua, and the people who dared to trust Him. In giving close attention to more specific statements the following observations have been made: (1) In Joshua's farewell address recorded in Joshua 23:5-13 there is a summary statement of what had been accomplished and is the fulfillment of Exodus 3:17; 23:22-33; Deuteronomy 6:10-11. This is Joshua's testimony. But in Joshua 24:16-18 it is observed that the people made acknowledgment of the fact that it was God who had delivered them and here they assumed the responsibility of the conditional utterances by pledging that they will serve Jehovah. (2) There is recorded in Joshua 21:43-45; 23:14 and I Kings 8:56 three of the most comprehensive statements of fact concerning the fulfillment of these events. These verses are as follows:

So Jehovah gave unto Israel all the land which he swore to give unto their fathers; and they possessed it,

and dwelt therein. And Jehovah gave them rest round about, according to all that he swore unto their fathers; and there stood not a man of all their enemies before them; Jehovah delivered all their enemies into their hand. There failed not ought of any good thing which Jehovah had spoken unto the house of Israel all came to pass (Joshua 23:14).

And behold, this day I am going the way of all the earth; and ye know in all your hearts and in all your souls, that not one good thing hath failed of all the good things which Jehovah your God spake concerning you; all are come to pass unto you, not one thing hath failed thereof (Joshua 23:14).

From the lips of Solomon at the dedication of the temple we have recorded these words:

Blessed be Jehovah, that hath given rest unto his people Israel, according to all that He promised; there hath not failed one word of all his good promise, which he promised by Moses his servant (I Kings 8:56).

The context very clearly reveals that Solomon was reviewing the success and victories of the fathers as promised by Moses, for the purpose of challenging his own generation to keep the commandments of God in order that posterity might be able to say of his generation what was said of the generation previous.

Before leaving this phase of our study, careful analysis of the passage from Numbers 33:52-56 has been made. This passage is conditional in nature, but it also presents the positive and the negative side clearer than any of the others listed. The positive side, that is, the urgency to drive out the inhabitants and their possession of the land has already been considered so consideration is given to the

negative phase of the passage. It presents a picture of what God would do to the Israelites if all the inhabitants were not driven out. Basically the outcome would be twofold: First, those that remain shall be as pricks in the eyes, thorns in their side and continuous vexation. Secondly, Jehovah will do to Israel what He thought to do to them. The fact that this became a reality in the life of the Israelites is clearly set forth in Judges 2:11-23. As the book of Joshua reveals the fact of Israel's entrance into Canaan and the successful conquest, the book of Judges gives us a true picture of Israel's apostasy and failure to carry out in detail the plan which would make the Israelites secure in the land. The conquest had been accomplished under the leadership of Joshua, but the "mopping up" exercises of driving the inhabitants out of the land was to be accomplished by the various tribes. This they failed to do. There are two significant facts which are repeated in the book of Judges which express the basic cause of their trouble, and the very thing that God revealed would be the cause of their downfall. In fact the two phases to which reference has been made in the book of Judges can be laid alongside Numbers 33:55-56, and after careful observation we note that they correspond favorably to the hectic days during the period of the Judges. The first expression from Judges to which our attention is directed is "and they drove not out

the inhabitants." This expression and the basic thought, though not always expressed in exactly the same words, appears seven times in the first chapter.⁹ In this connection we should also add the thought that is expressed, that the inhabitants dwelt among them. The second expression which corresponds favorably in the study is: "And the children of Israel did that which was evil in the sight of Jehovah . . ."¹⁰ This expression appears five times. In two of the five passages recorded, it states that Israel forsook Jehovah, forgot Jehovah, and served the Baalim and the Asheroth. This was what they had been warned to avoid doing.

The most amazing fact in the study is the rapidity with which Israel apostatized. Shortly before Moses' death he said,

For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do that which is evil in the sight of Jehovah, to provoke him to anger through the work of your hands (Deuteronomy 31:29).

It is very evident from a glance at this verse that Moses

⁹ Bible. English. 1901. American Standard., The Holy Bible (New York: Thomas Nelson and Sons, 1901), Judges 1: 27-33.

¹⁰ A.S.V., Judges 2:11; 3:7,12; 4:1; 6:1.

was looking farther into the future than forty or forty-five years. But the fact that within such a short period of time they had fallen from such heights to such depths is an indication that God was keeping His promise in disobedience as well as obedience. When Moses spoke these words he was perhaps speaking from his knowledge of Israel's past conduct more than as a prophet under the inspiration of the Holy Spirit in revealing future events. Such an interpretation does not minimize the place of prophecy and the prophet. It rather tends to establish the fact that the message uttered by the prophet was based not only on what God was revealing, or would reveal, but on what He had already revealed. That God had revealed in essence such truth before, cannot be denied. It reveals that not only did God know the nature and tendency of His people, but it also reveals that the prophet knew through first-hand experience the spiritual decline in the life of the people.

In the final analysis then, it has been observed that the prophecies concerning the entrance into Canaan which were promised to the fathers were fulfilled, but also the prophecies concerning the consequences of their disobedience, --those prophecies which were conditional in nature were fulfilled under the leadership of Joshua and during the period of the Judges. By way of general observation, those prophecies which were positive, and which

portrayed success, conquest, rest, and abundance of physical blessings were fulfilled under the leadership of Joshua. Those which portrayed the negative side of the picture, portraying disobedience, vexation, unrest, and defeat, were consummated in the period of the Judges.

V. THE RISE OF THE KINGS AND THE KINGDOM

The first major intimation that some day Israel would have a king appears in Deuteronomy 17:14-20. The idea of a king at this time perhaps seemed inconceivable, for Israel was still in the wilderness. But it was revealed that the time would come, when Israel would ask for a king in order to be like the other nations. It is interesting to note that the qualifications which God said should prevail in the selection of the king are almost the direct opposite of what Samuel told the people would be the character of their king as revealed in I Samuel 8:10-19. Not only are the qualifications as set forth in Deuteronomy 17:14-20 the direct opposite of what Samuel told the people, but the direct opposite of the standards of one of Israel's favorite kings, --King Solomon.

In analyzing the qualifications as set forth in Deuteronomy 17:14-20 we note the following facts: (1) The king was to be selected from their own brethren, and was to be the man whom Jehovah should choose (verse 15). (2) He

shall not multiply horses (verse 16). Concerning this qualification which was of great importance, Adam Clarke submits the following explanation for such a provision:

As horses appear to have been generally furnished Egypt, God prohibits these, 1. Lest there should be such commerce with Egypt as might lead to idolatry. 2. Lest the people might depend on a well appointed cavalry as a means of security, and so cease from trusting in the strength and protection of God. 3. That they might not be tempted to extend their dominion by means of cavalry and so get scattered among the surrounding idolatrous nations, and thus cease in process of time, to be that distinct and separate people which God intended they should be, and without which the prophecies relative to the Messiah could not be known to have their due and full accomplishment.¹¹

(3) The king was not to take many wives to himself (verse 17). The second and third qualifications are negative and declare what he should not do. The following comprise a list of positive qualifications for the office of king. (1) He was to make a duplicate copy of the law (verse 18). (2) They were to be read all the days of his life that he may learn to fear Jehovah his God (verse 19).

These qualifications for the king were to be the norm or the standard for the kings of Israel. This reveals that generally the standard was not met.

Approximately 450 years after God through his servant

¹¹ Adam Clarke, The Holy Bible . . . Commentary and Critical Notes (London: Ward, Lock and Company, n.d.), I, Deuteronomy 17:16.

Moses set up the qualifications for the king who was to rule, Israel asked for a king. In I Samuel 8:6 we have recorded the first request for a king. It is tragic to note as observed in I Samuel 8:7 that they had not rejected Samuel, but they had rejected Jehovah. It is also tragic to note that while Samuel was not rejected the conduct of his sons provided a reason or an excuse in asking for a king (I Samuel 8:1-5). The main factor without question was the desire to be like other nations. G. Campbell Morgan has made the following observations on the request for a king:

Make us a king to judge us like all the nations, and "they have rejected me that I should not be king over them," tell the story of the transition as to the human desire which produced it, and as to the Divine attitude toward it. The reason for their existence as a nation was that they should be unlike the nations. The unlikeness consisted in the fact that the nation had as its only king Jehovah. The real meaning of their request is interpreted by the language of Jehovah to Samuel. They have rejected me that I should not be king over them.¹²

Samuel protested, but he also warned them as to the quality and type of reign of their king. Samuel revealed that he would be warlike, taking "their sons for his chariots;" their daughters would be taken to provide a stately court for the king, -- to add to his dignity. He reminded them that they would be taxed in order to pay the

¹² Morgan, op. cit., p. 168.

officers and servants, -- in fact one-tenth of all they possessed would be needed to maintain a royal court (I Samuel 8:10-17). Following these words of warning there is a prediction that they will "cry out because of their king," but Jehovah will not answer (I Samuel 8:18). In spite of the warnings of Samuel, the people insisted that they would have a king to rule over them. It was at this point that not only was God rejected, but also the prophet of God.

Although all of the kings failed at some point, the one who fulfilled all that Samuel revealed would be the character of the king. Solomon came the closest from the standpoint of extravagance. It is true that under most of the reign of Solomon there was great prosperity, but there came a period of decline. This period of decline in Solomon's reign began shortly after the dedication of the temple as evidenced by I Kings 11. In I Kings we have recorded some of the physical and material grandeur of his reign. In I Kings 4:7-19 we have recorded a list of all of Solomon's cooks, each man making provision for a month in the year. In I Kings 9:15 it has been observed that Solomon was obliged to lay a tax upon the people. This undoubtedly was an oppressive tax as indicated in I Kings 12:4 where the elders of Israel came to Rehoboam complaining of their heavy state of taxation and that their yoke might be made lighter. In I Kings 10:25 is evidence that the people brought

tribute. This tribute was in the form of vessels of gold and silver, garments of very rich stuffs, armor, spices and horses, which were very rare. In I Kings 10:5 is recorded the fact that Solomon had many servants, ministers, and cup-bearers as was evidenced by the Queen of Sheba when she visited the king. In I Kings 10:28 there is evidence that horses were brought out of Egypt; "and the king's merchants received them in droves, each drove at a price." This was definitely a violation of God's command. It is thought that the first people who used horses in war were the Egyptians. The fact that Solomon brought horses in is an indication that the people got what they wanted when they desired to be like other nations. The final violation that we shall consider was Solomon's love for many foreign women (I Kings 11:1). Such a harem made it impossible to have piety before God. In fact in verse 4 of the same chapter is recorded the fact that they turned away his heart and he was not perfect with Jehovah. Deuteronomy 17:17 reveals that there was this qualification that a man should "not multiply wives that his heart turn not away." We note however, in I Kings 11:9 that "Jehovah was angry with Solomon because his heart was turned away from Jehovah who had appeared unto him twice." The fact of the matter is that Solomon's early reign was good. He did seek the guidance and wisdom of Jehovah. In other words, during the early reign of Solomon,

he, for the most part lived up to the requirements as set forth in Deuteronomy 17:18-20. In his old days he failed to live up to the qualifications as set forth in Deuteronomy 17:15-17. There is a complete reversal of form in the latter days of his reign. It has been observed that all that Samuel revealed concerning the nature of the king was fulfilled in Solomon.

There is recorded in I Samuel 12:19 a significant confession of the people. It is pertinent to this study. The desire to have a king has been observed, here is evidence that they acknowledge their mistake in asking for a king. "And all the people said unto Samuel, Pray for thy servants unto Jehovah thy God that we die not; for we have added unto all our sins this evil, to ask us a king."

Now the conclusion of the whole matter is not that Solomon was the most wicked king that ruled, for such was not the case. He is cited only as an example of how far one of the more prominent kings had gone in violation of the qualifications for the king as set forth by Jehovah. It is true that Saul and also King David failed, but Solomon was without question the worst offender of the United Kingdom. G. Campbell Morgan has come to this conclusion concerning Solomon and his kingship:

All that Samuel had told the people concerning the effect of kingship was fulfilled in even more marked

degree under Solomon than under Saul. He attempted to govern the people by magnificent display and material grandeur and failure is seen in the disruption of the kingdom following upon long-continued disaffection, immediately Solomon was removed.¹³

It is at this point that the study of the divided Kingdom is considered.

VI. THE DIVISION OF THE KINGDOM

The study of the prophecies of the dividing of the kingdoms will be brief and will center in I Kings 11:11-13; 29-32; and 34-39.

In making a careful examination of these three passages it has been noted in I Kings 11:11-13 that God revealed to Solomon that the kingdom would be taken from him and given to his servant. In this connection, God did promise that he would not rend all of it out of the hand of his son but that he would give one tribe to his son for David's sake and for Jerusalem's sake. All of this follows the statement that "Jehovah was angry with Solomon, because his heart was turned away from Jehovah the God of Israel" (I Kings 11:9). Just how long this was before Solomon's death is difficult to determine, but God did reveal to Solomon that it would not take place during his reign. It is seen then that one of the prophecies concerning the

¹³ Ibid., p. 206.

division of the kingdom is made to Solomon the king.

The second prophecy concerning the division of the kingdom is made to the man who is to become the head of the largest kingdom and the arch-rival of the son of Solomon. It was revealed to Jeroboam through Ahijah the Shilonite, who wrote the history of the reign of Solomon as recorded in II Chronicles 9:29. It was revealed to him in the form of a symbol. Ahijah laid hold of the garment and rent it in twelve pieces. The garment was the symbol of the kingdom of Israel; the twelve pieces the symbol of the twelve tribes; the ten pieces which were given to Jeroboam, represent the ten tribes which he is to rule. The two pieces, representing the kingdom of Judah, that line which is to be kept intact, not for Solomon's or even Saul's sake, but for David, --out of whose line the Messiah was to come, and for Jerusalem which was to be a type of the true church.¹⁴

The fact that the kingdom was divided as prophesied is indicated in I Kings 12:15; 19:24; 14:8, and II Kings 17:21.

In I Kings 12:15 is recorded the fact that Jehovah kept His word which he spoke to Ahijah the Shilonite to Jeroboam. This verse follows the presentation of the response of Rehoboam to the people in which he followed the

¹⁴ Adam Clarke, op. cit., II, I Kings 11:13,31.

counsel of the young men, and said that he would make the yoke of the people heavier than Solomon had made it. In this passage, then, is recorded the method which Jehovah used in fulfilling the words spoken to Jeroboam. In other words, God permitted the revolutionary attitude of the people, for, in so doing, it had a tendency to split the people of Israel more and thus set the stage for Jeroboam to become king.

In I Kings 12:20 we note that when Israel heard that Jeroboam was returned they called him and made him king. "There was none that followed the house of David, but the tribe of Judah only" (I Kings 12:20).

The passages in I Kings 14:8 and II Kings 17:21 merely state the fact that the kingdom was divided.

It is significant to note that even though there were two kings and two kingdoms, and though the kingdom of Judah was preserved for David's and Jerusalem's sake, yet God promised Jeroboam and his posterity a great future if he would meet the conditions (I Kings 11:37-39). Though the kingdom was divided, both were under the Mosaic economy and were potential heirs to all the blessing that God promised, through Moses, if they kept the commandments. The passage in II Kings 17:24 bears record to the sad plight and trend of the nation under the reign of Jeroboam. The most concise statement of the relations between the first two kings of

their respective kingdoms is found in I Kings 14:30;--"and there was war between Rehoboam and Jeroboam continually." What woes came upon the people when they asked for a king to rule over them!

The most significant prophecies of the various periods and their consummation have been carefully examined. The positive and negative aspects, the conditional and the unconditional elements in the various prophecies have been observed. It has been noted who the prophet was, the people to whom he prophesied, the circumstances in which they were uttered, and back of it all we are compelled to make the acknowledgment that there is God, revealing Himself, and proving that He is God in His ability to predict future events.

G. Campbell Morgan has made a summary statement of the book of I Kings which is applicable not only to this book but to the whole scope of our prophetic study, especially to those prophecies in which a conditional element has been noted. As a conclusion to this chapter part of his statement has been quoted:

This book of Kings does . . . reveal God's method in the midst of failure. It is first that of abandonment of the throne of earth. So long as the kings were in rebellion, so long as they forgot Him and His throne, and sought to establish government without Him, He abandoned them in order that their evil choice might work itself out into manifestation. This book moreover teaches us that God bears perpetual witness

to truth in the midst of falsehood, and ever causes some measure of light to shine in the midst of darkness. He keeps alive in the consciousness of at least a remnant the fact of Himself and of His government.¹⁵

¹⁵ Morgan, op. cit., p. 215.

CHAPTER III

THE DOWNFALL OF THE KINGDOMS

In approaching this phase of our study we note from our Bible reading that there are a maze of passages which could be recorded and studied. In this chapter it has been our purpose to examine carefully some of the prophecies relating to the fall of Samaria and Judah. Since there are so many prophecies relating to the subject the following procedure has been used in making selections of passages: first, passages which prophesy the various events in the distant future, using the more direct statements; second, passages which are near the event using a major and one or two of the minor prophets in each situation. With this as the basis for study in this section, the writer has proceeded first of all to the prophecies relating to the fall of Samaria.

I. THE FALL OF SAMARIA

By way of general observation, it has been observed that the early days of both kingdoms were very stormy. We noted in chapter two the constant trouble that existed between Rehoboam and Jeroboam. This trouble went beyond the time of Rehoboam and Jeroboam. In I Kings 15:7, 16, 32 is recorded the fact that there was trouble between Abijam and

Jeroboam. Twice (verses 16 and 32) it states that there was war between Asa and Baasha, king of Israel all their days. Since the total reigns of Rehoboam, Abijam, and Asa amount to sixty years it can be rightly concluded that there were at least sixty years of inner strife between the two kingdoms.

It is also well to consider that the promise that God made to Jeroboam, that he would build for him a sure house, if he kept the commandments, never did become a reality in the life of this kingdom. Jeroboam, the first king, was evil and all the kings thereafter followed in his train. In fact the wickedness of Jeroboam was so pronounced that later when new kings came to the throne they are introduced as being evil and that they "followed the sins of Jeroboam, the son of Nebat, wherewith he made Israel so sin."

Basically, the cause of the downfall of Samaria was idolatry as God prophesied would be the result of their trouble. No more tragic statement could be made of a kingdom than one is compelled to make of this kingdom when it is said that it did not have a single godly king. Both the kings and the people were idolatrous. The only final outcome to such wickedness could be destruction.

Coming to the prophetic passages, which refer to the downfall of Israel, it has been observed that Moses prophesied such an event. This prophecy is recorded as

follows:

Jehovah will bring thee, and thy king whom thou shalt set over thee, unto a nation that thou hast not known, thou nor thy fathers; and there shalt thou serve other gods, wood and stone. And thou shalt become an astonishment, a proverb and a byword, among all the peoples whither Jehovah shall lead thee away (Deuteronomy 28:36,37).

This passage of Scripture is a part of a great prophetic chapter in the book of Deuteronomy. In this chapter is recorded a detailed listing of all that shall come to pass by way of cursing or blessing, depending upon their disobedience or obedience to the law. This chapter, more than any other considered thus far, gives a picture of the distant future. Looking back from the vantage point of today it is seen that not only is the captivity of Samaria and Judah prophesied, but we can see in this same chapter the fulfillment of the destruction of Jerusalem by the Romans in 70 A.D., and even beyond that to a world-wide dispersion of the Jews. This same chapter clearly sets forth not only the blessings and the curses but also the relationship of law to prophecy. While prophecy is of great importance in this section, and since it is true that these prophecies were fulfilled, they were to be fulfilled on the basis of what the nation did or would do with the law. Not only does this chapter reveal this truth, but almost without exception there is close connection between law and prophecy. In the light of careful observation it is logical to

conclude that back of prophecy there is God, God revealing and declaring Himself. Back of prophecy there is law, and, of course, back of law there is God. It is from this type of setting that this passage from Deuteronomy is examined.

There is, in this section, a concise statement of the judgments that shall fall upon these people if they disobey God. In making a close analysis of the section it is found that the blessings or the cursings affect every phase or realm of life. They affect personal life, family life, social life, economic life, national life, international life, and religious life. When the nature of the commandments is recalled, it can be seen easily that they very definitely affect these various phases of life. It is thus easy to see why and how these prophetic utterances should be related with the law and why God's judgment should rest upon the disobedient and why his abundant blessings be on the obedient. It is significant to note that the warnings and the cursings far exceed the blessings in this chapter.

Before proceeding to the section from the prophets, it has been observed that in Deuteronomy 28:36,46 is recorded the fact that the nation would go into captivity. This is stated in verses 36 and 41. Considering the fact that the cause of their captivity shall be idolatry, they will have plenty of opportunity to be idolatrous in the land that

shall take them captive. These passages also reveal that their name and reputation would be held in disrepute among all the peoples. This section also reveals that all of these curses shall come upon them and overtake them until they are destroyed.¹⁶

Prophecies from Isaiah. Turning to the book of Isaiah for prophecies concerning the captivity of the northern kingdom our attention and study has been centered in two passages of Scripture. The first passage to be recorded at least in part, is the passage from Isaiah 10: 5-11.

Ho, Assyrian, the rod of mine anger, the staff in whose hand is mine indignation, I will send him against a profane nation, and against the people of my wrath will I give him a charge to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy, and to cut off nations not a few . . . is not Samaria as Damascus? As my hand hath found the kingdoms of the idols, whose graven images did excel them of Jerusalem and of Samaria; shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols.

From this Scripture the following facts have been gleaned, First, Assyria was to be the rod with which Jehovah would chastise His own people. Second, the profane

¹⁶ The fulfillment of this prophecy will be considered, with the passages from Isaiah, Amos, and Micah after they have been listed.

character of the people is noted. Third, their conduct had incurred the wrath of God on them. Fourth, Assyria is bent on further conquest, threatening Jerusalem as well. The first three points of the four listed, are the ones that concern us in this study. The fourth does not merit direct consideration because God was going to punish Assyria after He had used this nation as the instrument of punishment for His own people (verse 12).

Turning to Isaiah 28:1-4 the prophecy of the Assyrian captivity is recorded. It presents some different phases as to the character of Israel and the nature of the conquest. This brief passage reads as follows:

Woe to the crown of pride of the drunkards of Ephraim, and to the fading flower of his glorious beauty, which is on the head of the fat valley of them that are overcome with wine! Behold, the Lord hath a mighty and strong one; as a tempest of hail, a destroying storm, as a tempest of mighty waters overflowing, will he cast down to the earth with the hand. The crown of pride of the drunkards of Ephraim shall be trodden under foot: and the fading flower of his glorious beauty, which is on the head of the fat valley, shall be as the first ripe fig of the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up.

This section sets forth the pride and the sad state of drunkenness which had become a part of the national life. In this passage the name Ephraim is used instead of Israel. The reason for such usage lies in the fact that Ephraim had become the dominant tribe, and because Ephraim was the crown

of Samaria which was rapidly fading.¹⁷

The portion which speaks of the "mighty and strong one . . . a destroying storm" refers to the rapidity and the fierceness with which Assyria shall strike. The swiftness of this captivity is also prophesied in Isaiah 8:1-5 where Mahershalalhashbaz is a sign. This passage not only refers to the rapidity of the captivity but the proximity of the destruction. The prophecy was made when Mahershalalhashbaz was born and God revealed that before he would be old enough to say "my father, and my mother" (Isaiah 8:4), the riches of Damascus and Samaria would be carried away.

The third observation that has been noted in this portion from Isaiah 28:1-4 has reference to the fruit of the land. The Jamieson, Fausset, and Brown Commentary states that it was

the custom at feasts to wreath the brow with flowers; so Samaria which is upon the head of the fertile valley,--that is, situated on a hill surrounded with the rich valleys as a garland . . . but the garland is fading because Ephraim is close to ruin.¹⁸

¹⁷ G. Campbell Morgan, The Prophecy of Isaiah (The Analyzed Bible. New York: Fleming H. Revell Company, 1910) I, p. 165.

George L. Robinson, The Book of Isaiah (Elgin: D. C. Cook Publishing Company, 1938), p. 109.

¹⁸ R. J. Jamieson, A. R. Fausset, and David Brown, Commentary on the Old and New Testaments (Hartford: The S. S. Scranton Company), p. 460.

Bible. English. 1901. American Standard. The Holy Bible (New York: Thomas Nelson and Sons, 1901), I Kings 16:24.

It is very evident from this prophecy, and from the section in Deuteronomy, that judgment was to come upon the people physically, and upon their land and possessions as a part of the consequences of their sin.

In comparing the two prophecies in Isaiah 10:5-11 and 28:1-4 the following similarities have been observed. First of all, there is general agreement as to the character of the people. They were idolatrous, profane, and drunkards. Second, it has been noted, that both passages speak of the severity of the captivity in such terms as being "trodden under foot," and "tread them down like the mire of the streets". In the third place, there is general agreement as to the nation which God is going to use as the means of punishment. It is evident from these passages that the conqueror is imperialistic, destructive, mighty, and strong as waters overflowing the earth. Therefore, it is logical to conclude, from the message of Isaiah that there was the note of the certainty of coming judgment, which was the result of Israel's sinfulness. If followed through carefully, it is evident that the passages of Isaiah which prophesy the fall of Samaria carry this fact.

Prophecies from Amos. In the book of Amos are recorded some insights into the fall of the northern kingdom which do not appear in the book of Isaiah.

In the second chapter of Amos is recorded the prophecies of the coming destruction of both Judah and Israel. It is interesting to note that a more full and detailed account is given of the destruction of Israel. In the mind of the writer this is accounted for in two ways. First, Amos was a prophet in the northern kingdom. His ministry was during the reign of Jeroboam II (Amos 1:1). Second, Judah is mentioned in this section in relationship with the other nations, for before Amos began his pronouncement of judgment upon Israel, he called attention to all the sins of Israel's neighbors. "Nothing could seem more improbable than the fulfillment of Amos' warnings; yet within fifty years the kingdom was utterly destroyed."¹⁹

The passages which speak specifically of the nature of Israel's destruction are recorded in Amos 2:13-16.

Behold, I will press you in your place, as a cart presseth that is full of sheaves. And flight shall perish from the swift; and the strong shall not strengthen his force; neither shall the mighty deliver himself; neither shall he stand that handleth the bow; and he that is swift of foot shall not deliver himself; neither shall he that rideth the horse deliver himself; and he that is courageous among the mighty shall flee away naked in that day, saith Jehovah.

This phase of the prophesied destruction touched not only on the rapidity with which the enemy would strike, but

¹⁹ Bible. English. 1917. Scofield. . . . The Holy Bible (New York: Oxford University Press, 1917), p. 934.

with the completeness of the destruction and the inability to escape. This has been indicated in the verses which call attention to the fact that the swiftest would not be able to save themselves from destruction, and that even those who rode horses would not be able to escape the judgment.

Adam Clarke was of the opinion that verses 13-16 inclusive were proverbs "to show the futility of all attempts, even in the best circumstances, to show the doom now decreed because the cup of their iniquity was full."²⁰ Whether or not these verses are proverbs is not the question, but the problem has been to see if this was fulfilled at least in a general way. Consideration to this problem finds expression in a later chapter.

Prophecies from Micah. In the book of Micah there are two outstanding prophecies directed to Israel and Judah. Micah was a contemporary of Isaiah who prophesied during the reigns of Jotham, Ahaz, and Hezekiah over Judah, and of Pekahiah, Pekah, and Hoshea over Israel (II Kings 15:23-30; 17:1-6).

In the book of Amos, is recorded the inability of the strong and the swift to escape the coming siege. In the book of Micah the thoroughness of the Assyrian captivity is

²⁰ Adam Clarke, . . . Commentary and Critical Notes
Amos 2:13-16.

observed. The following verses have been the basis for these observations:

Therefore I will make Samaria as an heap of the field, and as plantings of a vineyard; and I will pour down the stones thereof into the valley, and I will discover the foundations thereof. And all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burned with the fire, and all the idols thereof will I lay desolate: for she gathered it of the hire of an harlot and they shall return to the hire of an harlot (Micah 1:6-7).

It has been observed previously that Samaria was located on top of a hill. This passage has indicated that Samaria was to be as a heap of the field. All of its pomp and splendor were to be brought low. The stones of the city were to roll down into the valley. All of this, along with the statement that the foundations would be uncovered, clearly indicated that the city would be leveled. Instead of city life it was to become a vineyard. This part of the prophecy dealt with the physical aspects of the destruction of Samaria.

The last part of this prophecy had reference to Israel's religious life. In the truest sense of the word it was the religious phase of Israel's life that broke her. It was the religious life, based on a pure monotheism that was to be the secret of their strength and their source of safety. When Israel renounced the worship of Jehovah, and established their own form of religious worship, or copied from their neighbors they began to deteriorate, and the

false religion turned to ashes in their hands.

In Micah 1:7, it has been noted how low the religious life had become. It had become so corrupted that it was closely related to immorality and harlotry. There are occasions in the Scripture where fornication or "playing the harlot" has a spiritual application. In this passage are recorded the results of such a spiritual fornication coming to the place where it in reality was associated with actual immorality. Clark, in referring to this verse, has commented as follows:

Multitudes of women gave the money they gained by their public prostitution at the temples for the support of the priesthood, the ornamenting of the walls, altars, and images. So that these things, and perhaps several of the images themselves, were literally the hire of the harlots; and God threatens here to deliver all into the hands of enemies, who should seize on this wealth, and literally spend it in the same way in which it was acquired; so that "to the hire of a harlot these things should return."²¹

Thus, through the eyes of Micah, is recorded the nature of the fall of Samaria which was at this time very near.

Summary: In the prophecies listed, there is recorded a cross section of the various phases of the destruction of Samaria. In these passages there are words which were penned by Moses, long before the event occurred, and also

²¹ Ibid., Micah 1:7.

the messages of those who already see the clouds gathering, and are clearly able to read the handwriting on the wall. There is also recorded a cross section of the physical, natural, temporal, moral, and religious angles. These prophecies also give a picture of the completeness of the fall, its rapidity, and the inability of men to stand against the onslaught. This picture has been viewed from two major and two minor prophets.

Prophecies fulfilled. In making a study of the fulfillment of these prophecies concerning some of the minute details, the Scriptures are silent. In other instances fulfillment of these prophecies is noted by implication. Another source of information is from the history of some of the people contemporary with Israel. It is almost universally true that secular history of the times harmonizes with Scriptural facts.

But taking one fact as a whole, it is clearly evident that Israel went into captivity at the hands of Assyria. Moses prophesied between 720 and 750 years before the fall itself. It has been observed previously that he called attention to the fact that the king, who they had ruling them and all of the nation, would be taken into a land not known to them. Not only was this prophesied more than 700 years before, but he spoke of a king, and it was not until

350 years later that Israel had a king. All of the details of the Assyrian captivity are recorded in II Kings 17 and II Kings 18:9-12.

It has been noted that before the fall of Samaria, Damascus was invaded by Assyria. It was at this particular time that the power of Assyria reached colossal dimensions. Not only had Damascus fallen at the hands of Assyria, but an invasion was made of Northern Israel in approximately 738 B. C. At this time, Israel was living under the reign of King Menahem. Menahem saved his kingdom from attack by paying an exceedingly heavy tribute (II Kings 15:19,20; I Chronicles 5:26).

In submitting so readily to the Assyrians, Menahem and his son were apparently regarded as traitors. Pekah, a Gileadite, rose against the house of Menahem and slew Pekahiah. The new king immediately formed a coalition with Resin, the king of Damascus. This only tended to draw the Assyrians under the leadership of Tiglathpileser, who invaded and conquered the territory of Northern Israel as far as the Jordan and the plain of Esdraelon. The Assyrian king stated that,

the house of Omri--the whole of its inhabitants, together with their possessions I deported to Assyria. Pekah, their king, I slew. Hoshea, I appointed over

them. Ten talents of gold, one thousand talents of silver I received from them.²²

All of this tended to show the internal condition of Israel among their leaders. It also revealed the strength of Assyria and the inability of the Israelites to stand. The first invasion set the stage perfectly for the complete "mopping up" exercises which were to follow a few years hence. These were some of the consequences of Israel's idolatry. A part of the origin of the trouble has been related to the passage from the book of Judges to which attention was called in the second chapter,--that all the inhabitants of the land were not driven out. It is true that Israel could have degenerated to paganism by itself or could have imitated the other peoples as they did in their desire for a king, but it was easier and more convenient to slip to this low level in their religious worship when permitting the people to dwell in the land with them.

In II Kings 17:4 is recorded the fact that Assyria detected a conspiracy attempt on the part of Hoshea. Up until this time the Israelites must have faithfully paid tribute to Assyria, but apparently Hoshea felt there was a way out if he would ally himself with So, the king of Egypt.

²² Charles Foster Kent, The Kings and Prophets of Israel and Judah (New York: Charles Scribner's Sons, 1909), p. 106.

When the king of Assyria failed to receive his yearly present from Hoshea he became suspicious and put him in prison. The Egyptians also dreaded the power of Assyria because it was a threat to their own stability and naturally welcomed a rebellion in Israel. Egypt, however, proved to be of no avail to Assyria for after Hoshea was shut up in prison the king of Assyria came through the land and besieged Samaria three years. (II Kings 17:5). Undoubtedly the natural strength of Samaria, being located on a hill, and the desperation of the defenders made it possible to maintain herself against the attack for three years. In 722 B.C. Sargon, the new king of Assyria, was successful in accomplishing the victory over Samaria. In verse six of I Kings 17 is recorded the fact that it was in the ninth year of Hoshea that "the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes."

With the fall of Samaria, of course, fell the dominion founded by Jeroboam. The promise which God made to Jeroboam, as recorded in I Kings 11:35-38, never became a reality as is clearly evidenced at this point of the downfall of Samaria. "The kingdom of Israel ceased to exist."²³

²³ John Urquhart, The New Biblical Guide (Hartford: The S. S. Scranton Company), VI, p. 90.

"The crown of pride at the head of the fat valley," as pictured in Isaiah 28:1-4, "was thrown to the ground."²⁴

Among the inscriptions of Sargon, in which his triumphs are recorded, the following statement concerning the fall of Samaria is recorded:

I besieged and captured Samaria, 27,290 people, dwelling in the midst of it, I carried off. Fifty chariots I collected among them, and allowed them to have the rest of their goods. My commander-in-chief I placed over them, and imposed upon them the tribute of the former king.²⁵

The policy of deporting rebellious peoples and settling them in distant parts of the empire was first instituted by Tiglath-pileser IV.

It's object was to remove the leaders, both civil and religious, and all who might be active in stirring up future rebellions, and thus to insure the complete submission of the people who were left behind.²⁶

From the statement from Sargon's inscriptions adequate evidence has been given proving the fulfillment of Micah's prophecy as to the completeness of the captivity. The fact that Samaria was practically levelled by the Assyrians is a generally conceded fact by historians and

²⁴ William G. Blaikie, A Manual of Bible History (New York: The Ronald Press Company, 1940), p. 232.

²⁵ Urquhart, op. cit., pp. 93-94.

²⁶ Kent, op. cit., p. 107.

Biblical scholars. What was once the pride of Israel was brought low. A thriving populous city became a village with only a remnant remaining and with more than 27,000 of its inhabitants carried into a foreign land. Certainly this is the fulfillment of the prophecy made by Moses as recorded in Deuteronomy 28:36. Furthermore, such a scholar as B. Pick has called attention to the fact that the hill from its base to its top was most fertile for the raising of fruits of various kinds, which indicated another phase of the fulfillment of Micah's prophecy.²⁷ For the fulfillment of the religious phases of the prophecy, the inability to escape the judgment and the sins for which Israel was carried into captivity, the greatest source of evidence lies in the statements from I Kings 17:4-6; 18:9-10 and from the historical statement made by Sargon. In I Kings 17:7-23 are listed the sins of Israel which were the basic cause, of Israel's captivity; and in making close analysis it is evident that the basic reason was one that all the prophets said would be the cause of Israel's downfall, namely that they sinned against the Lord God, and served idols. Verses 22 and 23 summarize, in a very concise way, what happened and the reason for the captivity. The verses are as follows:

²⁷ B. Pick, "Samaria," John M'Clintock and James Strong, Biblical, Theological and Ecclesiastical Cyclopaedia, 1894, IX, pp. 279-280.

For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; Until the Lord removed Israel out of his sight as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day (I Kings 17:22-23).

This final observation has been made concerning the city of Samaria. In I Kings 17:24 is recorded the fact that the king of Assyria repopulated the cities of Israel with people from his provinces. Not one word is noted that the city of Samaria was repopulated. If it was, it was not repopulated by Israelites, but by peoples from other nations. Thus the northern kingdom came to a tragic end as prophesied by the prophets.

II. PROPHECIES OF THE BABYLONIAN CAPTIVITY

In examining the prophecies relating to the fall of Judah, or the Babylonian captivity, the same procedure has been followed as in the study of the Assyrian captivity. References have again been made to the prophecies made by Moses, and some by Isaiah and Jeremiah.

The passages which have been examined from the prophecies of Moses are recorded in the book of Leviticus. Consideration should also be given to Deuteronomy 28:36 because that can refer as directly to Judah as much as Israel. This passage is not recorded here because it has been recorded elsewhere. The following verses from

Leviticus have formed the basis of this phase of the study.

And I will make your cities a waste and will bring your sanctuaries unto desolation, and I will not smell the savor of your sweet odors. And I will bring the land into desolation; and your enemies that dwell therein shall be astonished at it. And you will I scatter among the nations, and I will draw out the sword after you: and your land shall be a desolation, and your cities shall be a waste. Then shall the land enjoy its sabbaths, as long as it lieth desolate, and ye are in your enemies land; even then shall the land rest, and enjoy its sabbaths. As long as it lieth desolate it shall have rest, even the rest which it had not in your sabbaths, when ye dwelt upon it. And as for them that are left of you, I will send a faintness into their heart in the lands of their enemies; and the sound of a driven leaf shall chase them; and they shall flee as one fleeth from the sword; and they shall fall when none pursueth. (Leviticus 26:31-36).

These six verses explicitly prophesied conditions which would affect the religious life, the destruction of the temple, the benefits to the land, and the condition of the remaining inhabitants of the land.

It has been interesting to observe that these passages from Leviticus followed a detailed explanation and description of the liturgical and ritualistic phases of the Jewish worship and life. Leviticus has set forth two supreme values.

First, a recognition of sin, and a revelation of its nature; and secondly, a recognition of redemption, and a revelation of its nature; or, more briefly . . . the fundamental matters concerning man and his need, and God and His provision.²⁸

²⁸ Morgan, Genesis to Esther, p. 54.

It has been significant to note that while the majority of the book carries a tone which is directly related to the priestly phases of Jewish life and worship, and its relation to man's need of redemption, it closes with a strong prophetic tone. This has tended to illustrate that the priestly functions were incomplete in themselves. It further has illustrated the fact that when men failed in their relationship to God, the priestly function was not only inadequate, but also it made the prophetic phase of the religious life an imperative. The prophecies of this chapter were clearly set forth as the outcome of judgment upon the people if they failed to keep a vital relationship with God. This book has set forth the need and the provisions of redemption. The prophetic passages were the outcome of redemption rejected and neglected. The warnings of judgment here were far more numerous than the blessings.

Prophecies from Isaiah. The study from Isaiah is based on Isaiah 39:6-7. In this chapter is recorded the visit and the presents sent to Hezekiah by Merodach-baladan, the king of Babylon. It was on this occasion that Hezekiah showed his visitors all the precious things of the temple. After the visitors had left, Isaiah approached Hezekiah as to the nature of their visit. When he learned that Hezekiah had proudly shown his visitors all the treasures of his

house, he spoke these words:

Behold, the days come, that all that is in thine house, and all that which thy fathers have laid up in store until this day shall be carried to Babylon: nothing shall be left, saith the Lord. And of thy sons that issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon (Isaiah 39:6-7).

These two verses of Scripture gave expression to the carrying away of the treasures of the temple and Hezekiah's house, Babylon was the power named which would be the conquering nation and finally a statement was made concerning the position of those who would be carried into Babylon; also the place they would be required to fill. All of this was literally fulfilled.

Hezekiah responded in a spirit of submission and thankfulness over the fact that for the remainder of his life there would be peace and truth.

Prophecies from Jeremiah. One of the most rewarding phases of a study of this kind has been the different emphases made by the various prophets. Though several of them prophesied the same final outcome of the nation, each one presented a different angle in the final outcome or in the process of the consummating events.

From the book of Jeremiah attention has been centered on the message of the prophet to king Zedekiah. The message which Jeremiah gave was in response to a request from

Zedekiah concerning the future trouble with Babylon, and whether or not God would bring deliverance to Judah. The following was, in part, the message Jeremiah delivered:

Thus saith Jehovah, the God of Israel, Behold I will turn back the weapons of war that are in your hands, wherewith ye fight against the king of Babylon, and against the Chaldeans that besiege you without the walls, and I will gather them into the midst of this city. And I myself will fight against you with an outstretched hand and with a strong arm, even in anger and in wrath, and in great indignation. And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence. And afterward, saith Jehovah, I will deliver Zedekiah, king of Judah, and his servants, and the people, even such as are left in this city from the pestilence, from the sword, and from the famine into the hand of Nebuchadnezzar king of Babylon, and into the hand of those that seek their life: and he shall smite them with the edge of the sword; he shall not spare them, neither have pity, nor have mercy (Jeremiah 21:4-7).

From these verses it has been apparent that their weapons were unable to cope with the Babylonians. Perhaps the most significant side of the picture, presented by Jeremiah, was that even Jehovah turned against his own people and fought against them. The prophecy has revealed that both man and beast would die from great pestilence, and ultimately those who were spared this would be taken into captivity by Nebuchadnezzar.

The message of Jeremiah to Zedekiah was certainly a message of despair and darkness, but a message of truth, and one which had literal fulfillment.

In Jeremiah 25 the duration of the captivity was

prophesied. In this prophecy also there was a note of judgment for Babylon. Only two verses are recorded from this chapter.

And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord for their iniquity, and the land of the Chaldeans, and will make it perpetual desolation (Jeremiah 25:11-12).

One contrasting observation has been made. The land of Judah was to be a desolation and an astonishment for seventy years, but Babylon's desolation was to be perpetual.

Fulfillment of prophecies. In making a study of the destruction of Israel and Judah it has been observed that there is a greater amount of Scriptural reference concerning the Babylonian captivity than there is of the Assyrian captivity.

In considering the fulfillment of the various prophecies listed, the greatest attention has been given to the following passages of Scripture: Nehemiah 2:3; II Chronicles 36:14-21; Isaiah 47:6; Daniel 1:3,4; II Kings 25:1-11; II Chronicles 36:17-21; Jeremiah 39:1-10; Jeremiah 52:4-17, 26-30.

The first reference listed in the previous section of this chapter was Leviticus 26:31-36. This passage prophesied the desolation of the land and the cities, and

the fact that the land during the period of captivity would enjoy its sabbaths. This prophecy had its fulfillment as recorded in II Chronicles 36:20-21. These two verses have stated the fulfillment of the passage from Jeremiah 25:11-12 as well as Leviticus. The two verses to which reference has been made are as follows:

And them that had escaped from the sword carried he away to Babylon; and they were servants to him and his sons until the reign of the kingdom of Persia, to fulfill the word of Jehovah by the mouth of Jeremiah, until the land had enjoyed its sabbaths; for as long as it lay desolate it kept sabbath to fulfill threescore and ten years (II Chronicles 36:20-21).

In the book of Nehemiah is recorded a statement made to Artaxerxes, the king relative to the destruction. Nehemiah gave this answer to the king when asked why he was sad and sorrowful; "why should not my countenance be sad, when the city, the place of my father's sepulchres, lieth waste, and the gates thereof are consumed with fire" (Nehemiah 2:3). In making a further study of Leviticus 26:31-36 attention has been called to the plight of those that would remain, of those who were not taken captive, or who were killed. In Nehemiah 1:3 attention is called to the fact that,

The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.

Now it is true that Nehemiah's time was much later than the captivity. It tends to prove however, the condition of the

city, and the fact that the people who remained behind were not the type of people to take initiative or else they were in no condition to do so because of the affliction. From what has been gleaned from II Kings 24:14 and Daniel, it has become apparent that it was the noble class, the craftsmen, and the smiths that were carried into the land, and from Nehemiah it has been logical to conclude that both conditions may have prevailed. From these Scripture references it has been plain to see that the city was indeed very desolate and the campaign of the Babylonians very complete in its destruction.

Isaiah's prophecy of the coming captivity was a picture of Babylon carrying off the treasures, and the sons of many to be carried off to fill the role of a eunuch in the palace of the king of Babylon. The historical account of the first half of this prophecy is recorded in II Kings 24:10-13; 25:13-17; II Chronicles 26:7,18-19.

It was during the reign of Jehoiachin that the first attack was made on Jerusalem. Jehoiachin was carried to Babylon along with ten thousand inhabitants. Zedekiah then came to the throne and rebelled against the king of Babylon (II Kings 25:1). After laying siege to Jerusalem, Nebuchadnezzar raised the siege for a time. However, in Zedekiah's eleventh year of reign the city was taken. Zedekiah tried to flee but he was caught in the valley of Jordon. His sons

were slain before his eyes, then the Babylonians put out his eyes, bound him and took him to Babylon (II Kings 25:7).

It was during the first siege of the city, during the reign of Jehoiachin, that the king of Babylon took the treasures of the temple. The following verse states this fact.

And he carried out thence all the treasures of the house of Jehovah, and the treasures of the king's house, and cut in pieces all the vessels of gold, which Solomon king of Israel had made in the temple of Jehovah, as Jehovah had said (II Kings 24:13).

After Zedekiah was captured, in the second siege of the city, a captain of the guard, a servant of the king of Babylon "burnt the house of Jehovah, and the king's house and all the houses of Jerusalem, even every great house, burnt he with fire" (II Kings 25:9). In II Kings 25:13-17 the facts of the taking of the pillars of brass from the temple, and all the other minor equipment has been described.

In making close examination of these passages it has been clear that the prophecy of Isaiah was literally fulfilled.

The last consideration of the fulfillment of prophecies concerning the Babylonian captivity is based on Jeremiah's vision of Jerusalem's destruction.

One of the prophecies listed from Jeremiah was unique in that it called attention to the place that Jehovah would have in the captivity. Jeremiah made it clear that the

weapons of war would not be able to avail against the Babylonians because they would not only be fighting against the enemy, but against Jehovah. For the fulfillment of this prophecy attention has been directed, first of all, to II Kings 24:20 where the following verse is recorded: "For through the anger of Jehovah did it come to pass in Jerusalem and Judah, until he had cast them out from his presence." In II Chronicles 36:14-17 is recorded the most complete statement of the fulfillment of Jeremiah's prophecy. This section not only treats of Jehovah's place and attitude toward Judah, but it reveals the treatment that the messengers of Jehovah received from their own people. This harsh treatment of the prophets of God became the basis for His anger. These four verses, because of their significance in this study, have warranted recording at this place.

Moreover all the chiefs of the priests, and the people, trespassed very greatly after all the abominations of the nations; and they polluted the house of Jehovah which he had hallowed in Jerusalem. And Jehovah, the God of their fathers, sent to them by his messengers, rising up early and sending, because he had compassion on his people, and on his dwelling place: but they mocked the messengers of God, and despised his words, and scoffed at his prophets, until the wrath of Jehovah arose against his people, till there was no remedy. Therefore he brought upon them the king of the Chaldeans, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or virgin, old man or hoary-headed: he gave them all into his hand (II Chronicles 36:14-17).

In placing this historical statement alongside Jeremiah 21:

4-7, it has become plain that the two passages correspond favorably. The lack of pity and mercy, the reaction of God to Jerusalem, have had their counter-part in each passage.

But in this passage Jeremiah spoke of a famine as well. In turning to II Kings 25:3 the physical conditions are revealed. "On the ninth day of the fourth month the famine was sore in the city, so that there was no bread for the people of the land." It thus appears that the Babylonians were successful in a blockade which cut off the supply of food to the city. To get a full picture of the famine conditions, the siege and God's attitude toward it all, additional evidence is found in the book of Lamentations where desolation, ruin, hunger, and the awful consequences of Judah's sins are recorded.

The Babylonian captivity has been given a rather extensive place in the Scriptures. Other than in II Kings 25 and II Chronicles, thirty-six references were made to the captivity in Jeremiah 29:1-10 and 52:1-30. Evidences of it have been found in the book of Ezra, Nehemiah, and Lamentations. The fact cannot be denied. In comparing the Assyrian captivity with the Babylonian it has been found that not only has there been more place given to the latter in the Scriptures, but much more of the Babylonian captivity had literal fulfillment. The prophets of God did not fail in their proclamation of the truth, neither did God fail in

bringing the truth into consummation as He said it would. The people failed to hear and obey the word of the Lord.

It came as Moses said it would if men would not serve God. The warning was that judgment would surely come. Israel and Judah failed and judgment came. From the time that the first king sat on the throne of the United Kingdom to the Babylonian Captivity a period of little more than five hundred years elapsed. There were some good kings in that period of time, but taking the period as a whole there were more "stormy" days for the race of people called the Jews than there were days of godliness, peace, and prosperity. All of this too has been a fulfillment of prophecy which went back to the time of Moses.

CHAPTER IV

PROPHECIES CONCERNING ISRAEL IN RELATIONSHIP TO OTHER NATIONS

The study of prophecy, up to this point, has basically centered in pre-kingdom days of Israel's life, and the decline into captivity. This chapter has been designed to observe briefly, the place that the Israelites had in relation to other nations as pictured by the prophet. In this chapter Israel is observed in the height of her power and in her decline and defeat. Again, as before, the investigator has first examined the prophecies of Moses.

In Deuteronomy 28, the chapter which in its prophetic view covers almost every period of Jewish history, is the base from which this whole study has been carried on. This chapter, more than any other one chapter in Scripture, gives a prophetic panoramic view of future periods of history for God's people. The first reference is found in Deuteronomy 28:7,9,10.

Jehovah will cause thine enemies that rise up against thee to be smitten before thee: they shall come out against thee one way, and shall flee before thee seven ways. Jehovah will establish thee for a holy people unto himself, as he hath sworn unto thee; if thou shalt keep the commandments of Jehovah thy God, and walk in his ways. And all the peoples of the earth shall see that thou art called by the name of Jehovah; and they shall be afraid of thee.

In making an analysis of these three verses it has been

observed that they deal, first, with the failure of the enemies to make a successful attack; second, the attitude and relationship of Jehovah to his people; and, third, the attitude of the other nations to Israel. This attitude on the part of the nations was one of fearful esteem.

A future and enlarged statement of Israel's relationship to the nations of the earth is found in verses 12 and 13 of the same chapter.

And Jehovah will make thee the head and not the tail; and thou shalt be above only, and thou shalt not be beneath; if thou shalt hearken unto the commandments of Jehovah thy God, which I command thee this day, to observe and to do them.

These verses of Scripture, which have been listed, fall in the class of conditional prophecies previously mentioned in Chapter II. It is important that attention be called to the fact that the covenant relationship between Jehovah and his people must be kept. Israel was always to remember that these blessings and privileges were not theirs because they were better than any other people, but because God had set his love upon them, and all these favors were from him.

These truths have been stated positively. But in the very same chapter it is noted the very reverse would be true if they failed to keep the commandments of Jehovah. This truth is expressed in the following verses:

Jehovah will cause thee to be smitten before thine enemies; thou shalt go out one way against them, and shalt flee seven ways before them; and thou shalt be tossed to and fro among all the kingdoms of the earth. And thy dead body shall be food unto all birds of the heavens, and unto the beasts of the earth; and there shall be none to frighten them away (Deuteronomy 28: 25-26).

If, as has been noted, all of the blessings and favors were to be bestowed upon Israel contingent on their keeping the right relationship to Jehovah, so the horrible penalties and judgments as pictured in Deuteronomy 28:25-26 would be the result of their breaking the covenant relation.

The basic question which has confronted the investigator has been this: Was there ever a time when Israel had such an honored position among the nations as Moses portrays, and was there a time when Israel was the tail? The former prevailed once in the history of these people. The latter has prevailed for centuries and continues today.

The days in which Israel was at its height of influence was during the better days of the reign of King Solomon. Reference is made to the better days of King Solomon because toward the close of his reign decline was beginning to appear. During the height of the reign of Solomon, Israel was wealthy, and was in an honored position among the nations. Deuteronomy 28:12 presents a fair picture of the excellent economic status in relation to many

nations. They were to be in a position to lend and not have to borrow. This fact is logical when observing that it follows the statement of the extension of God's blessings upon his people.

During the reign of Solomon there was an annual income of approximately ten million dollars. It is estimated by some historians that approximately ten thousand were fed from his table. His revenues were unnumbered, being drawn from strangers, gifts, and from tributary sources. Such passages as I Kings 9:26-28 suggest the extensiveness of commerce in the days of Solomon. In I Kings 10:1 the fame of Solomon is revealed to the Queen of Sheba. When the Queen of Sheba heard of his wisdom, and saw the riches of the land he ruled, she acknowledged that all she had heard was true, and confessed that the half was not told to her, for "thy wisdom and prosperity exceedeth the fame which I heard" (I Kings 10:7).

If we ask what were some of the beautiful things which the Queen of Sheba beheld, the record leads us to conclude that on every hand there was a great display of gold and silver, precious stones and spices, among trees or sandalwood, ivory, cedarwood, a temple inlaid with pure gold, officers in costly uniforms, and horses and chariots; in short, a capitol worthy of a king whose wisdom and splendor eclipsed at the time all the other potentates of the earth.¹

¹ George L. Robinson, "Solomon," The International Standard Bible Encyclopedia, 1939, V, p. 2825.

Solomon reigned over all the tribes and nations between the Mediterranean and the Euphrates. The Philistines, the Moabites, the Edomites, the Ammonites in the south, the Canaanites and the Hittites, and the Syrians of Mount Lebanon in the north all lived and prospered under his peaceful rule.²

The extensiveness of the reign of Solomon, when at the height of his power, is to be attributed to the fact that Israel met the conditions, and that Solomon lived in accordance with the desire of his heart and the promises of God when he first began to reign.

For further evidence of the economic power and position which the nation apparently had at one time additional evidence is found in Ezra 4:20 where the following truth is recorded: "There have been mighty kings also over Jerusalem, which have ruled over all countries beyond the river; and toll, tribute, and custom was paid unto them." For a commentary on this passage of Scripture reference must be made to I Kings 4:20-28 which not only refers to the king, but the extensiveness of the empire and its riches. This passage speaks of the reign of King Solomon.

As to the reverse condition of Israel it is evident that the place of the Jews today reveals the fulfillment of the low place that would be theirs as a result of their

² Robinson, loc. cit.

disobedience and unbelief. But this had had its fulfillment in the Babylonian Captivity as observed in the last chapter of this study.

Judah suffered in religious, economic, and social prestige in the captivity. Even then she became the by-word of the nations. From the religious standpoint, the temple, her pride and joy, was utterly destroyed. Economically, there were periods of famine, and with the poorest type of people in the land, since the best were taken into captivity, the condition became worse. The people of Israel were not the head, but the tail. Instead of lending and receiving tribute the opposite condition prevailed. A keyhole view into this situation has been presented in the book of Nehemiah. It was of course much later than the captivity, but truth concerning the low degree of the nation is stated. The people had been complaining about the heavy debts, and the mortgages. Nehemiah rebuked them severely for some of their practices and procedures. Then, as a contrast to their economic instability, Nehemiah stated some of the conditions which prevailed since he had returned to the land.

Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, that is, twelve years, I and my brethren have not eaten the bread of the governor. But the former governors that had been before me were chargeable unto the people, and had taken of them bread and wine beside forty shekels of silver;

yea, even their servants bare rule over the people: but so did not I, because of the fear of God. Yea, also I continued in the work of this wall, neither bought we any land; and all my servants were gathered thither unto the work. Moreover there were at my table an hundred fifty of the Jews and rulers, beside those that came unto us from among the heathen that are about us (Nehemiah 5:14-17).

Thus in the book of Nehemiah are recorded some of the economic conditions which prevailed and the change that was made.

As a concluding overall observation it is evident that the passages from Deuteronomy did have literal fulfillment. Israel has been both at the top and the bottom in relationship to the other nations. The conditions have always been based upon her relationship to Jehovah. Though Israel is at the bottom even today, and is a byword and a reproach to the nations she will again have a great day in relationship to the nations of the world as is evidenced by passages from Isaiah 2:3, 60:1-5 and 62:1-4.

CHAPTER V

CONCLUSION

No one can make an extensive study of the Scripture without coming to some definite conclusions.

In this study careful examination has been made of some of the most significant Scriptures from the prophetic viewpoint. A review has been made of the various periods of Israel's history within the scope of the theme. These periods have covered the brightest, as well as some of the darkest, days of her history. The nature of their existence or life in bondage as well as in freedom has been carefully studied. Thus it appears that the study of these people, over such an extensive period of time and under such a diversity of conditions, warrants the writer making some definite conclusions.

The first logical conclusion that has proven itself to be valid again and again, is that God revealed Himself. He has revealed Himself in the past. He reveals Himself presently, and He reveals Himself in declaring events in the future. The predictive element has been the central issue in this study. God revealed Himself in many ways to His people, but He revealed His purposes, plans and future events through prophets. This puts the stamp of supernaturalism on prophecy.

Secondly, it has been observed that since prophecy carries the stamp of the supernatural there is no limit to the period of time which might be involved in the prophecy. That is, the coming event may be near to the time of the prophet, or in the far distant future. A good illustration of this fact centers in the ministry of Moses. Scholars who have opposed the significance of prophecy certainly have not been able to explain some of the prophecies of Moses. It is true that many of the prophecies of Moses were fulfilled shortly after God revealed to him the nature of some of the future events. But this argument does not hold together, for one of the most significant observations that has been made, of the prophetic ministry of Moses, is that he prophesied concerning almost every major event in Jewish history from his day down to the present time. The key prophecies have been fulfilled or, on the basis of existing evidence of past events, will be fulfilled. In view of such facts, it is out of the realm of the reasonable to assume that the events which Moses wrote about were really written after they had happened and that he wrote them with a future tense outlook.

If Moses was accepted as a prophet and prophesied events which would take place more than two thousand years later it has not been difficult to accept the fact that God revealed to him the nature of events which were near.

Reference has been made to the prophecies of deliverance from Egypt. According to the Scripture, Moses was forty years old when he fled from Egypt and went to Midian after killing the Egyptian. It was forty years later when the Lord appeared to him in the wilderness of Sinai in the flame of fire from a bush. It was at this time that Moses was commissioned and received from God much of the strategy for the departure of Israel from Egypt. At this time Moses was eighty years old and, according to Deuteronomy 34:7, he was one hundred and twenty years old when he died. All of this bears out the fact that much of what was revealed to Moses was fulfilled in the next forty years of his life. So, having looked at these prophecies from the standpoint of the nearness to their fulfillment it has been unthinkable to believe that any man, by natural means, could predict, in such accurate details, what was to happen within even ten years, to say nothing about forty. It is also unthinkable because Moses refused at first, not only on the basis of his inability to accomplish such things but also because of the seeming impossibility of such occurrences. With such overwhelming evidence in the Scriptures it is evident that God not only revealed Himself, but in a prophetic way, He promised to reveal Himself in future events and manifestations.

Concerning the character of the Jew, the proposition

which was stated in the Introduction has been supported with unusually strong evidence. The Jewish people are a unique people. Their history, their economic, social, and religious life has been tied up with a covenant relationship to God. Herein has been the basis of all success and failure, all strength and weakness. It has been and still is impossible to rightly understand this people, in all of their relationships of life, aside from this Scriptural truth.

Perhaps the most significant observation to be made on the study of prophecy has been that it was not fully understood or of value until it was fulfilled or in the process of fulfillment.

The fulfillment is the interpretation, and always clears it of obscurity. When the events come forth there will remain no vestige of uncertainty. Meanwhile the fulfilled guarantee the unfulfilled.¹

The concluding observation of the study has been that all of the prophecies examined were fulfilled literally. Only the God of all ages, who is infinitely perfect in wisdom and power, could reveal the events of the ages and bring them to consummation in His own time as is evidenced by the passages of Scriptures studied.

¹ R. S. Foster, The Supernatural Book (Studies in Theology. New York: Hunt and Eaton, 1889), p. 165.

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