

**OXFORD CHURCH
TEXT BOOKS. THE
HEBREW PROPHETS**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649477296

Oxford Church Text Books. The Hebrew Prophets by R. L. Ottley

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

R. L. OTTLEY

**OXFORD CHURCH
TEXT BOOKS. THE
HEBREW PROPHETS**



Oxford Church Text Books

The Hebrew Prophets

BY

THE REV. R. L. OTTLEY, D.D.

CANON OF CHRIST CHURCH, OXFORD

THIRD EDITION

NEW YORK

EDWIN S. GORHAM

CHURCH MISSIONS HOUSE, FOURTH AVENUE, AND 22ND STREET

1905

10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60
61
62
63
64
65
66
67
68
69
70
71
72
73
74
75
76
77
78
79
80
81
82
83
84
85
86
87
88
89
90
91
92
93
94
95
96
97
98
99
100

101
102
103
104
105
106
107
108
109
110
111
112
113
114
115
116
117
118
119
120
121
122
123
124
125
126
127
128
129
130
131
132
133
134
135
136
137
138
139
140
141
142
143
144
145
146
147
148
149
150
151
152
153
154
155
156
157
158
159
160
161
162
163
164
165
166
167
168
169
170
171
172
173
174
175
176
177
178
179
180
181
182
183
184
185
186
187
188
189
190
191
192
193
194
195
196
197
198
199
200

201
202
203
204
205
206
207
208
209
210
211
212
213
214
215
216
217
218
219
220
221
222
223
224
225
226
227
228
229
230
231
232
233
234
235
236
237
238
239
240
241
242
243
244
245
246
247
248
249
250
251
252
253
254
255
256
257
258
259
260
261
262
263
264
265
266
267
268
269
270
271
272
273
274
275
276
277
278
279
280
281
282
283
284
285
286
287
288
289
290
291
292
293
294
295
296
297
298
299
300



CONTENTS

CHAP.	PAGE
I. The Meaning, Origin, and Early History of Prophecy,	1
II. The Prophets of the Eighth Century B.C., .	17
III. Prophecy in the Seventh Century B.C., .	44
IV. The Prophets of the Exile,	62
V. After the Exile,	78
VI. Later Post-Exilic Prophecy,	91
VII. The Messianic Hope	106
CHRONOLOGICAL TABLE,	119
INDEX,	123

24

25

26

27

28

THE HEBREW PROPHETS

CHAPTER I

THE MEANING, ORIGIN, AND EARLY HISTORY OF PROPHECY

'The Prophets' is the title given by the Jews to one section of their sacred Scriptures. The first division is called the Law (*Torah*), and consists of the five books of the Pentateuch; the second division is called the Prophets (*Nebi'im*), and consists of two portions, (1) the former Prophets (*Nebi'im Rishonim*), i.e. four historical books which were apparently compiled, and partly written, under the guiding influence of men endued with the prophetic gift: Joshua, Judges, and the books of Samuel and Kings.¹ (2) The latter Prophets (*Nebi'im 'Acharonim*) are also reckoned as four books, i.e. three great prophets, Isaiah, Jeremiah, Ezekiel, and one book of minor prophets, sometimes called in Greek τὸ δωδεκαπρόφητον. The third division of the Hebrew Scriptures, called the Writings (*Kethubhim*, Greek ἀγιόγραφα), contains the remaining books of the Hebrew canon, some of which are poetical, e.g. the Psalms, Job, Lamentations, and the Song of Solomon; others historical, e.g. Chronicles, Ezra, Nehemiah; one only being prophetic in character, viz. the book of Daniel.

The former Prophets.—In this book we are only concerned with 'the prophets' and not with all of them, but only with the 'latter prophets.' It is, however, important to bear in mind the fact that some of the historical books are classed as 'prophets.' This fact is a proof that the books of Joshua, Judges, Samuel, and Kings are not

¹ The four books (1 and 2 Samuel, 1 and 2 Kings) formed in the Hebrew only two: the book of Samuel and the book of Kings.

2 THE PROPHETIC WRITINGS

mere annals or chronicles of Hebrew history. They contain history and something more. They *interpret* the events which they describe, and constantly draw attention to the purposes which Almighty God had in view throughout His dealings with the chosen people. The events recorded are selected and arranged in such a way as to illustrate the leading ideas of the prophetic writers, especially, perhaps, the thought of God's faithfulness to His covenant promises in spite of the oft-repeated rebellion and apostasy of His chosen people, the certainty and severity of His judgments, and the depth and constancy of His compassion.

Collection of the Prophetic Writings.—Various writings of the prophets, former and latter, were probably compiled or collected together shortly after the close of the exile, and they gradually came to be regarded as authoritative scripture, worthy of a place next to the sacred 'Law,' during the fifth century B.C. There is doubtless an element of truth in the tradition mentioned in 2 Macc. ii. 13, that Nehemiah founded a library and gathered together the books concerning the kings and the prophets and the (books) of David and the letters of the kings about sacred gifts. At any rate, we have good reason to believe, that in the days of Nehemiah's activity at Jerusalem (circ. 445-430), there arose a widespread desire to collect and preserve the sacred utterances of the Hebrew prophets; but it is most probable that even if the work of collecting the prophetic writings began in Nehemiah's time, the process of selection, compilation, and revision was not completed before the middle of the fourth century B.C. Indeed, there are indications that *the prophets* were not finally ranked as canonical scripture till nearly the close of the third century B.C.

The process of formation was thus a prolonged one, leaving ample time for the discovery and incorporation in the book of the prophets of various scattered fragments of prophecy. Occasionally these fragments were inserted among the authentic writings of some ancient prophet. For example, the prophecies of the great writer who is usually called 'the second Isaiah' (Isa. xl.-lxvi.), and possibly passages due to other unknown hands, seem certainly to