

Concordia Seminary - Saint Louis

Scholarly Resources from Concordia Seminary

Master of Sacred Theology Thesis

Concordia Seminary Scholarship

4-11-1930

The Old Testament Prophets, and Their Symbolical Actions

Alexander Heidel

Concordia Seminary, St. Louis

Follow this and additional works at: <https://scholar.csl.edu/stm>



Part of the [Religious Thought, Theology and Philosophy of Religion Commons](#)

Recommended Citation

Heidel, Alexander, "The Old Testament Prophets, and Their Symbolical Actions" (1930). *Master of Sacred Theology Thesis*. 587.

<https://scholar.csl.edu/stm/587>

This Thesis is brought to you for free and open access by the Concordia Seminary Scholarship at Scholarly Resources from Concordia Seminary. It has been accepted for inclusion in Master of Sacred Theology Thesis by an authorized administrator of Scholarly Resources from Concordia Seminary. For more information, please contact seitzw@csl.edu.

THE OLD TESTAMENT PROPHETS,
AND THEIR SYMBOLICAL ACTIONS.

A Dissertation submitted to the Faculty
of the Postgraduate School of Concordia
Seminary in Candidacy for the degree of
Master of Sacred Theology.

By

Alexander Heidel. *1907-55*

St. Louis, Missouri, April 11, 1930.

P A R T O N E :

THE OLD TESTAMENT PROPHETS.

Chapter I : Prophecy in General.

From the earliest times on men have believed that God speaks directly to and through man. Plato says: μαρτυρουσιν οι παλαιοι μανιαν σωφροσυνης την εκ θεου της παρ ανθρωπων γιγνομενης, Phaedr. 22.

And Ovid states: "Est deus in nobis, agitante calescimus illo. Impetus hic sacrae semina mentis habet," Fasti, VI, 5f.

And in particular, it is supposed that individuals are endowed with the gift to hear the voice of God and to foreannounce it, the soul being made directly aware of the future by divine intervention^{-tion-}. Plato writes: μαντικον γε τι και η ψυχη, Phaedr. 20. And again: θεια δοσει διδουμενης, Phaedr. 22.

Cicero distinguishes between artificial and natural divination. He says: "Duo genera divinationum esse dixerunt: unum, quod particeps est artis; alterum, quod arte careret. Est enim ars in iis, qui novas res coniectura consequuntur; veteres observatione didicerunt. Carent autem arte ii, qui non ratione aut coniectura, observatis aut notatis signis, sed concitatione quadam animi aut soluto liberoque motu futura praesentiunt, quod et somniantibus persaepe contingit et nonnunquam vaticinantibus per furorem," De divinatione, I, 18.

The first kind, then, consists in the application of a certain theory or certain rules, or in the interpretation of signs. Among the Indo-Germanic peoples this kind of divination was practised chiefly by the augurs and the haruspices. It was the duty of the augur (avis: bird; garrus: to talk) to determine whether the gods were propitious to a course of action already determined or in progress. This was done⁷ by observing the flight of the birds, the pecking of the fowl, the lightning^{in g} and the clouds. The Roman augur, when observing the flight of a bird, faced south, and found signs on his left hand favorable, and the "avis sinistra" was to him a sign of divine favor resting upon the undertaking. The Greek augur, however, facing north, found signs on his right hand favorable. - The haruspices occupied a lower position than the augurs, and their art consisted in interpreting the will of the gods by inspecting the entrails of the animals offered in sacrifice and by observing other circumstances connected with the offerings, such as the willingness or unwillingness of the victim to come to the altar, the flame, the smoke, etc.

Another source of divine revelation were the presentiments at the moment of death, for man was then released from bodily life and its limiting influences. Plato says: και γαρ ειμι ηδη ενταυθα, ενφ̄ μαλιστα ανθρωποι χρησμεδουσιν, οταν μελλουσιν αποθαναισθαι, Apology, 30.

Great importance was also attached to dreams, which led to express efforts to produce them by artificial means. In Homer we read: και γαρ τ'οναο εκ Διος εστιν, Il., α 63. Cp. Cicero, De divinatione,^{7,29.} I, 29.

Special disclosures were also expected from the spirits of the departed ones, for as the demons were conceived to know the things hidden from man, thus also the souls of the departed, to whom a demon-like existence was attributed. This gave rise to necromancy. Cp. ^{Orulli;} Orulli, O.T. Prophecy, pp.17.18.

Among the Assyrians and Babylonians hepatoscopy, ^{-ay}hydromancy, astrology, and dreams played a very important role, and divination was the order of the day. Koenig states: "In Babylonien und Assyrien ^{gehör-}gehörte die Wahrsagerei zu den staatlichen Institutionen. Keine ^{-lechte}oeffentliche Unternehmung wurde angefangen, ohne dass die Auskunft des 'bârû' gehoert wurde," Mess. Weissag., p.11. And Sellin says: "Die der sonstigen Natur entnommenen Omina, sie sind in Babylon, Aegypten und Arabien geradezu Legion. In allem, was auch nur um Haaresbreite von dem ^{-taeg-}alltaeglichen abweicht, erkennt man besondere Aeusserungen der Gottheit. Und wohlgemerkt, wiederum nicht etwa nur im Kreise alter Frauen, nein hier handelt es sich um Antworten, die die Diener der Staatsreligion dem suchenden und fragenden Volke geben. Da stehen obenan Regenbogen und Farbe der Wolken, ^{haben}Erdbeben und Gewitter.....Aber grosse Bedeutung haben auch die Bewegungen und Handlungen der Tiere usw.," A.T. Prophetismus, ^{209.}209

The Canaanites, Philistians, and disloyal ^{-ed}Israelites practised ^{נָבֵא}נָבֵא (Dt.18,14; Judg.9,37; Is.2,6) a verb which first denotes to observe the cloud (^{נָבֵא}נָבֵא), the figures and colors of the clouds, and, in a more general way, it refers to the observation of omens; hence the meaning "to foretell, to prophesy." - In the second place, rhabdomancy was in vogue among the Canaanites, and the unfaithful Israelites. Hosea ^{sighs:}sighs:

"My people ask counsel at their stocks (ξύριον, idol of wood), and their staff (ῥαβδος) declareth unto them," 4,12. Koenig informs us that this practice was also found among the Babylonians, the Scythians (Herod.: μαντεύονται ραβδοῖσι, 4,67), and the Germani (cp. Tacitus, Germ., 10). - In the third place, also necromancy was nothing unknown to the Canaanites^{-ites}, Dt. 18, 9ff.

The main feature of the second kind of divination is a certain "concitatio animi," as this is illustrated by the Pythian oracle of Delphi. Vapours rising from a rift in the earth were used to stupefy the Pythia, in addition to which she chewed narcotizing laurel and drank irritant water of the cassotic fountain, the words or sounds she uttered being then expounded by priests, called προφῆται. Because of this fact, the prophet or the prophetess was known among the Greeks as the μαντις (from μανθάνω to rave, to be in a state of frenzy)^{Man}. Thus Virgil calls the Sibyl a "furens," Aeneis, VI, 98-102.

But thus it was not among orthodox Israel. Jehovah had forbidden them all kinds of oracles in vogue among the pagans, and He abominated those who had recourse to divination and magic, who practised^{-ed} augury and enchantment, who trusted in charms, and consulted soothsayers^{-ers} or wizards, or interrogated the spirits of the dead (Dt. 18, 9ff). And speaking of the children of Israel who conformed their ways to the com-^{com-}mandments of their God, Balaam could truthfully say: "There is no enchant-^{-ent-}ment in Jacob, neither is there any divination in Israel," Num. 23, 23. And Koenig justly remarks to this factor: "Welch einen bemerkenswerten Vorrang z.B. vor Babyloniern und Kanaan besass schon danach die religiöse Kultur Israels!"

For the absence of all of this, Israel was indeed more than compensated, in addition to the priestly office, by a gift unique in the annals of mankind: the gift of prophecy and the prophetic office.

While the priesthood was annexed to one family, that of Aaron (Num. 16, 40), the prophets of the Lord were called out of the various tribes and states of Israel. Jeremiah was a citizen of Benjamin (1, 1); Nahum was a Galilean (1, 1); Amos was a plain herdsman of Tekoa in Judah (6, 1); Jeremiah and Ezekiel were the sons of priests (Jer., 1, 1; Ez. 1, 1-3); and Isaiah and Daniel seem to have been of royal blood (Dan. 1, 3, 6). The priesthood was hereditary, but the prophetic office could not be inherited. God calls whom He wishes, and when, where and how He chooses. The office of the priest was for life, but Haggai, e.g., prophesied only from September to December, 520 (1, 1; 2, 1. 11. 24). The priest merely taught the written Law of God, but the prophets opened up a higher spiritual conception of the Law, and it was their duty "further to reveal to the people the counsel and will of God contained in the Law, to apply the promises and threats of the Lord to the persons and the conditions of their times, to bring the entire revelation of the Law to its goal, or purpose, Gal. 3, 19-4, 7, and to prophesy of the coming Messiah, who is the end of the Law, Rom. 10, 4; 1 Petr. 1, 10. 11," Dr. Fuerbringer, Introduction to the O.T.

Before concluding this chapter, a few words ought to be added concerning the theory of Comparative Religion, which holds that the prophecy of Israel is a phenomenon analogous to the prophecy found in the field of heathenism. Attending, however, with care to the evidence on each side, we find these two phenomena to be diametrically opposed to one another.

1-. A chief characteristic of the heathen prophets is religious frenzy, so that the Greeks, e.g., called their prophet a $\mu\alpha\nu\tau\iota\sigma$. Hengstenberg writes: "According to Lucian the seers foamed at the mouth, ^{their} their eyes rolled, their hair stood on end, and their whole appearance resembled ^{-bled} that of a madman," Christology, III.

It cannot be denied that in the Old Testament worldly men ^{called} called the prophets mad or crazy. Shemaiah the Nehelamite sent letters ^{to} to Jerusalem asking why they had not reprovved Jeremiah, under the provision for putting "in prison, and in stocks" "every man that is mad, and maketh himself a prophet," Jer. 29, 26, 27. But the context shows that this epithet was applied to Jeremiah not because of some crazy conduct on his part, but for writing a particularly sane letter to the exiles in ^{-lonia.} Babylon.

The prophet who anointed Jehu was called by Jehu's brother officers a "mad fellow" (2 K. 9, 11). But also in this case there is no trace of raving. As men in our era call earnest, sincere and conscientious ^{-tion} preachers crazy, thus worldly men called the prophets crazy.

One time also a prophet of the Lord speaks of other prophets as being mad (Hosea 9, 7). But Hosea does not ascribe any state of religious frenzy to them, he rather pictures the terrific conditions ^{which} which would drive him and other prophets almost mad, because they saw the inevitable destruction nearer and nearer, and yet they could not prevent it, for Israel would not listen to the admonitions intended to bring ^{about} about their repentance.

PRITZLAFF MEMORIAL LIBRARY
 CONCORDIA SEMINARY
 ST. LOUIS, MO.

Saul is spoken of twice as prophesying under the influence of an evil spirit (1 S.18,10;19,18-24), without, however, foretelling any future events. He merely spoke on religious subjects, perhaps a character-^{-ter-}istic symptom of his fits of insanity. His words were termed prophesying^{-ing} not for being insane, but for being religious.

And the bands of prophets meeting Saul after having been anointed king (1 S.10,5-13) is not a company of dancing dervishes (so Gunkel, Sellin, Kent, Sanders). It was rather a band of men who held an outdoor religious meeting. Cp. Keil, ad.loc.

2-.The necromancers are represented by Isaiah (8,19), as chirping^{-ing} and muttering in the practice of their art; the astrologer has his elaborate apparatus; the prophets of Egypt had their magic formulas; the Grecian prophetesses were filled with the prophetic ecstasy by the^{foul} gasses arising from clefts in the rocks; the augurs consulted the^{flights} flight of the birds, and the haruspices examined the entrails of sacrificial victims to compel the other world to disclose its secrets. But the^{pro-}phets of Jehovah are nowhere represented as resorting to means of arti-^{arti-}ficial excitation in order to stir up the spirit of revelation in them.^{them.}

3-.The heathen prophets utter their oracles in a half-conscious or unconscious state. But the true prophets in Israel heard the voice of the Lord and saw His visions with clear consciousness. Cp. Is.6; Am. 7,15. This factor makes the prophets of Israel appear as walking amid the heathen prophets like sober men among drunkards.

4-.As a consequence, the heathen seers had no recollection of what had transpired when they returned to consciousness again. ^{Says} Justin with reference to the sibyls: "When the ecstasy is over, the ^{memory} memory of what has been said is entirely gone " (Vide Hengstenberg). In the case of the true prophets of Israel, however, the vision always remained clearly and deeply impressed upon the mind. Hence they did not need the help of somebody else to reduce to writing what they had said or to ⁱⁿ⁻interpret their oracles, as was the case with the Pythia. Cf. Ezek. 11, 24. 25; also Pindar: μαντεύσο, Μουσα, προφητεύσω δ' εγω.

5-.Among the heathen seers we meet with a groping and ^{-ing}feeling after the Deity, which usually results into ambiguous statements, like, e. g., the Greek oracle to Pyrrhus on his way to invade Italy:

"I say that Rome

Pyrrhus shall overcome."

They did not issue any genuine disclosures. But in Israel we find a ^{God} God who speaks like one spirit to another in clear speech, in keeping with His dignity. The true prophets of Israel brought to light an abundance ^{-ance} of divine truths, which have ever since worked as the salt of the ^{earth.} earth. Of prophecy there is very little sign among the heathen, and of a ^{future} future plan of God they have nothing to tell.

From this it is evident that the prophets of Jehovah are unique among the prophets of the nations. Briggs rightly states: "^{Hebrew} Hebrew prophecy differs from other prophecy as the Hebrew religion differs from other religions," Mess. Proph., p. 2. And Sellin, therefore, concludes his investigation of Comparative Religion: "Wir fragen laut: Wo sind in Babylon, Aegypten oder Phoenizien diese Maenner des goettlichen Wortes,

die im Tempel, auf den Gassen, vor den Koenigen Jerusalems, auf den ^{Mauern} Mauern
Zions als Waechter standen, das Wort Gottes hinauszustossen in alle ^{Laende?} Laende?
Und die altorientalische Religionsgeschichte bleibt stumm, absolut stumm, ^{stumm!}
A.T. Prophetismus, p. 220.

Chapter II: The Names of the Prophets.

1- . נְבִיאִים . The most well-known term applied to the O.T.
prophets is the word נְבִיאִים, which is commonly regarded as coming from
נָבָא, the Arabic ^{قَبَّأَ} قَبَّأَ, to announce, and the Assyrian "nabû," to call, ^{name,} name,
announce (Gesenius). And the noun is taken in the sense of speaker or
orator (Koenig). But to this view Orelli raises the objection that "the
signification of the word נְבִיאִים cannot be obtained from the Hebrew ^{verbal} verbal
stem נָבָא, because of the latter only the denominative formations ^{-pael} niphal
and hithpael occur: to act or behave as a נְבִיאִים. On the other hand the ^{kal} kal
of the nearly related נָבַח occurs, at least in the participle (Prov. 18, 4)
נְבִיאִים לְנָבַח, bubbling brook, which meaning is confirmed by the more frequent ^{-qatal}
hiph. נְבִיאִים, to make to gush forth, pour forth abundantly," O.T. Proph., 11.
Barth (vide Gesenius) holds that נָבַח is a secondary form of נָבָא. ^{But} But
Sellin considers this derivation less probable (weniger wahrscheinlich). ^{-lich!}

Although the etymology of the word is not clear, yet the
meaning of the term is certain. נְבִיאִים has its equivalent in the Greek
προφῆτης, from προ, and φημι. And προ is not to be taken in a ^{-oral} temporal
sense, the term then denoting one who speaks beforehand, for although the
prophets usually predict future events, this is merely accidental, their
chief function being to transmit the utterances of Jehovah to His ^{people} people

and to apply them to their needs. A person can be a prophet without foretelling a single event. Cp. Elijah. $\pi\rho\omicron$, in this connection, has rather a local meaning, and $\pi\rho\omicron\phi\eta\tau\eta\varsigma$ signifies one who stands in front of another and speaks forth, who publicly speaks forth the word he has to speak. A prophet is not so much a foreteller as a forthteller. He is a God-addressed or God-inspired speaker. This meaning of the word is obtained from Ex. 7, 1. 2: Aaron is Moses' prophet and he stands before Pharaoh and delivers to him the divine message.

2-. ܢܝܗܐ . In Aramaic this is the common word for physical ^{ing} seeing, while in Hebrew it is chiefly used of prophetic seeing or of thoughtful ^{ful} insight. It may denote any form of mental perception, whether through the senses or not. Cp. Is. 1, 1; 2, 1; Am. 1, 1; Mi. 1, 1; Hab. 1, 1. The contents of the seer's message are, therefore, not something thought out, inferred, feared or hoped by him, but something he directly perceived, something ^{dis-} disclosed to him by God. Hence the categorical certainty with which the seers announce their message. They know the oracles they utter are independent of their own subjectivity.

And the same spirit that has revealed to him the things withdrawn from human gaze, also compels him to speak forth what he has ^{seen} seen, although the content of his message runs contrary to his own wishes. Cp. Jer. 17, 16; Am. 3, 8. Only false prophets are led by outward ^{con-} considerations to proclaim what pleases others or brings gain to themselves, Mi. 2, 11f; 3, 5; Ez. 34, 2.

Such seers were Gad, Asaph, Heman (2 S. 24, 11; 2 Ch. 29, 30; 35, 15). It is also used where no individual is mentioned (2 K. 17, 13; Is. 29, 10).

3-. ^{רָאָה} . This term is in most common use for physical seeing. In the Qal the verb is used of a person seeing something, and thus receiving a revelation from God. Cp. Ez. 1,1; Zech. 1,18; Jer. 1,13. In the ^{Niph.} Niph the verb is employed of God appearing to man for the purpose of revelation ^{-ation}. Cp. Gen. 12,7; 17,1; 18,1; 1 K. 9,2. And in the Hiphil it is used of God causing one to see something that constitutes a divine revelation. Cp. Am. 7,1. ^{7/.} 4.7; Jer. 24,1.

The verbs ^{רָאָה} and ^{הִתְבַּרְּךָ} are distinguished thus that the former denotes simply the relation of the eye to an object which it sees, the latter the dwelling of a glance on the form of an object, on an image. Cp. "seeing" and "beholding." Beecher: "It is everywhere true that the words of the ^{רָאָה} stem imply the possibility of presentation to the ^{eye} eye or to the senses, while those of the ^{הִתְבַּרְּךָ} stem are capable of being ^{used} used independently of that implication, in the sense of insight or reflection ^{-tion} or other mental processes, as distinguished from physical seeing." Words coming from ^{הִתְבַּרְּךָ} stems are often found in the titles of the prophetic ^{Words} writings, but those of ^{רָאָה} stems never. ^{-ive}

Gad is described as a seer (2 S. 24,11), Asaph, Heman, and Jeduthun ^(הַיְדוּתָהוּן) are called seers (2 Ch. 29,30; 35,15; 1 Ch. 25,5).

4-. ^{אִישׁ אֱלֹהִים} . This is the equivalent of ^{אֱלֹהִים} . Cp. 1 K. 13,1.4.5 with 18,23. In a wider sense, every Christian is a man of God, but here the term expresses a specially close relation between God ^{and} and the prophet. The term is frequently employed in Scriptures (e.g., Dt. 33,1. ^{33,1;} Josh. 14,6; 1 Ch. 23,14; 1 S. 9,6).

5- . אִישׁ הַרְוָה . Thus the prophet of the Lord is called because the prophetic gift is bestowed upon him by the Holy Spirit, and because they speak as they are moved by Him (Is. 63, 10. 11; Hos. 9, 7; 2 Pet. 1, 21).

6- . מַלְאֲךְ יְהוָה . presents to us the prophet as delivering God's message to His people and as carrying out His mighty errands (Hos. 1, 13).

7- . עַבְדַּי יְהוָה expresses that God is the prophet's ^{master,} and that he is God's bonds-man, entirely belonging to Him and doing ^{what} whatever He commands him to do (Am. 3, 7). Thus Paul calls himself a δούλος of Christ or of God (Rom. 1, 1; Phil. 1, 1; Tit. 1, 1), having given himself ^{com-}pletely to the Lord and His service (δούλος from the stem δα-, connected with the Latin "dare").

By all these names the prophets are designated as God's ^{God's} standing instruments, as "men who in a supernatural way, without any ^{oper-}operation on their part, but as conscious and willing instruments of the ^{Holy}Holy Spirit, received that which they were to reveal," Dr. Fuerbringer, op. cit. The prophets were no phonographs, simply reproducing what God had put ^{upon} upon their tongue, in a machine-like manner; nor did they utter the words of the Lord like a demoniac, by necessity speaking forth what the evil ^{spirit}spirit wants him to say, being forced to do Satan's bidding. Cp. 1 Pet. 1, 10. 11: the prophets sought most eagerly and assiduously of the salvation ^{pro-}promised by God; 2 Pet. 1, 21. Also in the state of ecstasy they are in con- ^{tr-}trol of their mental faculties, they know what they say. Cp. Is. 6, 8: "Here am I; send me."

It is also to be noted that, in the first place, these terms are not confined to particular dates. Generally speaking, all the principal terms are found in the various records of the O.T. The critics may account for it by the theory of interpolation into the records by later writers, but we are justified in concluding that the prophetic phenomena were all in existence before the earliest writings were composed. It cannot be denied that some of these names have a limited range of use. Thus גַּד is found only in the literature referring to the times from Samuel to Is. 30, 10; while שָׁמַר first makes its appearance in the history of David. In Samuel's days גַּד was the common name for שָׁמַר , 1 S. 9, 9-11. But the fact that they are not used in the writings of a certain period does not necessarily argue away their existence.

Second, two or more terms can be applied to the same person, each one of them, however, having its own differential meaning. The דָּבִיר appear to be distinguished from the נָבִיא . Thus Samuel the גַּד is specifically distinguished from Gad the נָבִיא , and דָּבִיר in general are differentiated from נָבִיא in general. Cp. 1 Ch. 29, 29; Is. 30, 10. To Samuel the name גַּד is applied as well as the name שָׁמַר (1 S. 9, 9-11). Gad is called a נָבִיא and a דָּבִיר (1 S. 22, 5; 2 S. 24, 11; 1 Ch. 29, 29). So was Amos (7, 12-16). But no prophet is called a נָבִיא and a גַּד .

Third, these names are employed with different degrees of comprehension. They are applied:

a-. To persons better known in some other capacity than as prophets, e.g., Moses (Dt. 18, 15ff) and David (Acts 2, 30).

b-.To persons who are prophets only in a ^{-ary} secondary sense, the "sons of the prophets" (q.v.).

Chapter III : The History of the Prophets.

A-.The Prophets up to 1100 B.C. Prophecy in the wider sense ^{has} been in existence ever since God revealed Himself unto mankind. Sellin ^{- in} says: "Nebim in dem Sinne von Verkeundigern des goettlichen Willens ^{hat} hat es seit aeltester Zeit in Israel gegeben," op.cit., p.11. There have ^{been} been prophets from the beginning of the world (Luke 1,70; Acts 3,21). At the ^{the} time of Enos the word of the Lord was preached (Gen.4,26). Jude ^{says} that Enoch prophesied (V.14). Noah was a preacher of righteousness (2 Pe ^(2 Pet.) 2,5).

The patriarchs were prophets, Abraham being expressly ^{-ed} called a prophet (Gen.12,8;26,25;33,20;20,7). To him the word of God came ⁱⁿ in vision (Gen.15,1.4). Jacob had a prophetic dream, wherein the angel ^{of} of the Lord commanded him to return to Palestine (Gen.31,11ff). When he was about to go to Egypt, God spoke to Jacob "in the visions of the ^{night} night" (Gen.46,2).

In the time of the Exodus we find the greatest of all ^{pro-} prophets, Moses. He is called thus for having spoken to God face to face (Dt.34,10-12). He was so great that Christ is compared to him (Dt.18, ^{18,} 15-18), and he is often spoken of as "the man of God" (Dt.33,1; Josh. ^{14,} 14, 6; Ezra 3,2). He had supernatural communication with God, and this ^{habit} habit usually; the Lord appeared to him (Ex.3,2.16); He caused him to see ⁱⁿ in the prophetic sense (Ex.27,8), and prophesied of the Messiah, the ^{great} great

prophet of the future (Dt.18,15-18). God enabled other men to ^{say} prophesy by taking of the spirit that was upon Moses and placing it upon them (Num.11,25). - Moses' sister Miriam is called a prophetess (Ex.15,20). - Balaam was a temporary prophet of the Lord (Num.24,4.16).

In the time of the Judges before Samuel, the mention of ^{pro-}prophesy is comparatively infrequent. To this period belongs the ^{-tess}prophetess Deborah (Judg.4,4). In the days of Gideon God sent a prophet to Israel (6,8ff) reproving them because of their disobedience to the Lord. At Eli's time prophecy had almost disappeared from Israel (1 S.3,1;cp. ^{also}also 3,20.21).

B- The Prophets from Samuel up to 900 B.C. With ^{-uel}Samuel a new era begins. At this time the prophetic office was established in Israel. But the prophets of this age still bear the title "prophet" in the broad sense of the term, and they cannot yet be numbered among the writing prophets (Schriftpropheten); they brought their influence ^{to bear} to bear only through word and deed, and did not yet write anything for the ^{Canon.}Canon. We may call them deed-prophets (Tatpropheten). They "were occupied ^{sole-}solely with the domestic affairs of the people, fulfilling the duty of ^{their}their office jointly with the kings, if these were found to be God-fearing; but if the latter were wicked, the prophets rose in ^{op-}opposition to them," Dr. Fuerbringer, op.cit.

A contemporary of Samuel was ^{with}David, who associated with David from the time when David first became an outlaw. By his ^{David}advice David chose his hiding places within the borders of Judah, and by his ^{-action.}direction David also purchased Ornan's threshing floor, and the temple site was

fixed (1 S.22,5; 2 S.24,11ff; 1 Ch.21,18ff).

There is *David* N a t h a n , who first appears when rebuking David for his sin in the matter of Uriah. Through him the great Messianic prophecy was uttered in response to David's disposition to build a ^{house} house unto the Lord (2 S.12;Ps.51; 2 S.7,12-16). After David's departure, ^{Na-} Nathan figures as the strong supporter of the claims of Solomon to the throne (1 K.1).

Also D a v i d was a prophet, a "man of God," upon whom ^{the} the Spirit of the Lord came mightily (2 Ch.8,14; 1 S. 16,13; Mt.22,43; Acts 2,30). Furthermore, there is Z a d o k , the ^{אֲזַק} (2 S.15,27); A s a p h , ^{אֲסַפִּי} H e m a n , and J e d u t h u n , who are called ^{חֲזִי} (2 Ch.29,30; 1 Ch. 25,5; 2 Ch.35,15); A h i j a h the Shilonite, who promised ten tribes to Jeroboam, tearing his robe into twelve pieces, and giving Jeroboam ^{ten} ten (1 K.11,29-39). Later on he told Jeroboam's queen that her son Abijah would die (1st.14,1-18). An unnamed prophet is referred to in 1 K.13, who prophesied against the altar of Bethel. I d d o , the ^{יִדְדוֹ} , is mentioned, along with Ahijah and Nathan, as a source for the history of Solomon (2 Ch.9,29). S h e m a i a h , the man of God, spoke against ^{Jeroboam's} Jeroboam's attempt to subdue the ten tribes, and encouraged him against ^{the} the invasion of Shishak (1 K.12,22; 2 Ch.11,2;12,7).

At this period the so-called "schools of the prophets" ^{pre-} present themselves to view. They may have owed their origin to Samuel. We find a procession of prophets meeting Saul after Samuel had anointed ^{him} him king over Israel (1 S.10,5ff). The biblical record states that they prophesied, which is best to be explained as singing the praises of God ^{of} God

in ecstatic utterances. Cp. 1 Ch. 25, 1-5: Asaph, Heman, and Jeduthun prophesied with lyres, harps, cymbals to give thanks and praise Jehovah. We find another group of them in Ramah when David fled there (1 S. 19¹⁸⁻²⁴, 18-24). For a more detailed discussion see below!

To the period extending from the disruption of the kingdom to the death of Elisha the following prophets belong: Oded and Azariah, who urged Asa to put away the abominable idols out of all the land Judah and Benjamin, after his victory of Zerah the Ethiopian (2 Ch. 15, 1.8); Hanani, the ^{חנני}, who rebuked Asa for his intrigues with Benhadad, and was imprisoned (2 Ch. 16, 7-10); Jehu the son of Hanani, the ^{יהוה} (also called "Jehu the prophet"), who prophesied against Baasha of Israel (1 K. 16, 1.7), and met Jehoshaphat with rebuke, on his return from Ramoth-gilead expedition (2 Ch. 19, 1ff); Elijah and Elisha the two most prominent prophets of this period.

Then follow Micahiah, the son of Imlah, who prophesied before Ahab and Jehoshaphat (1 K. 22; 2 Ch. 18); and Jahaziel, the son of Zechariah, upon whom the Spirit of the Lord came, when Jehoshaphat prepared to meet the Moabite invasion (2 Ch. 20, 14); and Eizezer, the son of Dodavah, who prophesied against the alliance made between Jehoshaphat and Ahab's son Ahaziah to build ships going to Tarshish (2 Ch. 20, 37).

A characteristic feature of this period are the "sons of the prophets," who are not to be identified with the ^{הַבָּנִים} or the ^{הַבָּנִים} of Samuels time, whose president he was (1 S. 19, 20). The bands of prophets spoken of in the records referring to the time of

Samuel are never called בְּנֵי הַנְּבִיאִים . And as far as the records show, "the sons of the prophets" belong exclusively to the northern kingdom. Samuel's organizations, however, were similar to the so-called "schools^{of} of the prophets" found in the days of Elijah and Elisha and may have been one of the causes giving rise to them.

In his life-time, Elijah was at the head of them, and he left this office to Elisha (2 K. 2, 3.15ff). The stations for such schools^{schools} were at Gilgal, Bethel, and Jericho (2 K. 4, 38; 2, 3.5.7.15; 4, 1; 6, 1; 9, 1). The school at Gilgal had an "enrolment" of one hundred (2 K. 4, 38.42ff). And the community of Jericho could send its fifty men to search for Elijah^{the} (2 K. 2, 16f).

In some cases at least the sons of the prophets were a community, living in a common house, as can be gathered from 2 K. 6, 1-7, where a group of them found their home too narrow and went to cut timber^{timber} for enlarging it. Some of the prophets sons were married and may have lived in their own homes (2 K. 4, 1ff).

The term בְּנֵי הַנְּבִיאִים does not denote "prophets"^{fili} (filii prophetae), but followers or disciples of the prophets (filii prophetarum). This name was applied to them because they associated with the prophets, were guided by them in religious matters, and were sometimes despatched on prophetic errands (2 K. 9, 1-10).

The "schools of the prophets" were no monastic orders (Jerome). Keil says: "Mit den Mönchsorden der alten Kirche aber haben zwar die Prophetenvereine insofern eine gewisse Aehnlichkeit, als ihre

Mitglieder in gemeinschaftlichen Gebaueuden bei einander wohnten und gemeinsamen heiligen Uebungen oblagen; sieht man aber auf den Zweck und Ziel des Moenchtums, so steht dasselbe in direktem Widerspruche mit dem Beruf des Prophetentums. Die Propheten wollten sich nicht aus dem Geräusche der Welt in die Einsamkeit zurueckziehen, um in dieser ^{schü-} Abgeschiedenheit von dem irdischen Leben und Treiben ein beschauliches Leben der Heiligung zu fuehren," Buecher Sam., p.161f: Nor were they colleges, as Edersheim thinks*). Beecher*) believes their work was "analogous to that of our Young Men's Christian Associations, or of some of our organizations for reform or for good citizenship, rather than to that of our schools or colleges or seminaries." We side with Keil, who states the case thus: "Am meisten entspricht der Beschaffenheit dieser Vereine der Name Prophetenschulen; nur darf man dabei nicht an eigentliche Lehranstalten denken, in welchen die Prophetenjuenger Unterricht im Weissagen oder in theologischen Schulwissenschaften empfangen," op.cit., p.162. They studied the Word of the Lord and aimed at a holy walk of life, without, however, receiving a theological training in the modern sense of the term.

C- From Obadiah to Malachi. With the beginning of the ninth century "the duties of the prophetic office became more comprehensive; the prophets reduce their prophecies to writing, and they occupy themselves with the worldpowers of Asia, which were destined to be a rod of correction for the Israelitic nation. Their work consisted in preaching the Word of God in its two-fold relation of instruction and punishment and in foretelling the future, which in spirit they saw as already present

*) Edersheim, The Laws and Polity of the Jews, p.30.
Beecher, The Prophets and the Promise, p.80

(perfectum propheticum), especially the comforting advent of the Messiah^{-iah} and His kingdom," Dr. Fuerbringer, op.cit. The prophets behold the future^{-ture} as already present by means of the so-called perspective view of the Pro^{ph}phets; they view the present and the future as in one picture. Suddenly they leap over whole centuries and speak of Messianic times. Cp. Is. 7; 2 S. 7.

Three periods of prophecy must be distinguished in the time prior to the Exile:

1-. The pre-Isaianic period. To this belong Obadiah, ^{Joel,} Joel, ^{Jonah,} Jonah, Amos and Hosea. O b a d i a h opened the line of prophets who are represented by writings still extant. Little is known about his own ^{person,} person. What we gain from his book is that he was a member of the kingdom of Judah, and that he was, most likely, active under Jehoram, the son of ^{Jeho-} Jehoshaphat (890), and he can, therefore, be identified with the Obadiah referred to in 2 Ch. 17, 7.

J o e l was active probably during the first twenty ^{years} years of Joash's reign (877-837). He lived after the victory of Jehoshaphat over the Moabites and the Ammonites (Joel 3, 2; 2 Ch. 20, 1-26).

J o n a h is identified with the prophet Jonah of Gathhepher located within the tribe of Zebulun (2 K. 14, 25), and lived ^{under} under Jeroboam II (783-743; 2 K. 14, 23), being an older contemporary of Amos and Hosea in the northern kingdom. He was the only O.T. prophet who ^{was} was sent to preach repentance unto the Gentiles.

A m o s of Tekoa in Judah (Jer. 6, 1) was called to be a

prophet in the northern kingdom (1,1;7,14.15). He was active under Jeroboam II and prophesied against the kingdom of Israel and especially against its capital, Samaria, without, however, excluding Judah.

H o s e a was a later contemporary of Amos. He was active under Jotham, Ahaz, and Hezekiah, covering the period from 760-725. He stood at the death-bed of the northern kingdom.

2-The Isaianic Period. This is the climax of prophetic activity^{-ivity} and to this period belong Isaiah, Micah, and Oded.

I s a i a h is the greatest of all prophets because his book contains so many and clear Messianic prophecies. He is the evangelist of the O.T. He prophesied in the kingdom of Judah, during the reign⁷ of Uzziah, Jotham, Ahaz, and Hezekiah, being called to the prophetic office in 758, and perhaps living up to 698.

M i c a h was Isaiah's contemporary, prophesying under Jotham, Ahaz, and Hezekiah, and perhaps developing his greatest activity under Ahaz. He prophesied chiefly in Jerusalem, against Judah.

Early in the reign of Ahaz, in the midst of the careers of H^osea,^{Hoza,} Isaiah and Micah, we have a brief note of a prophet called O d e d , not identical with the Oded of Asa's time. He secured the return of 200,000 women and children, whom the Israelites under Pekah had carried^{-ied} captive from Judah (2 Ch. 28, 9). He is, however, no^{but} literary prophet, but a prophet in the wider sense of the term, he is a "Tatprophet."

3-The post-Isaianic period. This period extends from the captivity of Manasseh to the Exile. To it belong Nahum, the prophetess Hulda, Habakkuk, Zephania, and Jeremiah.

N a h u m was active prior to the destruction of Nineveh^{-veh,} 612 (1,1;3), but after the destruction of the kingdom of Israel in 722 (2,3), as a prophet to the southern kingdom (1,4.9.12.13;2,1-3).

H u l d a h was the wife of Shallum, and was held in very high esteem. She lived during the reign of Josiah, and prophesied the destruction of Jerusalem, adding, however, that because of his piety, the king would die before the coming of the catastrophe (2 K.22,12-20; 2 Ch.34,20-28).

H a b a k k u k flourished from circa 628-622 (2 Ch.34, 1.3). Little is known of his person.

Z e p h a n i a h ' s activity was about the year 625 (Josiah 639-609).

J e r e m i a h was the son of the priest Hilkiah of Anathoth (1,1). He was called by God to be H_is prophet in the thirteenth year of the reign of Josiah (627) and discharged the duties of his office until 587.

Then follows the period of the Exile (606-536) with Ezekiel and Daniel, two prophets that flourished in the Tigris-Euphrates valley.

E z e k i e l was numbered among the prominent Jews who were taken captive with Jehoiachin in 597 and led into captivity, to Babylon. He was active from the fifth year of his captivity until 570 (22,17), and a contemporary of Jeremiah and Daniel, but younger than the former, and older than the latter.

D a n i e l was taken with other noble youths by Nebuchadnezzar to Babylon (606), and was educated to serve at the king's court (1,1-7; 2^A.24,1; 2 Ch. 36,6.7). God gave him great wisdom and understanding of visions and dreams, and as a reward for interpreting a wonderful dream for Nebuchadnezzar he was given an exalted position in the kingdom (2,48;4). This position seems to have been taken from him during the reign of Balshazzar, but later he was again raised to high honor. He continued to hold a position of honor until the first year of the reign of ^{Cyrus} Cyrus (1,21). He did not return to Jerusalem with the rest of the people of Israel, but remained in Babylon (10,1; Ezzr.1.2). His book appears in the Hebrew bible in the section containing the Hagiographa, because he was not a prophet in the technical sense of the term.

6:1
messias proph.

The last period of prophecy is the postexilic period. To it belong Haggai, Zechariah, and Malachi.

H a g g a i is the first one of the postexilic prophets and may, therefore, been one of the exiles returning with Zerubbabel and Joshua. He began his ministry in September 520 and prophesied until December of the same year. He was instrumental in urging the Jews to build the temple.

Z e c h a r i a h began his ministry but two months later ^{than} Haggai, Nov. 520 (1,1; Hag. 1,1), and was an ardent supporter of Haggai in the latter's effort in expediting the construction of the temple.

" a l a c h i is completely unknown as regards his person. He probably prophesied between the twentieth and the thirty-second year of Artaxerxes Longimanus (445-433). With him the O.T. prophècy ceased.

Chapter IV : Modes of Revelation and Proclamation. ^{-tion.}

The main feature distinguishing the genuine prophets of ^{Israel} Israel from the heathen seers consists in this that the word they proclaim is God's. The prophet of the Lord is not free to follow his own inclinations ^{-tions} but he is bound and led by an overmastering power, "the hand of God" (Is. 8,11; Jer. 15,17), the Spirit of the Lord (2Pet. 1,21). He has to proclaim the W o r d s of J e h o v a h . And when he fain would be silent, the word burns within him until he speaks (Jer. 20,9).

The modes in which the word comes to them and in which they deliver it are three, two of which are briefly stated in Joel 2,28: "Your sons and your daughters shall p r o p h e s y , your old men shall dream d r e a m s , your young men shall see v i s i o n s ."

1-.The first and most common of these modes of revelation is d i r e c t c o m m u n i c a t i o n , the prophet receiving a message ^{-age} from God by an inward illumination, God speaking directly to the heart ⁷ of

the prophet. And the form which the proclamation then assumes is the so-called prophetic speech, consisting partly in discourses actually spoken to the people (Is. 7; 36. 6. 21ff; Am. 7, 10ff; Jer. 21, 28), and partly in discourses skilfully elaborated and destined to be reduced to writing, the diction often approaching closely to prose without, however, passing entirely over into it, and often rising to lofty poetry, or even into lyric songs. And the prophet then introduces his discourse directly with אָמַר יְהוָה (כה) or he accompanies it with the clause אָמַר יְהוָה (an expression occurring more than three hundred times in the prophetic writings) or with דַּבַּר יְהוָה .

2-. A second mode of revelation is the picture, the prophet describing what God has given him to see in a vision or in a dream. The prophetic vision is not a mere literary form or imaginative creation, but a real occurrence. Examples of this mode of communication: Jeremiah beholds the rod of almond, the seething pot, the basket of figs (1, 11; 13; 24); Zechariah beholds the horses, the four carpenters, the golden candlestick and olive trees, the flying roll, the woman in the ephah, the four chariots (1; 4); Ezekiel beholds the four living creatures (1, 4ff); and Amos beholds the locusts devouring the latter growth, the fire devouring the great deep, and the basket of summer figs (7, 1-3; 4-6; 8, 1-3).

When the prophet has a vision he finds himself in an ecstatic state, which comes suddenly and even unexpectedly upon him. And this prophetic ecstasy is not "a suppression of the intellectual consciousness by a violent working of the divine Spirit, putting an end to the vessel for the impressions and communications of the Spirit of God.

Instead of this, it was an elevation of the human spirit to a degree ^{of} of spiritual intuition such as lies quite beyond the limits of its ^{natural} natural ability; in which all the spiritual powers and capacities implanted in human nature were exalted, glorified, and enlightened, and furnished ⁱⁿ with supernatural powers from the Divine Spirit, for receiving and uttering the divine revelations," Keil, Introd. O.T. The external senses are quiescent, and the closing of the outward senses keeps pace with the opening of those within (Num. 24, 3.4). The spirit of man is seized and encompassed by the Spirit of God with such violence that it is entirely ^{-ly} a beholding eye, a listening ear, and a perceiving sense. The prophets have these visions either by day-time or during the night (cf. Zechariah ^{iah's} night-visions), but always in a wakeful state.

A revelation may also be received while asleep, in a ^{dream.} dream. Such instances are Jacob's dream at Bethel and in Padan-aram; Joseph's dreams concerning the sheaves, the sun and moon and stars; the dreams of Nebuchadnezzar; Daniel's dream, beholding the four beasts (7, 1). It is spoken of as especially distinguishing Daniel that he had "understanding ^{-ing} in all visions and dreams" (1, 17). The dream and the vision have ^{this} this in common that in both instances the external senses are at rest.

3-. The third mode of revelation is the so-called ^{sym-} symbolic act, which we shall consider in the second part of our thesis.

P A R T T W O :
THE SYMBOLICAL ACTIONS OF THE O.T. PROPHETS.

I n t r o d u c t i o n .

In the midst of the prophetic declarations symbolical actions are frequently mentioned. They become very numerous and striking around and during the time of the Exile, for in these days the people no longer listened to the Word of Jehovah, as proclaimed through the mouth of the prophet. Therefore God commanded His prophets to add symbolical actions to the spoken word, for acts speak louder than words. When performing a symbolical action, the prophet demonstrates, actually and outwardly, in his own person or a member of his family or by some special activity of his, the present or future condition of his people, for the purpose of bringing home to them the will of Jehovah, and thus leading them to repentance. And how could God have done this more forcefully!? For the symbolical actions of the Old Testament prophets correspond "with the 'prophetic perfect' of the Hebrew syntax, by regarding the will of God as already fulfilled," H.W. Robinson.*) They were the strongest "demonstrationes ad oculos!"

Such actions were performed by Hosea, Isaiah, Jeremiah, Ezekiel and Zechariah, chief among them being Ezekiel and Jeremiah. Following the chronological order, the first symbolical action we meet with is found recorded in the first chapter of the prophet Hosea.

*) Old Testament Essays, Sept., 1927, page 15.

Chapter I: Hosea and Isaiah.

The Marriage of Hosea. Upon God's command the prophet takes ^{an-} un- to himself a wife of whoredoms and children of whoredoms to demonstrate the spiritual condition of Israel. This account has given rise to many theories, first, as to whether this action was performed in the world of external reality, or whether it merely was an internally real occurrence.

1-. It is considered a parable, or an allegory, or a figurative mode of speech. So Calvin, De Wette, Bleek, Reuss, Hitzig. The advocates of this theory change the account considerably. Calvin explains it thus: "When the prophet began to teach, he commenced thus: 'The Lord has placed me here as on a stage, that I might tell you, I have taken a wife,' etc. Others do not go quite as far, but they all supply something to the ^{script.} text. Therefore Hengstenberg rightly says: "There is not the slightest intimation of such an ellipsis; and those interpreters have no better right to supply it in this, than in any other narrative. There is ^{- love} before us action, without any intimation whatsoever that it is merely an invention," Christology, ad loc.

2-. Others hold it was never carried out in real life; it was merely a transaction in a vision, or a dream, or a trance. So Jerome, Origen, Hengstenberg, Keil. In support of this view the following arguments have been advanced:

A-. "If certain actions of the prophets, especially seeing, hearing and their speaking to the Lord, etc., must be conceived of as having taken place inwardly, unless there be distinct indications of the opposite, why not the remainder also?" (Hengstenberg).

Let us modify this argument somewhat and use it in our own favor: If certain symbolical actions of the prophets must obviously be conceived of as having taken place actually and outwardly (e.g., Jer. 19, 1-13; 28 *), why not all? Keil admits: "We are of the opinion that very many of the symbolical acts were undertaken and performed in the external world, and that this supposition, as that which corresponds most fully with the literal meaning of the words, is on each occasion the most obvious, and is to be firmly adhered to, unless there can be ^{good} grounds for the opposite view."**) And as to the receiving of a message ^{-age} from God, we need not call attention to the fact that the prophet often states the revelation came to him in a dream or a vision, in other words, that the process was an inward one. But nothing similar is found in the records concerning the symbolical actions of the prophets. On the ^{-trans-}contrary, these acts are recorded in such a way as to lead every unbiassed reader to believe they were undertaken and performed in the world of outward reality. And, finally, when Hengstenberg maintains the vision "is only ^{-the} the genus comprehending the latter (the symbolical action) as a species," he is begging the question.

B-. Too much time would have been consumed by these ^{-these} events, so that Hosea could never have used them as the basis of a ^{-striking} striking appeal to the nation; the impressiveness of the symbol would thus have been weakened and obliterated.

*) Hengstenberg himself admits that these actions were embodied "in an outward representation also."
 **) Keil, Com. on Ezekiel, vol. I, p. 86.

We do not see any reason, however, why the prophet should not have been able constantly to make a striking appeal to the nation while this action was being performed. The great length of time made the act all the more significant and forceful, arousing the people's attention all the more, and giving everybody an opportunity to hear of the prophet's doing and the meaning thereof, thus rendering everybody inexcusable.

C-. The name of Hosea's wife and her father are held to substantiate the idea of a mere inward process. גַּמַּל is explained to signify "completion, i.e., one who, in her whoredom, had proceeded to the highest pitch," Hengstenberg. And בַּת הַגִּבּוֹרִים is rendered by "fig-cakes: filia deliciarum: deliciis dedita."

This, however, cannot be definitely determined. ^{Sellin} Sellin maintains: "Der Name Gomer spottet jeder allegorischen Erklärung." ^{Here-} Therefore this argument might rather be used in favor of the literal interpretation.

D-. The prophets often represent themselves as being ^{-ing} under command to do something which could not have been done, e.g., Ez^K. 4, 2ff. - But see our explanation of it below.

E-. The interpretation of the act is attached immediately to the command to perform the act, altogether after the ^{-ion} fashion of visions and symbols rather than as in actual life.

It is but natural that God immediately attached the interpretation to His command, for the prophet was to explain to the people what God wanted to tell them by this action; and therefore the prophet himself had to know its meaning first, even before the act was performed.

F-. The woman in chapter 3,1 is identical with the one in the first chapter, and that the prophet should have made two such marriages is improbable.

Upon a closer investigation, however, it will be seen that the divine record speaks of the two different women. In opposition to the view that Gomer is meant in chapter 3, there is

a) The indefinite signification by in chapter 3, instead of ~~אִשָּׁה~~ or ~~אִשָּׁה~~.

b) The purchase of the woman (3,2) presupposes that she had not yet been in the possession of the prophet. Cf/ Keil and Hengstenberg.

c) The expression ~~אִשָּׁה~~ ~~אִשָּׁה~~ does not mean "love again," and can never refer to the renewal of a former marriage.

d) Gomer is called a woman of whoredoms, 1,2; but the woman in 3,1 is an adulteress.

G-. It would have been incompatible with God's command that a priest should not marry a harlot, had this act been performed actually and outwardly. And what applies to the priest, applies to the prophet as well.

Keil correctly replies to this argument: "Was fuer die Priester galt, darf nicht ohne weiteres auf die Propheten uebertragen werden." And what is morally and religiously objectionable in actual practice is just as objectionable when represented as performed in a vision, or a dream, or a parable, as Sellin says: "Die sittlichen Bedenken, die sich gegen ein wirkliches Erlebnis zunaechst zu ergeben scheinen, sind im Falle einer Allegorie diesselben, bei einem inneren Erlebnis noch ernstere."

H-. Such a command of God would be incompatible with His holiness. - We must remember, however, that the prophet was not commanded to commit fornication, but he was to live a married life. The prophet did not commit fornication. Also in this connection, the words of Sellin, quoted in the preceding paragraph, are applicable.

3-. It was a real and outward transaction. This is the ^{only} satisfactory explanation, and it is supported by the following ^{arguments:}

A-. It takes the words as they read.

B-. This is a symbolical act; and if it be a symbol, what becomes of its force unless it is based ^{upon} upon a fact!? Only thus it retains all the intensity of realism!

C-. Hosea's marriage was for the purpose of attracting attention (cf. Ez. 12, 9ff) and leading the ^{people} to question the prophet, and thus to give him an opportunity to teach them the lesson he desired.

Second, as to the expression זָנַת זָנָה.

1-.A spiritual fornication is referred to, Gomer being a worshipper of idols. So Preiswerk, Sharpe, Riedel.

But then it would have been of little effect to use his wife for illustrative purposes, since all were sinners of the same type as his wife and saw no evil in their conduct. Sellin is right when he says: "Der Prophet soll gerade etwas Auffallendes, Abnormes tun, um das Volk zum Nachdenken, zur Einkehr zu zwingen."

2-.Hosea merely called his wife an adulteress for parabolic purposes. So Luther, Osiander, Gerhard, Tarnovius. - Here the same holds true what we have stated on page 28, 1.

3-.Gomer's disposition toward adultery did not ^{-if not} manifest itself until after her marriage, otherwise we should expect the word זָנָה, instead of זָנַת זָנָה. So Manger, Rosenmueller, Eichhorn, Stuck, Schegg, Schlier, Cheyne, Ehrlich, etc.

This theory, however, "scheitert vollstaendig an Ausdruecken wie זָנַת זָנָה usw.," Sellin. The term זָנַת זָנָה is stronger than זָנָה and expresses the idea that a woman is given, soul and body, to whoredoms. Cf. Hengstenberg, Keil, Sellin.

4-.Gomer was an acknowledged harlot at the time ^{her} of her marriage to Hosea. So Grotius, Kurtz, Boeckel, Jeremias, Theodoret, Bauer, Ewald, Dathe, Sellin, Volz, Gressmann.

doms, i. e., an acknowledged harlot, so must also the children (vv. 4.6-9) be children of whoredoms, i. e., the products of harlotry, born prior to their mother's marriage to Hosea. The prophet then accepted them as his own and gave them symbolical names. So Grotius, Kurtz.

This theory, however, appears to militate against the words of the text, e. g., V. 3: "So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son." These words seem to indicate that the children were born after the marriage. And the expression ⁱⁿ ~~accipit~~ ^{and} ~~et~~ is used most probably by zeugma with a double object, viz. Gomer and the children, and denoting marriage, cf. Gen. 4, 19; 19, 14; 1 S. 25, 43. Drususilius: Accipe uxorem et suscipe ex ea liberos; and the Vulgate: Sume tibi uxorem fornicationum et fac tibi filios fornicationum. Cf. also Sellin. ^{Sellin.}

2-. They are children, born to the prophet by his wife, who inherited from their mother this tendency toward lewdness, and who followed the pernicious example of their mother. So Sanctius, Orelli. ^{-owed}

3-. They were born after the marriage and begotten by another than the prophet. So Jeremias, Theodoret, Dathe, Bauer, Ewald. ^{another}

Keil objects to this view that it militates against the word ~~et~~ in verse 3; and bare him a son. It may, however, merely show the effrontery of the adulteress, and the patience of the prophet in receiving and bringing up as his own a seed that was not his own.

Either one of the last two views may be accepted.

Hengstenberg: "The wife belongs to whoredoms, in so far as she is devoted to them; the children, in so far as they proceed from them."

The sense of this symbolical actions is plain. Hosea represents the Lord Jehovah. Gomer, married to the prophet, represents Israel, who is married to Jehovah. As Gomer commits physical fornication, thus Israel commits spiritual fornication, by going a whoring after other gods.

And as Gomer represents the terrible spiritual condition of ^{Le-}Israel, thus the names of the children of whoredoms express the relation between God and Israel, the fruits of idolatry and Israel's rejection.

The first child is a son, and the name Jezreel is given to him, ^{him} V.3.4. This symbolical name refers to the great battle-ground on which Jehu had slaughtered the family of Ahab (2 K.9,10). Hereby it is indicated that another day of Jezreel will come, and this time over all ^{the} the ten tribes of Israel. This name was a knell rung in the ears of Israel to awaken the sense of guilt and the presentiment of retribution.

Hosea's second child was a daughter, called ^{Mercy} חַסְדֵי יְהוָה :Not having obtained mercy, V.6. Because of Israel's idolatry and unfaithfulness God would have no mercy upon them anymore.

He would, therefore, reject them utterly, and they would not be His people any longer. To express this idea, the prophet's second son ^{was} was called ^{was} חֲסֵדֵי יְהוָה :Not my people, V.9.

In the second chapter of the Book of Hosea "the significant couple disappears in the thing signified by it; Israel itself appears as the wife of whoredoms" (Rueckert), and the prophet dwells upon the guilt and punishment of Israel and their acceptance as God's people in the N.T. times.

The third chapter presents another symbolical action of Hosea, similar to the first one.

Hosea Marrying An Adulteress. The prophet is to go once again and to contract marriage with a woman who commits adultery, although (or while) she is loved by her faithful husband. What became of his first wife, whether she died or whether she left him, we do not know.

The γ (V.1) of a woman either signifies her husband or her paramour. Here the word denotes "husband," because of the epithet מְנַשֵּׂה and refers to the prophet. Keil says: "Durch die Partizipia אָהַבְתָּ und נִשְׂחַתְתָּ werden die Liebe des Genossen und das Ehebrechen des Weibes als ^{an} dauernd und gleichzeitig mit der Liebe gesetzt, welche der Prophet gegen das Weib betätigen soll. Damit wird die Behauptung, dass wir ein Weib vor uns haben, welches schon vermaehlt war als dem Propheten befohlen wurde, sie zu lieben (Kurtz), als sprachwidrig, das Partizip in das Plusquamperfekt umsetzend, widerlegt. Denn waehrend der Zeit, da der Prophet das sich erworbene Weib liebte, konnte der ihr Liebe erweisende γ nur ihr Ehemann, d. i., der Prophet selber sein, mit dem sie in ehelichem Verhaeltnis stand." This is substantiated by the interpretation of God's command, V.4.

In V.4c the reason is stated why Israel goes a whoring ^{after} other gods: they love raisin-cakes, considered a delicacy among the ^{Hebrews,} and being a type of things satisfying the sensual appetite, of the idol-worship that satisfies the lusts of the flesh. Cf. worship of Ashtoreth.

The amount of dowry money given to the woman by the prophet was that of a slave (Ex. 21, 32; Zech. 11, 12), and indicates her lowly condition, and thus the lowly state of Israel.

According to the purpose of marriage, we should expect the couple to live together as man and wife, but, instead of this, she is ^{locked} up, so that she must sit solitary and cannot have any sexual intercourse neither with her husband nor, much less, with any other man.

Hosea is here (V.3) not placed in parallelism with his ^{wife,} but with the other man. As the woman does not enter into any nearer relation with any other man, so the prophet also abstains from any sexual intercourse with her.

Kings and princes (V.4) represent the officials of the ^{civil} government, while the sacrifices and pillars point to the cult and ^{worship} of Israel. The references to things pertaining to idolatry (תַּרְפִּים, מַצֵּבֹת) point to the dark mixture which at that time existed among the Israelites. Jehovah made them disgusted with idolatry, through His visitations, in which they sought in vain the help of the idols, and made them realize the vanity of all idol-worship. This took place during the ^{Exile,} when also the public worship of Jehovah ceased.

The interpretation of this symbolical action is given in V.4. As the woman was, in the last analysis, without a husband and was ^{de-} detained, so Israel shall for many days be without an independent government of their own. And, in addition to this, the Exile will bring to an end not only the public worship of Jehovah, but also the remnants of idol-worship as practised as a matter of tradition. Thus they will come to realize the vanity of all idolatry and will be ready to accept the true God. And so the wife of Israel will again become faithful unto her husband Jehovah.

She-ar-Yashubh. This name was given to Isaiah's first-born son: ^{nant} A remnant shall return. "Remnant," ~~רֵשָׁת~~, in this connection, does not mean that "the larger part of the whole house of Israel," the northern kingdom, will certainly perish (i.e., in the Exile); but the remnant, Judah, may return to Yahweh and be saved," as Gray believes *). The explanation of this term ^{tern} is given in Is. 10, 21f, and there it refers to the $\sigma\upsilon\lambda\epsilon\iota\mu\mu\alpha$, or ^{the} $\theta\epsilon\lambda\iota\mu\mu\alpha$ ^{of} St. Paul (Rom. 9, 27; 11, 5), to the true believers, the elect ones ^{of} Israel. ^{They} shall return to the Lord, being converted to God in Jesus Christ, while the great majority of Israel turn their back upon Jehovah and ^{are} are lost. Thus the name is at once a warning and a promise, but in this ^{wise} wise that it has the curse, as it were, before it, and the grace behind it, as Delitzsch has it (ad. Is. 7, 3).

Maher-shalal-hash-baz. Isaiah is instructed by God to write upon a ^{tablet} tablet concerning (7) the name Maher-shalal-hash-baz (8, 1), which can be rendered ^{-ered} by "the spoils speeds, the prey hastens." The inscription was purposely enigmatic, the object being to arouse the interest and curiosity of the people. Delitzsch: "It is only to be a means whereby publicly to ^{announce} announce

*) In the Intern. Crit. Com.

that the course of events was one that was foreknown and pre-indicated by Jehovah. Accordingly, when that what is said by the inscription on the tablet occurs, men will know that it is the fulfilment of this inscription ^{-~~son,~~} and therefore an event predetermined by God." Therefore Isaiah took unto himself faithful witnesses that were to be present and were to testify to his preparing the tablet: Uriah and Zechariah (8,2). Upon the fulfilment of the prophecy, these men could vouch for the fact that Isaiah had written concerning the future.

About a year later, the prophet's second son was called by ^{-~~these~~} these mysterious words (8,3), omitting the γ , however, which here equals the Greek $\pi\epsilon\rho\iota$, and the Latin "de," concerning. The name signifies the ^{speedy} destruction of the power of the allied kings Rezin and Pekah by the ^{king} king of Assyria, as V.4 clearly shows.

The prophecy was fulfilled in the invasion of the North ^{Lig-} by Tiglath-Pileser (734), who overthrew Syria completely, and took many cities of Israel and devastated the country (2 K.15,29; 16,9), although the actual capture of Samaria took place not before 721 B.C.

Egypt's and Ethiopia's Fall Symbolized, Is.20. In the year that the commander-in-chief of the Assyrian armies came to Ashdod and took it, the Lord commanded Isaiah to put off the sack-cloth: the loose outer garment of coarse cloth, which he wore, and his sandals, and to go naked, i. e., with only his tunic, and barefoot for three years, thus presenting the appearance of a captive of war.

This action was to signify that the king of Assyria would lead off the captives of Egypt and the exiles of Ethiopia, young and ^{old}, naked and barefoot, with buttocks uncovered, to the shame of Egypt, V.3f. Then the inhabitants of Palestine, who relied upon Egypt and Ethiopia ^{for} help against Assyria, would be ashamed because of Ethiopia their hope ^{and} and Egypt their pride. The double kingdom, Egypt and Ethiopia, would prove itself powerless against Assyria, and the fate of the Jews would be sealed, for they put their trust in the power of flesh, instead of relying upon ^{the} the arm of Jehovah.

Isaiah's prophecy was fulfilled when Ashdod was taken in 711 B.C., according to the Assyrian annals. In the same year yet Egypt surrendered. Delitzsch: "The voluntary anticipative submission of the Ethiopian ruler was a commencement of what Isaiah prophesies, but the ^{sub-}subjection of the Nile-land did not come till the time of Asarhaddon (who reigned from 681-668) and Asurbanipal" (circa 663). Thus the statement of Duhm and Gray, that this prophecy was never fulfilled, is unwarranted.

Chapter II : Jeremiah.

1-. The Symbol of the Girdle, Jer.13,1-11. The prophet is to purchase a linen girdle and to wear it without ever washing it. After a certain length of time, the Lord commands him to go to the Euphrates, and to hide it there in a crevice of the rock. Then again he is told to return to the Euphrates and to bring back the girdle, which the prophet found ruined and good for nothing.

The reason why Jeremiah was to purchase a g i r d l e appears in V.11: "For as the girdle cleaveth to the loins of man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith the Lord; that they might be unto me for a people, and for a ^{name} name, and for praise, and for glory." Jehovah had bound the people of Israel to himself by a covenant, as a man might bind a girdle about his body. And as of all parts of Oriental clothing the girdle fits most closely, so Israel of all the nations of the world is the most closely connected with Jehovah.

God told the prophet to p u r c h a s e a girdle, because, as Umbreit says, "der gekaufte leinene, weisse Guertel, Schmuck und Zier des Mannes, ist das aus Aegypten erkaufte Volk in seiner Schuldlosigkeit, wie es der Herr mit Banden der Liebe an sich geknuepft." *)

It was to be a l i n e n girdle probably because the sacred garments of the priests were linen (Ex.28,40) and because Israel was to be a priestly nation, a holy people, whom the Lord had intended to display his glory among men (Ex.19,6).

The girdle was not to be washed, but was to remain dirty. As s u c h Jeremiah had to take it to the Euphrates. His people was to be a holy nation, undefiled, but they had become unclean, and therefore they were carried away from the eyes of the Lord.

Jeremiah h i d the girdle at the E u p h r a t e s to point to the Exile and the captivity of the Jews in the land of the river Euphrates.

*) Keil-Delitzsch, Proph. Jerem, ad loc.

The word פֶּרֶץ is held by some commentators to be a water-gap (פְּרִיץ) near Jerusalem (Ewald) or an abbreviation of אֶפְרַיִם (Bochart, Venema, Dathe, Hitzig, Ball)*. C.J. Ball states: "Jeremiah may very well have buried his girdle at Bethlehem, a place only five miles or so to the south of Jerusalem; a place, moreover, where he would have no trouble in finding a 'cleft of the rock,' which would hardly be the case upon the alluvial banks of the Euphrates."**) But these theories are well-nigh universally discredited, and we can dismiss them at once. Cf. Volz, Nowack.

A long while afterwards the prophet was ordered to return to the Euphrates and to dig up the girdle, and found it altogether spoiled and useless. Keil: "Sittlich verdorben war Israel allerdings schon vor dem Exile; aber das Vermodern des Guertels in der Erde am Euphrat bezeichnet nicht das sittliche, sondern das physische Verderben des Bundesvolkes, und dieses war die Folge seiner sittlichen Verderbnis in der Zeit, da Gott das Volk ungeachtet seiner Sünde in Langmut getragen hat."

Volz briefly states the significance of this action thus: "Wie der schmucke Guertel sunichte wird, so wird das stolze Volk zunichte."***) This is in harmony with Lev. 26, 36-39, where the fate of the unbelievers is pictured as a destruction in the land of the enemies, as a pining away in their iniquity. Although Judah returned, the nation as such had disintegrated during the period of the Exile and never recovered its ancient standing. Volz: "Die Nation blieb eine Ruine."***)

***) In The Expositor's Bible (Jeremiah), p. 284.

**) In Sellin, Der Prophet Jeremiah, ad loc.

*) Cf. Lange-Schaff, Jerem. ad loc.

The question here naturally arises whether this action was performed in the world of external reality, or whether it was an inward transaction, a vision, or an allegory, or a parable, etc. Volz, Nowack, Rosenmueller, Graf and others deny the external reality of this action, the latter two considering it a parable or an allegory, while Volz regards it as a dialog between God and the prophet. Their main argument for denying the outward reality of this action is the long journey which the prophet had to make. But Naegelsbach correctly asks: "Was it too much for a prophet to make a long journey in order to set visibly before the eyes of his people their impending fate?" (in Lange-Schaff). And Ball says: "If the prophet's activity had been confined to the pen; if he had not been wont to labour by word and deed for the attainment of his purposes; the latter alternative (sc. that the narrative is simply a literary device to carry a lesson home to the dullest apprehension) might be accepted. For mere readers, a parabolic narrative might suffice to enforce his meaning. But Jeremiah, who was all his life a man of action, probably did the thing he professes to have done, not in thought nor in word only, but in deed and to the knowledge of certain competent witnesses. There was nothing novel in this method of attracting attention, and giving greater force and impressiveness to his prediction. The older prophets had often done ^{the same} the same kind of things, on the principle that deeds may be more effective than words..... Such actions may be regarded as a further development of those significant gestures, with which men in what is called a state of nature are wont to give emphasis and precision to their spoken ideas. ^{They} They may also be compared with the symbolism of ancient law. 'An ancient conveyance,' we are told, 'was not written but acted. Gestures and words ^{took} took the place of written technical phraseology, and any formula mispronounced

or symbolical act omitted, would have vitiated the proceeding as fatally as a material mistake in stating the uses or setting out the remainders would, two hundred years ago, have vitiated an English deed.' (Maine, Ancient Law, p.276). Actions of a purely symbolical nature surprise us, when we first encounter them in Religion or Law, but that is only because they are survivals. In the ages when they originated, they were familiar occurrences in all transactions between man and man. And this general consideration tends to prove that those expositors are wrong who maintain that the prophets did not really perform the symbolical actions of which they speak," Op.cit.^{cit.} The double journey of Jeremiah to the Euphrates was indeed not an easy matter, considering the travelling facilities of his days, but it was not impossible; and the narrative evidently wants to be taken literally. There is no good ground for believing otherwise.

2-The Symbol of the Broken Vessel, Jer.19,1-13. Jeremiah receives the command to purchase a pitcher from the potter, and, accompanied by the ^{elders} elders and the priests of the people, to go to the valley of Ben-Hinnom, south and southwest of Jerusalem. There he is to proclaim the words found in VV.3-13.^{3-13.} In these verses he proclaims a severe judgment in general (V.3); he ^{narrates} narrates the crimes of the people and the kings of Judah committed in this place; then the divine punishments are mentioned: Topheth will be called the ^{Valley} Valley of Slaughter; and the people and the city will be broken in pieces. The latter the prophet demonstrates by breaking the ^{pitcher} פִּיטְוֹת, a pitcher with a long neck, before the eyes of the men who accompanied him, thereby calling their attention to the symbolism of this action. As the pitcher is ^{thrown} thrown down, so that its pieces fly into all directions, are scattered all over, so that the pitcher cannot be repaired, and, therefore, is thrown into Topheth,

thus Jerusalem will be destroyed, broken to pieces, as it were, and will become a heap of ruins; and her dead will be buried in Topheth, for lack of room in the regular burial places. Thus the city will be made like Topheth, an unclean place, full of carcasses.

The prophecy was most probably fulfilled after the destruction of Jerusalem by ^{the} Nechoadrezzar, although there is no positive statement found in the Bible to this effect. Cf. Jer. 32, 29.

3- The Cup of God's Wrath, Jer. 25, 15-29. In these verses we see the prophet standing before the Lord Jehovah and receiving a wine-cup of wrath from Him, which he is to hold to the lips of all the nations to whom God will send him, until they will drink it and stagger madly to and fro.

He is first sent to Jerusalem and the cities of Judah, these heading the list as the chief offenders against God. Cf. 1 Pet. 4, 17: "Judgment must begin at the house of God." Next he is sent to Egypt. From here he goes to the south-west (Philistia), and the south-east (Uz), then to the east (Edom, Moab, Ammon), and west (Phoenicia) of the Holy Land. He then goes over to the east, including Elam, Media, and Babylonia, which was to drink the cup of wrath last.

Commentators agree that this was not an outward performance, but a mere inward experience (Naegelsbach), or a figure of speech (Volz). Keil says: "Der Prophet erhaelt ja von Gott nicht einen Becher mit Wein gefuell^{ge-}l⁻l⁻t, den er etwa als Symbol des goettlichen Zornes den Koenigen und Voel⁻kern zu trinken reichen soll, sondern einen mit dem Zorne Gottes gefuellten

Becher, der die Trinkenden berauschen soll. Da der Zorn Gottes keine leiblich trinkbare Essenz ist, so ist selbstverstaendlich auch der Kelch kein materieller Becher, und das Trinken aus demselben kein in die aeussere Wirklichkeit fallender Vorgang; die ganze Handlung also nur Sinnbild einer realen Einwirkung Gottes auf die Koenige und Voelker, welche "eremias durch Verkuendigung des ihm Befohlenen vollzieht." He maintains the prophet merely delivered the message of the vision to the king and the princes in Jerusalem (cp. also Orelli). This view also seems to be substantiated by the contents of the account, for it is improbable that Jeremiah actually went to all the peoples made mention of in this record, and by V.17: "Then took I the cup at the Lord's hand," which is altogether after the fashion of visions.

The sense of this action is plain. The figure of the "cup of wrath" is frequent in Scriptures, e.g., Is. 51, 17. 22; Hab. 2, 16; Jer. 49, 12; 51, 7; Lam. 4, 21; Ezek. 23, 31 ff; Ps. 6, 5. And to drink the cup of wrath signifies to suffer punishment. The effect of the drinking is the emblem of shattered forces and of lost hold and self-command. All the peoples referred to in the account had drawn God's wrath upon themselves. His ^{-ience} patience was now exhausted, and he intended to include all of His enemies in the punishment that was about to go forth. And this punishment came upon ^{them} them in the form of the sword; in the form of war, beginning with His own household, Judah and Jerusalem, using Babylon as His instrument. But at last also she would have to empty the cup of the Lord's fierce anger; then also she would be drunken, and spue, and fall, and rise no more, being completely overcome by the powerful potion.

The prophecy was fulfilled when Nebuchadrezzar conquered the countries enumerated in the narrative. We do not know, however, whether he also conquered Elam and Media. But this would not militate against the fulfilment of our prophecy. Keil: "Der Sinn der prophetischen Verkuendung ist nur der, dass der Koenig von Babel fuer die naechste Zeit die Herrschaft ueber die Welt erhalten wird, und wenn seine Zeit abgelaufen ist, dann auch selbst dem Gerichte erliegen wird." And thus it came to pass that Babylonia was succeeded by the Medo-Persian Empire in 536 B.C.

It might be noted yet that this is the only symbolical action found in the prophetic writings that was not performed in the world of external reality, but in a vision, and that it is, therefore, not a symbolical action in the proper sense of the term, but belongs more into the domain of visions.

4. The Yoke of Babylon, Jer. 27, 2-11; 28. Upon God's command, the prophet makes himself bonds and yokes, he put them upon his neck, and sends some to the kings of Edom, Moab, the Ammonites, Tyrus, and of Zidon, by the hand of the ambassadors of these nations, who had ~~to~~ come to Jerusalem and were trying to cement the alliance between Judah and their own nations, in order to shake off the yoke of Nebuchadrezzar. Cf. Jer. 20.

The words מִסְרֹתָא וּמִצְמֹתָא, cords and bars, together signify a yoke, מִצְמֹתָא denoting the two wooden bars of the yoke, and מִסְרֹתָא being the cords or thongs that held the two bars together, in order that the yoke might be placed upon the neck of the beast, -ev. 26, 13.

While some commentators believe that Jeremiah passed the yoke he himself wore on to the kings mentioned in this narrative, Keil and others are of the opinion that he prepared five more yokes for these kings. This seems to be corroborated by the fact that Jeremiah himself wore the yoke he first prepared for a longer period of time (cf. chapt. 28).

The significance of this action is clearly stated in Vv. 6ff. The yoke is a symbol of subjugation. By sending a yoke to these kings, the prophet tells them they will be subjugated by one more powerful than they. And in the message he gives along with the ambassadors he states who this one will be, to wit, the king of Babylon, Nebuchadnezzar, into whose hands God has given their lands, and the beasts of the field, and all nations to serve him, for God is the Creator of all this, and He has the right to dispose of His creatures as it seems meet to Him.

God's command to acknowledge Nebuchadnezzar as a world-ruler appointed by God is supplemented by the warning not to allow the deceptive promises of the false prophets to deter them from yielding to subjugation to him (vv. 9ff), for as certainly as Jeremiah had put the yoke upon his own neck, thus certainly would it be placed upon the necks of these ^{peoples.} peoples. They all would have to serve him, him and his son, and his son's son. If ^{they,} they, however, would refuse to put the yoke upon their neck and to acknowledge ^{the} the supremacy of Nebuchadnezzar willingly, they would be forced to do so and would be punished by the Lord Himself, with the sword and with famine, until He had consumed them by the hand of Nebuchadnezzar; those, however, who would voluntarily submit, would retain at least their land and life.

The phrase "all nations shall serve him and his son and his son's son," denotes a longer period of supremacy, without, however, making it imperative that son and grandson must succeed him. Cf. Dt. 6, 2; 4, 25. Nebuchadrezzar was succeeded only by his son Amil-Marduk (Evil-merodach), who was murdered and succeeded by his brother-in-law Neriglissar. And he again was succeeded by his son Labashi-Marduk, who was murdered by his nobles, after reigning nine months, and Nabunaid (Nabonidus) was placed upon the throne, who was the last king of Babylon. *)

When Hananiah broke the wooden yoke, the Lord commanded Jeremiah to make a yoke of iron (chapt. 28). The false prophet had broken the yoke of wood which Jeremiah was wearing, but the yoke of Nechadrezzar could not be broken, for it was a yoke of iron!

This incident plainly shows that the symbolical action was carried out in the world of external reality. This is also universally admitted.

5- Jeremiah Purchasing a Field, 32, 6ff. In the tenth year of Zedekiah, during the siege of Jerusalem by the Babylonians, at a time when all hope of deliverance had vanished and the overthrow of the kingdom was certain, Jeremiah received a divine revelation, in which he was told that the lot of the ground of his uncle Shallum at Anathoth would be offered him for sale because of his right of redemption. Hanameel, Shallum's son, came with this offer to Jeremiah. The prophet recognizing the Lord's will, buys the lot, carefully observing all the formalities, as a sign that "houses, fields and vineyards will again be bought in the land of Judah," V. 15. 43ff. The desolation of Judah would last only for the length of time that God had determined, after

*) Cf. Enc. Biblica & Hastings, Dict.

which He intended to restore His people to their homes. For this reason the careful keeping of the deed transferring the land from Hanameel to Jeremiah was important as a record for the use of his family.

6-The Symbol of the Stones, Jer.43,8-13. In Tahpanes (the eastern boundary city of Egypt, located on the Pelusian branch of the Nile) Jeremiah was divinely ordered to hide great stones in the brick-kiln (מַלְבֵּן), opposite the royal palace, in the presence of the Jews, and to tell the meaning of this action to the witnesses thereof.

While the sense of this action in general is plain, the definition of the details is rendered somewhat difficult by the term מַלְבֵּן, which occurs only here and 2 S.12,51; Nah.3,14. H.W.Robinson says that Jeremiah buries the stones "before a frontier building, on which Nebuchadrezzar shall later on erect his throne," op.cit., p.7. Hitzig takes the word in the sense of a projection of tiles or a brick-work under the threshold, a stone-floor probably cemented over. But this explanation seems to be impossible, because Jeremiah could scarcely have torn up the pavement before the gate of the king's palace, and inserted large stones.

Neumann and Keil regard it as a brick-kiln. The palace of Pharaoh included not only the buildings proper, but also their entire enclosure, which was, as a rule, surrounded by a high wall. And opposite the entrance of this enclosure, bricks for the repairing of the royal palace may have been made temporarily. Into the clay of this kiln the stones ^{were} were hid.

The stones placed there by Jeremiah are, as it were, the foundation of Nebuchadrezzar's throne and are symbolical of the power and firmness of his rule, while the clay signifies the weakness of the power of Egypt. God will bring Nebuchadrezzar to Egypt, and he will erect his throne on these stones and stretch over them the rich tapestry (רָשָׁתַיִם) which formed the curtains of the throne. Then he will visit Egypt with all the terrors of war, subjugate the land completely to his sway, and depart. Ewald: "Er wird so leicht wie nur ein Hute auf freiem Felde in kuehler Nacht sich in seinen Mantel huelle, ganz Egypten mit der Hand fassen und wie ein leicht zu handhabendes Kleid um sich werfen koennen, um dann in dieser Beute Schmuck gehuelle in Frieden, ohne Feind, als voller Sieger das Land verlassen," (V.12). "Thus the plans of the Jews who disobeyed the command of God and left for Egypt seeking protection against Nebuchadrezzar in her arms, will be frustrated to their own confusion, for Egypt is but fragile clay.

The prophecy was fulfilled in 568, when Nebuchadrezzar came to Egypt and crossed the country as far as Syene. Cf. Sellin, Proph. Jeremiah, and Keil.

7- The Prophecy Against Babylon Cast Into the Euphrates, Jer. 51, 60-64.

In the fourth year of his reign, Zedekiah made a journey to Babylon, in all probability to cast himself in homage before the throne of the Babylonian king. It was then when Jeremiah gave to Seraiah, the brother of Baruch, the prophecy against Babylon to take it with him and to read it in Babylon. Whether he was to read it in the ears of the Babylonians or privately, we do not know. Keil: "Es steht nicht geschrieben, dass er sie den Babyloniern selbstoeffentlich, in einer zu diesem Behufe veranstalteten Versammlung
*) Keil-Del., ad loc.

vorlesen soll, sondern nur, dass er sie lesen und nachher das Buch in den Euphrat werfen soll. Das Lesen hatte nicht den Zweck, die Babylonier vor dem ihnen gedrohten Untergang zu warnen, sondern sollte nur eine Verkündigung des Wortes des Herrn wider Babel an Ort und Stelle sein, um daran die symbolische Handlung v.63f zu knuepfen." After the reading of the curse, he was to bind a stone to the writing and then, with prayer to the Lord, cast it into the River of Euphrates, thus symbolizing the future sinking and total destruction of Babylon. Thus the assurance was given to Judah that their captivity would not last forever, but that God would bring them back after the seventy years of their captivity.

Chapter III : Ezekiel and Zechariah.

Ezekiel is the prophet of symbolical actions κατ' εἰκόνην.

His symbolism is elaborated in the minutest details, and his actions produce an impression of imposing grandeur and exuberant fulness.

The first sign of symbolical meaning we find in chapter 4.

This he performs in his own house at Tel-Abib, in the presence of the Jews in Babylon that visit him. It consists in three inter-connected and mutually supplementary actions. In the first he portrays the impending siege of Jerusalem (VV 1-3); in the second, by lying on his left side and on his ^{right} side, he announces the punishment of Israel's sin (VV 4-8); and in the third, eating unclean food, he represents the dreadful consequences of the ^{of} siege of Jerusalem (VV 9-17).

1-The Symbol of the Siege, Ez.4,1-3. Ezekiel draws a plan of the city on a clay tablet, and makes siege works in miniature around the city. He then erects an iron pan as a wall of iron between himself and the city, and stretches out his arm bared for action like a warrior's, to represent the angry Yahweh.

The tile he used was a Babylonian brick, a foot square and about five inches thick, Such were the bricks used in the district ^{where} Ezekiel lived . It was not burned in a kiln, but merely dried in the sun; so the prophet could easily sketch a city thereupon. And the siege works were not to be placed as little figures around the brick, but they were to be engraved upon the brick around the city sketched upon the tile, for the former view would not agree with V. 3, and the stone itself is not Jerusalem (Hitzig).

The iron pan does not represent the wall of the city (Ewald), which was already portrayed on the brick, but a firm, impregnable wall of partition which the prophet as God's representative raises between himself and besieged Jerusalem. Cp . Is. 59, 2. An iron pan is chosen because such a plate was at hand in every household, and it was fitted for the intended purpose.

The meaning of this action is quite plain. It pictures the siege of Jerusalem by the Babylonians, who appear as mere instruments in the hand of God, He Himself carrying on war against His own people.

Hengstenberg and others consider this an inward experience of the prophet, while Hitzig regards it as an allegory, because a real,

outward transition would savor to them of childishness. This is, however, not sufficient evidence, for, in the first place, even a most childish act becomes a most manly one if commanded by God; and, in the second place, it would have been just as "childish," had it been an inner process. ^{folh'} Kliefoth: "An important action, even when besides it is a silent one, must be performed; ^{-ed} although the text does not mention it expressly, a thing that quite explains ^{it} self in the case of one who has received a command from God." *)

2- The Sign of Bearing the Iniquity of Judah and Israel, 4,4-8. Having portrayed the siege of Jerusalem in the first symbolical action, the prophet is now to lie on his left side for 390 days, putting the iniquity of the northern kingdom upon it, and 40 days upon his right to bear the iniquity of the house of Judah. And during this period he is to set his face toward the siege pictured on the tile, with his arm uncovered, and prophesying against the city, both by his symbolical acting and by proclaiming God's message.

The preceding action represented God as carrying on war against His people. And where God Himself wars against a nation, its downfall is certain. To demonstrate this, the prophet immediately assumes ^{lying} a lying position. Israel will be cast down and will have to bear the punishment ^{of} of their sins. "To bear iniquity" (לָבַשׁ אֲשָׁמָה) always denotes to endure the punishment due to sin. And Ezekiel bears the iniquity of Judah and Israel not in a vicarious, but in a symbolical and epideictic action.

The division of the period of sinning and punishment into two parts is to be explained from the division into the kingdom of Judah

*) Lange-Schaff, Ezekiel, ad loc.

and Israel. Ezekiel bears the iniquity of Israel on his l e f t side and that of Judah on his r i g h t not because Israel was located to the north of Judah (Ewald, Hitzig), but because Judah was superior to Israel (Grotius, Haevernick, Keil), as can be gathered from the fact that for his lying on his right side to bear the iniquity of Judah only 40 days are appointed. In both instances a day stands for a year, i.e., each day Ezekiel has to lie on the ground represents one year of Israel's and Judah's sinning or suffering the consequences of sin.

Hengstenberg holds the 40 days are included in the 390 days. But this position is untenable because of the דַּיָּוָה , "for the second time." Therefore the 40 days have to be added to the 390 days, giving us a total of 430 days.

This, however, Hitzig considers a physical impossibility, and he maintains that the whole description is purely ideal, that the act was performed in a vision.

It was indeed a very difficult ~~to~~ task to lie on one side for over a year, without turning, it was an "unicum;" but at times God requires from His servants what is exceedingly difficult. We must, however, not lose sight of the fact that He also helps them to the performance of the task proposed. Many commentators believe that God inflicted a certain disease upon the prophet which caused him to lie in one position without shifting (hemiplegia, or something similar to it). Gaebelein *) tries to rid himself

*) Gaebelein, The Prophet Ezekiel

of the difficulty by pointing out that it does not say the prophet should remain in this position day and night during the allotted time. With ^{Heng-}Hengstenberg he also maintains that every day Ezekiel was to prepare the ^{-tion}portion of food allotted to him for that day. In this he finds proof for his view that the prophet was not lying on one side day and night. This theory, however, contradicts V.8: "I will lay bands upon thee, and thou shalt not ^{turn}turn thee from one side to another, till thou hast ended the days of thy siege." Therefore the food must have been prepared in advance, as ^{also}can also be seen from the context. The food would undoubtedly spoil during such a long period of time, but in times of war, which the prophet was to ^{-ize}symbolize, people also eat what they would otherwise refuse to eat.

Another moot point is how we are to explain the numbers given in these verses, 390 days:390 years, and 40 days:40 years. Duhm, Wellhausen and others try to solve the difficulties connected with these numbers by following the LXX, which reads 190 days, instead of 390 days. ^{But}But this is, in the first ^{place,}place, an unwarranted procedure; and, in the second ^{place,}place, it would not result in any consistent and satisfactory solution. ^{- for}Therefore we best abide by the figures of the Hebrew text.

Keil admits: "These numbers cannot be satisfactorily ^{- ed}explained from a chronological point of view, whether they be referred to the time during which Judah and Israel sinned, and heaped upon themselves ^{which}guilt which was to be punished, or to the time during which they were to atone, or suffer punishment for their sins.....All these theories are shattered by the impossibility of pointing out the ^{- ize}specified periods of time, so as to harmonize with the chronology."

The number of days during which he lies upon his sides are to be accounted as exactly equalling the same number of years of their sinning, as stated above. Israel, then, is said to have sinned 390 years. But this kingdom lasted only 253 years, and the remaining 137 can neither be supplied from the period of the Judges, as some have attempted to do, nor ^{from} from the time lying between 722 B.C. and that of Ezekiel, for this would be arbitrary.

Another insurmountable difficulty presents itself to view when we come to the 40 years for Judah. Neither the beginning nor the end of this period of time can be established. We must naturally start with the time of Ezekiel and go backward. This would bring us to about the eighteenth year of the reign of Josiah, in which he effected the reformation of religion. But why should ^{this} this year mark the beginning of Judah's sin!?

And if we regard these years as periods of punishment, we again meet with the difficulty that these figures cannot be harmonized with chronology.

Therefore it is best to understand these numbers as having a symbolical meaning. The 390 and 40 years are to be combined into one, a theory which is suggested by the fact that Ezekiel, while lying and his ^{left} left and right sides, is to portray the impending siege of Jerusalem. And these 430 years recall the 430 years which Israel spent in Egypt (Ex. 12, 40). This period is looked upon by the prophet as a type of the banishment of rebellious Israel among the heathen. Cf. Dt. 28, 68; Hos. 8, 13; 9, 3. 6. The deliverance from the Babylonian exile, as well as the Assyrian, was considered ^{as} a new exodus of Israel from the bondage of Egypt. Cf. Hos. 2, 2; Is. 11, 15. 16.

The number 430 ceases to be arbitrary and meaningless, and its division ^{into} into 390 and 40 can be explained, only if we take the bondage of Israel in Egypt as a type of the future.

Now if the coming period of chastisement is fixed at 430 years with reference to Israel's sojourn in Egypt, then also the division into 390 and 40 must have at least a point of connection in the 430 years which Israel spent in the "house of bondage." The 40 years are best referred to the time during which Moyses dwelt in the land of the Midianites (a period of 40 years), after having killed the Egyptian (Ex. 2, 11-3, 10; Acts 7, 23-30. "These 40 years," says Keil, "were for Moses not only a time of ^{trial} trial and purification for his future vocation, but undoubtedly also the period ^{of} of severest Egyptian oppression for the Israelites, and in this respect quite fitted to be a type of the coming time of punishment for Judah, in which ^{was} was to be repeated what Israel had experienced in Egypt, that, as Israel had ^{lost} lost their helper and protector with the flight of Moses, so now Judah was to ^{lose} lose her king, and be given over to the tyranny of the heathen world-power." And the 390 years refer to the period prior to this event.

3-The Sign of the Famine and the Defiled Bread, 4, 9-17. "For the entire duration of the symbolical siege of Jerusalem, the prophet is to provide ^{him-} himself with grain corn and leguminous fruits, to place it all into one ^{vessel} vessel, to bake this as barley cakes upon a fire prepared with dried dung, and to eat it at the different hours for meals, in addition to which he is to ^{drink} drink water, also according to measure.

The wheat, barley, beans, lentils, millet and spelt are to be ^{put} put

into one vessel because only a little of each would be available ^{-ing} during the siege. Then everything would be collected that could possibly be converted into bread. Ezekiel could not eat and drink as much as he desired, but, as happens in a time of scarcity during sieges, according to measure, twenty shekels of food (circa nine ounces), and a sixth part of the hin ^{daily} i.e., a quantity less than a pint. This is about half as much as the ^{-age} average man in the Orient needs for his daily sustenance. All this points to the famine during the siege of Jerusalem (V.16).

God first had instructed Ezekiel to bake these cakes "with dung that cometh out of man," V.12. Since the prophet, however, was horrified ^{-ied} at the defilement to which he was to be subjected, the Lord permits him to bake them with the dung of oxen. This does not mean that he was to mix the ordure with his food, but he was to bake it over the dung, so that the ordure formed the material of the fire. Thus the bread was polluted, a loathsome smell and taste being communicated to the bread rendering it [?] unclean. That the pollution was the object of this command, is stated in V.13: "Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them." - "Filth and misery round about on every side: what an overwhelming vivid sermon for his country-men this situation before their eyes!" (Lange-Schaff).

The length of time during which this process was to go on is definitely stated as 390 days. Prado maintains, the greater number is merely given (quod plures essent et fere universa summa). Keil believes this was sufficient to make prominent the hardship and the oppression of the situation, the 40 days being omitted for brevity's sake. His explanation of the omission of the 40 days, however, cannot be accepted, because Ezekiel is a

man of details! Lange-Schaff think "it is conceivable that for 390 days exactly the famine would make itself specially felt." But all these explanations do not seem to explain the matter! It is difficult to say just why only the 390 days are made mention of.

Casting a look over these three symbolical actions, we see that Jerusalem will soon be besieged, and, during the siege, will languish ^{-ish} in hunger and distress because of the sins of Israel and Judah, and that ^{the} people will be scattered among the heathen and will there have to eat unclean ^{- clean} bread.

4-. The Sign of the Cutting of the Hair, Ez. 5, 1-4. Upon God's command the prophet cuts off the hair of his head and his beard with a sharp sword ^{as} as razor and represents the differing fortunes of the people of Judah by the way he treats the three portions of his hair, which, having been cut off, is to be divided into three parts with a pair of scales. What Ezekiel here does to his hair, God will do to the inhabitants of Jerusalem. As the hair falls under the sword, so will the inhabitants of Jerusalem fall under the sword of divine justice, when the city will be taken by the Babylonians.

One third of his hair he is to burn in the city of Jerusalem ^{Jerusalem} i.e., the city sketched on the brick. As the fire destroys and consumes ^{the} the hair, so will pestilence and famine consume the inhabitants of besieged Jerusalem (V. 12).

The second ^{3rd} third he is to smite with the sword, round about the city, sketched on the brick. This signifies that the second ^{3rd} third of the inhabitants of Jerusalem will fall by the sword in the environs, ^{the} after

the city will have been taken (V.12).

And the remaining third he is to scatter to the winds. God will scatter Judah and will draw forth the sword after them, to persecute and to smite them (V.12).

Of the last third Ezekiel is to bind a small portion in the skirt of his garment. This symbolizes that God will preserve a few in the midst of general calamity, a few out of the whole of those dispersed^{-ed} among the heathen.

But even of these few the prophet must cast some into the fire, and burn them. Those gathered together out of the exile will not all be preserved. They will be sifted by fire. And in this process a part will be consumed.

This part of the act has no reference to those remaining behind in the land, while the greater part is led into the Babylonian Captivity, but to those who were saved from Babylon, and to their further destiny. Hengstenberg: "Das setzt voraus, dass auch unter diesem Rest.... spaeter das Verderben wieder so hervorbrechen wird, dass Gottes Rache sich noch einmal in furchtbarer Weise geltend machen muss." *)

1322 (V4b) refers to the whole act described in VV 3.4: a portion will be rescued and preserved, and yet many of this portion will be consumed by fire, - from that a fire will go forth over the whole house of Israel. The fire has not only a destructive, but also a cleansing and quicken^{he}ing^{quick-}.

*) Hengstenberg, Der Prophet Ezechiel, p.60.

ing power. It relates to the refiner's fire, the fire of tribulation, which ultimately redounds to man's salvation. To kindle such a fire, Christ did come (Luke 12,49). From Him this fire goes out over the whole house of ^{Israel} Israel.

5-The Symbol of Emigration, Ez.12,1-16. In the first part of this ^{-text-}chapter, Ezekiel receives instructions to take his travelling outfit: a pilgrim's staff and traveller's wallet, together with the provisions and utensils ^{needed-} necessary for a journey, and to carry it into the street during the day, so the people could see it and contemplate the prophet's action. In the evening he is to make a hole through the wall of his house (most likely a mud-wall). Then in the darkness of night he is to place upon his shoulders whatever he has to carry with him, to pass through the wall, and to take his ^{-text-}départure.

The reason for performing this symbolical action was the hard-heartedness or obduracy of the people, who were spiritually blind and deaf, the root of which was to be found in their obstinacy. Hengstenberg: "Je groesser die Schwaeche ihrer Augen ist, desto augenfaelliger muss die Darstellung der Wahrheit sein," op.cit., 120. To express the will of God ^{and} and to bring it home to them, something was need that speaks louder than words -- actions!

In VV 8-16 we have the divine interpretation of what ^{-iel}Ezekiel did in the presence of the Jews in Babylon. It was a prophecy and concerned ^{-ed} mostly "the prince in Jerusalem": Zedekiah, who was Judah's king at the ^{time-}time. He was this burden: the object of this burden, of this ~~word~~, i.e., of the threatening prophecy, the prophetic action of the prophet. He would ^{-ience}experience all that Ezekiel had described by his symbolical action. He would lift his ^{his} travelling outfit upon his shoulders in the dark, would break through the

wall of the city of Jerusalem, and carry it out thereby; and he would cover his face that he might not see the land with eyes. Cf. V.12. But also all the house of Israel is said to share the fate of the prince, who was in the midst of those left behind in Palestine. Both king and people would have to go into captivity, as depicted by the prophet.

Ezekiel was to announce to the Jews in Babylon the fate of the king and the people in Jerusalem, because the exiles formed a part of the nation and would therefore be affected by the judgment that was about to come upon the king and the people in Jerusalem. The departure of the king and the people would deprive them of all hope of a speedy return to their native land, and thus they would regain their spiritual sight and spiritual sense of hearing.

The prophecy has been fulfilled. After Jerusalem had been besieged for two years, the Babylonians took the city, and Zedekiah and his warriors fled by night out of the city through the gate between the two walls. Cf. Jer. 39; 52, 4ff; 2 K. 25, 4ff. Nowhere in the divine accounts we find that a breach was made in the wall, but the expression "through the gate between the two walls" (Jer. 39, 4; 52, 7; 2 K. 25, 4) seems to intimate it. Perhaps the gate had been walled up during the siege, or Zedekiah and his men of war had to break through the wall at one particular spot to reach the gate. Nor is the muffling of the face mentioned in the historical records. This, however, may be considered a matter of course, that Zedekiah covered his face, as a sign of the shame and grief with which he left the city. The expression "that he may not see the land with eyes," refers primarily to the simple fact that the king fled in deepest sorrow, and did not want to see the land. He was taken prisoner near Jericho, and brought to Riblah before the king of

Babylon. There he was blinded (Jer.39,5; 52,11; 2 K.25,7), and sent to ^{Babylon} Babylon. Now he could not see the land. His whole military force was scattered ^{-ed} in all directions (V.14), and Zedekiah died in prison at Babylon (Jer.52,11). Also the people had to go into captivity, and the greater part perished. ^{Only} Only a small number remained, so that they could relate among the heathen, ^{-ed,} wherever they were led, all the sins of Israel, that the heathen should learn the reason why God gave up His people was not that He could not deliver them out of the hands of their enemies, but that it was to punish idolatry.

6-. The Sign of Bread and Water, Ez.12,17-20. The prophet is divinely ^{ordered} ordered to eat bread and drink water in trouble and trembling to represent the terrors and consequences of the conquest of Jerusalem. The prophecy does not refer to those already carried into exile, but to the inhabitants of Jerusalem.

"Bread and water" is the standing expression for food. ^{And} And the prophet's anxiety and trembling could only be expressed by means of ^{-ical} gestures, by his demeanour. It is not specifically stated that the symbolical act was performed, because it was taken for granted that the sign was carried out.

7-. The Death of Ezekiel's Wife, Ez.24,15-24. These verses contain a most affecting, depressing story. In the morning Ezekiel still prophesies to the people (VV 3-14), and in the evening his wife is suddenly taken by death. He is to abstain from every show of mourning or sorrow over his deep loss, he may, however, sigh in silence.

On occasions of mourning it was customary to take off the head-ornament and to strew ashes on the head (Is.61,3), to go barefoot (2 S.15,30), to cover the beard: the lower part of the face as far as the nose (Mi.3,7), and to eat mourning food, which the people sent in case of a death to manifest their sympathy and to relieve the survivors of the burden of preparing food for themselves (Dt.26,14; Hos.9,4; Jer.16,7). But Ezekiel is not to do any of these things, but to arrange his head-attire: the turban, to put shoes on his feet, and eat no mourning bread.

The people noticing his strange behaviour^{that} and surmising that such striking conduct must have some significance, asked him what this act was to convey to them. He then announced to them the Word of the Lord (Vv. 20-24). As his dearest one: his wife, had been taken from him, so should the thing nearest and dearest to them, the temple in Jerusalem, be taken from them^{them} by destruction, and their country-men, those still living in Canaan, by the sword. And when this would take place, then they would act as he is acting now. They would neither mourn nor weep, but in their gloomy sorrow they would^{would} sigh in silence because of their sins, and groan one toward another: they would^{would} manifest their grief to one another in groans and moans of deepest anguish^{-ich-}. Hengstenberg: "Es gibt einen Grad des Leidens, wo bei denen, die nicht tief in Gott gegründet sind (und um solche handelt es sich hier) das Mitleidⁱⁿ aufhoert, weil es von dumpfer und stumpfer Verzweiflung verschlungen wird,^{auf} op. cit., p.247.

The temple is called the pride of their strength, because the Israelites based their hope and strength upon the temple as the scene of God's presence, believing that He would not give up His sanctuary to the^{the} heathen to be destroyed, but would defend it and thus save Jerusalem and

its inhabitants also (Jer.7,4). But their hopes will be shattered! The sanctuary will be profaned through its destruction, and their sons and daughters: their country-men left behind in Canaan, will fall by the edge of the sword! And they will pine away in their sins: their grief will consume their bodily strength and vigor, will lead them to a clear understanding of their sins, and to true repentance and a newness of life.

8- Judah and Israel Reunited, Ez.37,15-28. Upon the command of the Lord, the prophet takes two wooden sticks and writes on them respectively "for Judah and for the children of Israel his companions" and "for Joseph and for all the house of Israel his companions," to indicate that the pieces of wood belong to Judah and Ephraim, and represent them (cf. the prefixed γ). And then ^{these} he joins them together so that they become one in his hand.

On the first piece of wood he not only writes "Judah," but also "the children of Israel his companions," owing to the fact that the kingdom of Judah also included the greater part of Benjamin and Simeon, the tribe of Levi, and those Israelites who at different times emigrated from ^{the} the northern kingdom into the southern (Cf. 2 Ch.11,12ff; 15,9; 30,11.18).

On the second piece he writes "for Joseph, and for all the house of Israel his companions." *) The name of Joseph is chosen because the house of Joseph consisted of two powerful tribes: Ephraim (the most

*) עץ אפרים is merely an explanatory apposition to ארץ ישראל, and an accusative ^{-ative} governed by כתב. Ezekiel was not to write the words עץ אפרים on the piece of wood.

important of all the tribes of the northern kingdom) and Manasseh, and ^{red} formed the trunk of the kingdom of the ten tribes. And "all the house of Israel ^{his} companions" are the rest of the ten tribes.

These two inscribed pieces of wood Ezekiel is to join ^{them} together and hold them in his hand bound together in one to represent the reunion of the divided kingdoms under the reign of the future King David. In the ^{times} of the New Testament Church, Christ will gather his children, the true believers, found among the remnant of the ten tribes and the kingdom of Judah and will unite them into one spiritual kingdom. And He will be their King and Shepherd forever.

9- The Crown on Joshua's Head, Zech. 6, 9-15. When the Jews who had remained behind in Babylon heard that the temple was under reconstruction, they ^{sent} sent messengers to Jerusalem with contributions. This is not necessarily implied in the expression הַנְּשֻׁבִים , V. 10, for although it commonly refers to the exiles in Babylonia (Jer. 29, 1; Ez. 1, 1), in the Book of Ezra it is ^{some-} sometimes applied to those who had already returned (4, 1; 9, 4). But it follows from the close of V. 10, where it is stated that the men referred to in ^{this} this passage had come from Babylon, they being the guests of Josiah. This ^{also} also agrees best with V. 15, as will be seen.

Of these men Zechariah was to ask for as much silver and gold, which they had brought with them, as would be necessary to fashion "crowns" (קִרְוָיִם). This does not mean, as Hitzig and others claim, that the prophet made two or more crowns, "for the plural may properly serve to show the glory of the crown; or may be explained from the fact that

king of kings had a different crown from ordinary monarchs, - namely, one composed of several crowns or diadems," Hengstenberg. And Keil: "Der Pl. קִרְוָנוֹ bezeichnet hier eine einzige prachtvolle, aus mehreren in einander geschlungenen oder uebereinander sich erhebenden, silbernen und goldenen Reifen bestehende Krone, wie Hi. 31, 36 und wie Apok. 19, 12 (ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλὰ) Christo nicht mehrere von einander getrennte ^{Diademe,} Diademe, sondern eine aus mehreren in einander geschlungenen Diademen bestehende Krone als Insigne seiner koeniglichen Wuerde beigelegt ist," ad loc.

This crown he was to place upon the head of Joshua the high priest, an act which denoted the conferring of the royal office and of ^{royal} royal dignity upon him, thus uniting royalty and priesthood in one person.

The act is explained in V. 12ff. It points to a man that ^{would} would be a high-priest and a king in one person, the Zemach: Christ, according to the manner of Melchizedek. As a true High-Priest the Messiah was to appear before God and reconcile Him unto mankind; and as a true King He was to ^{pro-} protect the subjects of His kingdom, after they had obtained forgiveness, and to bestow upon them all the blessings God had intended for them.

And between these two offices there will not only prevail no discord, but a counsel which aims at and results in peace and salvation ^{for} for the covenant people. Keil rightly says: "Der das Koenigtum und Priestertum in sich vereinigende Messias wird den Frieden seines Volkes beraten und foerdern."

Another feature of this act that has a symbolical meaning ^{is} is that the materials for the crown were to be obtained from the messengers sent by the Jews in Babylon. The crown was to serve as a memorial for ^{these} these

representatives of the Jews who lived at a distance from their home country, ^{They} because of the symbolical significance of the entire action. The sight of the crown brought to their remembrance the fact that those who had given ^{the} the material for it were types of the heathen, who would one day come from distant ^{- to us} countries, as these messengers had done, and help to build the temple of the Lord, the Christian Church. This is merely a different form of the same thought given in Hag. 2, 7: και ηξει τα εκλεκτα παντων των εθνων ^{type}. This type would vanish, if we would understand the captivity (בָּבֶל) as referring to the exiles who had already returned to Palestine.

C o n c l u s i o n .

Through all of these symbolical actions we hear the words ^{sound} resound: "Turn ye! turn ye! why will ye die!? For as I live, saith the Lord God, I have ^{have} no pleasure in the death of the wicked; but that the wicked turn from his way and live," Ez. 33, 11. God did not simply let His people follow their wicked inclinations, but He did His utmost, so to speak, to bring them ^{again} onto the way that leads to salvation. The deafen and blinden His people, the louder He has His Law proclaimed, and the more ocular are the demonstra- ^{stra-} tions of His grace, for He is "not willing that any should perish, but that all should come to repentance" (2 Pet. 3, 9) and have life everlasting.

Index to Symbolical Actions Treated.

Hosea 1,2-9	: The Marriage of Hosea.....	28.
Hosea 3,1-5	: Hosea Marrying an Adulteress.....	37.
Isaiah 7,3	: She-ar-Yashubh.....	39.
Isaiah 8,1-4	: Maher-shalal-hash-baz.....	39.
Isaiah 20,1-6	: Egypt's and Ethiopia's Fall Symbolized.....	40.
Jerem. 13,1-11	: The Symbol of the Girdle.....	41.
Jerem.19,1-13	: The Symbol of the Broken Vessel.....	45.
Jerem.25,15-29	: The Cup of God's Wrath.....	46.
Jerem.27,2-11;28	: The Yoke of Babylon.....	48.
Jerem.32,6ff	: Jeremiah Purchasing a Field.....	50.
Jerem.43,8-13	: The Symbol of the Stones.....	51.
Jerem.51,60-64	: The Prophecy Against Babylon Cast into the Euphrates.....	52.
Ezek. 4,1-3	: The Symbol of the Siege.....	54.
Ezek. 4,4-8	: Bearing Judah's and Israel's Iniquity.....	55.
Ezek. 4,9-17	: Sign of Famine and Defiled Bread.....	59.
Ezek. 5,1-4	: Sign of Cutting the Hair.....	61.
Ezek.12,1-16	: The Symbol of Emigration.....	63.
Ezek.12,17-20	: The Sign of Bread and Water.....	65.
Ezek.24,15-24	: The Death of Ezekiel's Wife.....	65.
Ezek.37,15-28	: Judah and Israel Reunited.....	67.
Zech. 6,9-15	: The Crown on Joshua's Head.....	68.

B i b l i o g r a p h y .

- Beecher, The Prophets and the Promise.
- Bleek, Einleitung in das Alte Testament.
- Briggs, Messianic Prophecy.
- Edersheim, The Laws and the Polity of the Jews.
- Encyclopedia Biblica.
- Fuerbringer, Introduction to the Old Testament.
- Gaebelein, The Prophet Ezekiel.
- Gunkel, Die Propheten.
- Hastings, Dictionary to the Bible (unabridged).
- Hengstenberg, Die Weissagungen des Propheten Ezechiel; Christology.
- Keil-Delitzsch, Commentaries on Samuel, Isaiah, Jeremiah, and Ezekiel.
- Keil, Die Kleinen Propheten.
- Keil, Introduction to the Old Testament.
- Koenig, Das Berufungsbewusstsein der A.T. Propheten.
- Koenig, Theologie des Alten Testaments.
- Koenig, Messianische Weissagungen.
- Lange, Bibelwerk : Hosea, Jesaja.
- Lange-Schaff, Jeremiah and Ezekiel.
- Nowack, Die Kleinen Propheten.
- Orelli, The Old Testament Prophecy.
- Plato, Apology and Phaidros.
- Sanders, History of the Hebrews.
- Sellin, Der A.T. Prophetismus.
- Sellin, Der Prophet Jeremia and Das Zwoelfprophetenbuch.
- The Expositor's Bible : Jeremiah
- The International Critical Commentary: Hosea, Isaiah, and Zechariah.
- Wiener, The Prophets of Israel.

V i t a .

Alexander Heidel was born January 30, 1907, at Urdinarrain, Entre Rios, Argentina. After having attended various parochial schools in his native home, he studied for five years at the "Seminario Concordia" of Porto Alegre, Rio Grande do Sul, Brazil, from April 1922 until December 1926. In September 1927 he entered Concordia Seminary, St. Louis, Mo., and was graduated June 11, 1929. In the fall of the same year he returned to St. Louis to take the post-graduate course of Concordia Seminary.