

ARTICLE IX.

THE LOST WRITINGS, QUOTED AND REFERRED TO, IN THE OLD TESTAMENT.

BY THE REV. PROFESSOR IRA M. PRICE, PH. D., CHICAGO BAPTIST UNION
THEOLOGICAL SEMINARY.

THE Old Testament, to most persons, is little more than a barred palace, a Roman catacomb. They look in through the iron gratings, only to their own confusion and bewilderment. Even when once within the gates, the strange names, the obscure directions on the corner tablets in the great dark halls, serve only to convince them that they are in a strange domain, in need of a guide. When this guide appears, even with the most powerful light of the century, he cannot begin to bring out the beauties of those primitive mosaics. All through the palace he finds vague, inexplicable, and often undecipherable relations between events grouped together in the same historical landscape. One of these obscurities or difficulties, which very early meets every careful reader of the Old Testament, is the large specific reference, in certain books, to works now entirely unknown.

The composite nature of certain books of the Old Testament, though closely related to the topic under investigation, will not be considered here, as its consideration would necessitate the discussion of questions immediately connected with higher criticism. The authorship and time of composition of the books of the Old Testament,

also, do not come within the limits set to the theme in hand.

Old Testament writers often quote each other—the later quoting the earlier, both in thought and in words. Thus Isaiah (i. 2) begins his prophecies by quoting Deut. xxxii. 1. Jeremiah quotes freely from the Psalms and the earlier minor prophets, transcribing not only thoughts and verses, but often large parts of chapters. The Psalms contain in themselves, through their frequent quotations and references, the sum and pith of almost all the remainder of the Old Testament and Israelitish history. This subject of quotations among the different Old Testament writers would of itself extend far beyond the limits of any ordinary paper, and cannot receive attention here.

I cannot take up and examine the various mentions of the recording of events, such as are found in 1 Sam. x. 25; Esth. ii. 23, etc.

The main purpose of this treatise is to discover the lost works quoted and mentioned *by name* in the Old Testament; and to ascertain as far as possible their names, their number, their authors, and their probable character. These different points can scarcely be taken up separately, as they are somewhat involved. But the summary at the close of the investigation will, I hope, give some definite information, and put it in a tangible form. The multiplicity of difficulties in the work at hand will be sufficiently apparent in the course of the investigation.

I shall first take up the works according to their designations, following the order of (1) books, (2) histories, (3) commentaries, (4) chronicles, (5) acts, (6) visions, (7) prophecy, (8) lamentation, (9) miscellaneous. In the course of this survey, most of the questions respecting authors and character will be considered, though, as throughout the paper they must be, briefly.

I. 1.' The first and only unknown work distinctly quoted in the Pentateuch is mentioned in Num. xxi. 14, 15, just after Israel had crossed the river Arnon, and pitched in

the border of the Amorites. "Wherefore it is said in **'The Book (סֵפֶר) of the Wars of Jehovah,'**

Vaheb in Suphah (marg. storm),
And the valleys of Arnon,
And the slope of the valleys
That inclineth toward the dwelling of Ar,
And leaneth upon the border of Moab."

This is the only credited quotation from this book. Some commentators claim that this passage is simply a thought borrowed from the fifteenth chapter of Exodus—Miriam's song—but, as it seems to me, without any sufficient ground. By some, verses 17 and 18, and 27-30 are referred to the same source. But the introductory words to these sections scarcely bear out such a supposition. What was this "Book of the Wars of Jehovah"? Without going into fanciful and presumptuous guesses on this point, it may simply be said: The most reasonable supposition is that it was a work made up of the descriptions of the most eventful battles of the chosen people of Jehovah. That Israel's battles were mentioned as the wars of Jehovah is amply sustained by such passages as 1 Sam. xviii. 17; xxv. 28 (cf. Ex. xv. 3). No data are given or found for deciding or even reasonably conjecturing the author's name.

2.^o Passing out of the Pentateuch, the next lost work mentioned is in that, to some persons, troublesome passage, Josh. x. 12-15. "Then spake Joshua to Jehovah. . . .

Sun, stand thou still upon Gibeon;
And thou, Moon, in the valley of Aijalon.
And the sun stood still, and the moon stayed,
Until the nation had avenged themselves of their enemies.

Is not this written in **'The Book of Jashar'?**" Right in the middle of the quotation, which consists of four verses, is found the name of this strange book. Again, in 2 Sam. i., when the news of the death of Saul and Jonathan reached David, he is said to have lamented over his lost friends with this lamentation: "And he bade them teach the children of Judah *the song of the bow*: behold, it is

written in the 'Book of Jashar'" (ver. 18). Then follow the nine verses of quotation from the "Book of Jashar." These two passages (Josh. x. 12-15 and 2 Sam. i. 17-27) contain all of our information about this work. The Septuagint does not state that the passage in Joshua is a quotation; and, in the second passage, "Book of Jashar" is called βιβλίον τοῦ εὐθούς. In the Vulgate both passages are rendered *liber justorum*. That this book was written in verse is a legitimate inference from the poetic remains of it which we possess. Gesenius¹ says, that it was an anthology of ancient Hebrew songs, which acquired its name from being written in praise of upright men, the "book of the just or upright." The two great events commemorated in the specimens we possess, acquired a world-wide significance for Israel. The first, the battle of Beth-Horon, was almost equal, in importance, to the battle of Tours in 732 A. D., when the power of Mohammedanism was broken in Western Europe; or, to the battle of Lützen in 1632, when Protestantism under the leadership of Gustavus Adolphus prevailed over Catholicism in Central Europe. The second event, the death of Saul, was the downfall of the first king of Israel, God's chosen people. Several forgeries of the "Book of Jashar" have appeared, but their significance is so slight as to require no further mention here. Probably the most that can be said is, that what remains to us of the "Book of Jashar" plainly indicates that it was a collection of memorable events in the history of Israel, preserved in poetic form. Of its author we know nothing definite—though it is not improbable that David was the author of the selection in 2 Sam. i. 17-27.

3.¹ Passing now into the books of Kings and Chronicles, we find the harvest of the topic in hand. "Now the rest of the acts of Solomon, and all that he did, and his wisdom, are they not written in '**The Book of the Acts of Solomon**'?" (1 Kings xi. 41.) In 2 Chron. ix. 29 we read: "The rest of the acts of Solomon, first and last, are they

¹ Thesaurus, p. 642 a.

not written in the history of Nathan the prophet, in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer concerning Jeroboam the son of Nebat?" This "Book of the Acts of Solomon" was probably a detailed history of Solomon—a private biography—written by an Israelitish scribe. Evidently, from its title, it was not a governmental record or annal.

4. "Now the rest of the acts of Jehoshaphat, first and last, behold they are written in the history of Jehu the son of Hanani, which is inserted (or, who is mentioned) in '**The Book of the Kings of Israel.**'" (2 Chron. xx. 34.) The parallel passage in 1 Kings (xxii. 45) reads, in "The Book of the Chronicles of the Kings of Judah." The second passage with this title occurs in 1 Chron. (ix. 1): "So all Israel were reckoned by genealogies; and, behold, they are written in 'The Book of the Kings of Israel.'"

5. '**The Book of the Kings of Israel and Judah**' is mentioned three times—all in Second Chronicles. The rest of the acts of Jotham (xxvii. 7), of Josiah (xxxv. 26, 27), and of Jehoiakim (xxxvi. 8), behold, they are written in "The Book of the Kings of Israel and Judah." All the parallel passages in 2 Kings (xv. 36; xxiii. 28; xxiv. 5) read, in "The Book of the Chronicles of the Kings of Judah."

6. '**The Book of the Kings of Judah and Israel**' occurs four times—all in Second Chronicles. The rest of the acts of Asa (xvi. 11), of Amaziah (xxv. 26), of Ahaz (xxviii. 26) and of Hezekiah (xxxii. 32), behold, they are written in "The Book of the Kings of Judah and Israel." The parallel passages in Kings (1 Kings xv. 23; 2 Kings xiv. 18; xvi. 19; xx. 20) all read, "Book of the Chronicles of the Kings of Judah."

7. '**The Book of the Chronicles of the Kings of Israel**' occurs seventeen times—all in Kings. And the rest of the acts of Jeroboam (1 Kings xiv. 19), of Nadab (1 Kings xv. 31), of Baasha (1 Kings xvi. 5), of Elah (1 Kings xvi. 14), of Zimri (1 Kings xvi. 20), of Omri

(1 Kings xvi. 27), of Ahab (1 Kings xxii. 39), of Ahaziah (2 Kings i. 18), of Jehu (2 Kings x. 34), of Jehoahaz (2 Kings xiii. 8), of Joash (2 Kings xiii. 12), of Jehoash (2 Kings xiv. 15), of Jeroboam II. (2 Kings xiv. 28), of Shallum (2 Kings xv. 15), of Menahem (2 Kings xv. 21), of Pekahiah (2 Kings xv. 26) and of Pekah (2 Kings xv. 31), behold, they are written in "The Book of the Chronicles of the Kings of Israel." This list contains all but two of the nineteen kings of Israel, viz., Joram and Hoshea. The books of Chronicles contain no passages parallel to these of Kings,—in fact, the ten tribes and their kings received very little attention at the hands of the compiler of Chronicles.

8. " **The Book of the Chronicles of the Kings of Judah** " is found fifteen times—*all* in Kings. Now the rest of the acts of Rehoboam (1 Kings xiv. 29), of Abijam (1 Kings xv. 7), of Asa (1 Kings xv. 23), of Jehoshaphat (1 Kings xxii. 45), of Joram (2 Kings viii. 23), of Joash (2 Kings xii. 19), of Amaziah (2 Kings xiv. 18), of Azariah (2 Kings xv. 6), of Jotham (2 Kings xv. 36), of Ahaz (2 Kings xvi. 19), of Hezekiah (2 Kings xx. 20), of Manasseh (2 Kings xxi. 17), of Amon (2 Kings xxi. 25), of Josiah (2 Kings xxiii. 28), and of Jehoiakim (2 Kings xxiv. 5), behold, are they not written in "The Book of the Chronicles of the Kings of Judah"? In Second Chronicles the parallels of Asa (xvi. 11), of Amaziah (xxv. 26), of Ahaz (xxviii. 26), and of Hezekiah (xxxii. 32), read, "The Book of the Kings of Judah and Israel." The parallels of Jotham (xxvii. 7), of Josiah (xxxv. 27) and of Jehoiakim (xxxvi. 8), read, "The Book of the Kings of Israel and Judah." The parallel of Jehoshaphat in 2 Chron. (xx. 34), reads, "in the history of Jehu the son of Hanani, which is inserted (who is mentioned) in 'The Book of the Kings of Israel.'" The remaining seven cases have no parallels in Chronicles.

II. Thus far the different books quoted in the Old Testament have received notice. The next division to be

noticed is that of *Histories*. An attempt will be made to arrange these in their proper chronological order.

1.' **'The History of Samuel the Seer.'** In 1 Chron. xxix. 29 is found the following: "Now the acts of David the king, first and last, behold, they are written in 'The History (סִפְרֵי) of Samuel the Seer,' and in the history of Nathan the prophet, and in the history of Gad the seer." This work is mentioned in no other place. It may be the work of Samuel, the last judge of Israel, who anointed both Saul and David. If so, it contained simply an account of David's early life, as Samuel died before David acceded to the throne. The mention of this history as the first of the three referred to, would seem to support this view.

2.' **'The History of Nathan the Prophet.'** This work is twice mentioned: *First*, in the passage above quoted (1 Chron. xxix. 29), in connection with the histories of Samuel and Gad, it gives an account of the acts of David. It is in connection with the reign of David that Nathan is best known to us. His wisdom and prudence as a prophet of Jehovah are often displayed in his utterances to David; especially in the parable of the little ewe lamb (2 Sam. xii. 1-6), with which he entraps, and thrusts through the callous conscience of, the monarch. The *second* mention of Nathan's history is in 2 Chron. ix. 29, where he, in common with Ahijah the Shilonite, and Iddo the seer, is said to have given an account of the acts of Solomon. This History of Nathan, then, covers the period of David's and a large part of that of Solomon's reign—he having died before the close of the latter's rule. The loss of this history, especially the part pertaining to David, is regarded by many as the most serious among all the losses of ancient works quoted in the Old Testament.

3.' **'The History of Gad the Seer'** is mentioned but once; and that in 1 Chron. xxix. 29, as containing, in common with Samuel and Nathan, the history of the acts

of David. Gad appears to David for the first time in the "hold" at Mizpeh of Moab (1 Sam. xxii. 5). David here was a fugitive from the disaffected king of Israel. From this time on, Gad is among the chief counsellors of David—being mentioned by name in Second Samuel six times, and in First Chronicles six times.

4.¹ **'The History of Shemaiah the Prophet'** is the title of a work mentioned but once (2 Chron. xii. 15). "Now the rest of the acts of Rehoboam, first and last, are they not written in the histories of Shemaiah the prophet, and Iddo the seer, after the manner of genealogies?" In 1 Kings xii. 22 we read: "The word of God came to Shemaiah, the man of God;" in 2 Chron. xi. 2: "The word of Jehovah came to Shemaiah, the man of God;" in 2 Chron. xii. 5: "Then came Shemaiah the prophet to Rehoboam." This prophet, or man of God (as he is twice called), is mentioned by name but five times. His peculiar duty in these cases seems to have been to check, restrain, and warn that rash king Rehoboam from warring against Israel. His history was probably a kind of private biography of Rehoboam's downgrade life and reign.

5.¹ **'The History of Iddo the Seer'** is referred to, in 2 Chron. xii. 15, as containing, in common with the history of Shemaiah, the acts of Rehoboam. Of Iddo (or Jeddo), we have no appearances, no prophecies, no words from Jehovah, but simply references to his writings. He seems to have been merely an oriental religious writer or editor; though the word "seer" *might* allow the inference that he both received visions and delivered them to the people. He lived in the period just *before, during, and after* the division of the kingdom.

6.¹ **'The History of Jehu the son of Hanani.'** Jehu is called in 1 Kings (xvi. 7), "the prophet," and in 2 Chron. (xix. 2) "the seer." He prophesied during the reigns of Jehoshaphat in Judah and Baasha in Israel. The only mention of his history is in the following pas-

sage in 2 Chron. xx. 34: "Now the rest of the acts of Jehoshaphat, first and last, behold, they are written in 'The History of Jehu the Son of Hanani,' which is mentioned (or, *who is recorded*) (אִשֶּׁר הִזְכִּירָה) in the book of the kings of Israel." This passage states that either Jehu or his history, probably the latter, was especially mentioned in the great national annals: "The Book of the Kings of Israel." Its parallel in 1 Kings (xxii. 45) reads: "The Book of the Chronicles of the Kings of Judah." This Jehu is mentioned by name only five times. His first and probably most important appearance is recorded in 1 Kings xvi. 1-7. Here in the strongest terms he denounces Baasha for his wickedness, and foretells the utter destruction of his house. Thirty years later he meets Jehoshaphat (in 2 Chron. xix. 2, 3) on his return from the battle of Ramoth Gilead, and rebukes him for his alliance with the ungodly Ahab of Israel. Jehu's intimacy with the great reformer, Jehoshaphat, would without doubt have made his history one of the most important now lost.

7.' **'The History of Hosai.'** In 2 Chron. xxxiii. 17, 19, the writer, after referring to another work for information about Manasseh, adds: "His prayer also, and how God was entreated of him, and all his sin and his trespass, and the places wherein he built high places, and set up the Asherim and the graven images, before he humbled himself: behold, they are written in 'The History of Hosai'" (seers). The Authorized Version reads "seers," with "Hosai" in the margin. The Targum reads Hosai as the Revised Version, and as the Hebrew probably should be read. Nothing further is known either of this writer or his history. Perhaps the abundance of the literature already extant at the time of the compilation of Kings and Chronicles, concerning Manasseh and his reign, is one of the reasons why our accounts of him are so brief in both books.

III. Mention has been made of the books and histories. The next division of the topic is *Commentaries*.

1.' **'The Commentary (מִדְרָשׁ) of the Prophet Iddo.'** In 2 Chron. xiii. 22 we find: "And the rest of the acts of Abijah, and his ways, and his sayings, are written in 'The Commentary of the Prophet Iddo.'" This seems to be an entirely different work from this "History of Iddo the Seer" (2 Chron. xii. 15) already noticed. The history was evidently a kind of statistical or genealogical record, while the commentary was filled with the acts, the ways, and sayings of Abijah. If these two titles were contained in two different books of the Bible, they would be unhesitatingly referred to one and the same production; but since both are in Second Chronicles, and only twenty-four verses apart, the evidence seems to justify the conclusion that we have here a new and entirely different work from the one previously mentioned.

2.' **"The Commentary of the Book of the Kings."** After the disgraceful fall, the vicious murder, and the common burial of King Joash of Judah, we find (in 2 Chron. xxiv. 27): "Now concerning his sons, and the greatness of the burdens *laid* upon them, and the rebuilding of the house of God, behold, they are written in 'The Commentary of the Book of the Kings.'" No other mention is made of this *midrash*. The seemingly parallel passage in 2 Kings (xii. 19) reads: "Book of the Chronicles of the Kings of Judah."

IV. In all the books of the Old Testament we find but one reference to a production called simply and alone *Chronicles*.

1.' **'The Chronicles of King David.'** In 1 Chron. xxvii. 24 we read: "Joab the son of Zeruah began to number, but finished not; and there came wrath for this upon Israel; neither was the number put into the account in 'The Chronicles of King David.'" This reference would seem to justify the inference that each king kept and preserved his own annals, perhaps under charge of his own royal recording secretary (cf. 2 Sam. xx. 23-26), or "chronicler," as the margin of 2 Sam. xx. 24 reads.

V. 1.' In the references for further information concerning Manasseh in 2 Chron. xxxiii. 18 are found: "Now the rest of the acts of Manasseh, and his prayer unto God, and the words of the seer who spake to him in the name of Jehovah, the God of Israel, behold, they are written among **'The Acts of the Kings of Israel.'**" Such a work is not mentioned elsewhere. Judging from the Revised Version, it may have been the popular or royal annals of Judah and Israel, or an entirely separate and distinct work. The data are all in the verse above quoted. The word here translated "Acts" (מִשְׁפָּטִים) is the same as that translated "*History*" in the seven works already specified under II. So that this work was probably a "history" of the kings of Israel. Even this title is a new one, and cannot be *directly* identified with any of the above designated works.

VI. Another class of works represented in this early literature of Israel is that of *Visions*.

1.' In 2 Chron. ix. 29 it is found that the acts of Solomon are written in the history of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the "**Visions of Iddo the Seer,**" concerning Jeroboam the son of Nebat. This is the third work by Iddo. Here the history of Solomon is contained in a work which has as its main part visions concerning Jeroboam the first king of Israel. Of Iddo, I have already spoken under II. 5.

2.' **'The Vision of Isaiah the Prophet, the Son of Amoz.'** In 2 Chron. xxxii. 32 we read: "Now the rest of the acts of Hezekiah, and his good deeds, behold, they are written in 'The Vision of Isaiah the Prophet, the Son of Amoz,' in the book of the kings of Judah and Israel." In 2 Kings (xx. 20), the rest of the acts of Hezekiah are said to have been written in "The Book of the Chronicles of the Kings of Judah." The title of this new book is almost identical with Isa. i. 1. But the fact that this vision was written and contained in "The Book of the Kings of Judah and Israel" would forbid its identification

with Isaiah's prophecies. It is probable that the account we have of Hezekiah in Isa. xxxvi.-xxxix. is a copy of the work here referred to, as originally contained in "The Book of the Kings of Judah and Israel."

VII. The seventh class of lost works is *Prophecy*.

1.' In 2 Chron. ix. 29 the rest of the acts of Solomon are recorded not only in the history of Nathan the prophet, and in the visions of Iddo the seer, but also in '**The Prophecy of Ahijah the Shilonite.**' Ahijah was active as a prophet during the reigns of Solomon and Jeroboam (cf. 1 Kings xi. 29 sq., and xiv. 2 sq.). He uttered during his life, among others, two very remarkable prophecies: (1) In 1 Kings xi. 29-39, he rends his new garment into twelve pieces, and gives to Jeroboam ten of them, thus prefiguring and foretelling the rupture of the kingdom of Solomon. (2) In 1 Kings xiv. 6-16, he informs Jeroboam's wife of the approaching death of their son Abijah, and of the complete destruction of the house of Jeroboam. In verse 16 he gives an explicit prophecy of the final captivity of Israel. Jeroboam's estimate of Ahijah is seen in 1 Kings xiv. 2, 3, where the former directs his wife to go to him and inquire concerning the sick child. If Ahijah wrote any considerable amount the prophecies here given may be extracts therefrom.

VIII. 1.' In 2 Chron. xxxv. 25, just after Josiah's death at the hand of the king of Egypt, these words are found: "And Jeremiah lamented for Josiah; and all the singing men and singing women spake of Josiah in their lamentations, unto this day; and they made them an ordinance in Israel: and behold, they are written in '**The Lamentations.**'" Josephus (Antiq. X. v. 1) says: "Jeremiah, the prophet, wrote upon him [Josiah] a funeral dirge, which is still extant." However this may have been in the time of Josephus, we have no work to-day which will answer the requirements. Jeremiah's Lamentations do not mention Josiah, nor do they refer to a definite personal misfortune as their subject. From the intimations here given.

this work, "Lamentations," may have been a collection of funeral dirges or songs, over those for whom the nation especially lamented.

IX. *Miscellaneous Works.*

1. In 2 Chron. xxvi. 22 another work is referred to only by the author's name: "The rest of the acts of Uzziah, did Isaiah, the son of Amoz, write." This was probably some sort of annals, rather than a prophecy such as Isaiah preserves to us.

2. In Prov. xxv. 1: "These also are '**Proverbs of Solomon,**' which the men of Hezekiah, king of Judah, copied out." Here is an evident reference to a collection of the sayings of Solomon which is not now extant. Further evidence of the existence of such a work is found in 1 Kings iv. 32: "And he [Solomon] spake three thousand proverbs."

3. In the same verse (1 Kings iv. 32) it is said: "'**His [Solomon's] songs were one thousand and five.**'" He evidently composed a kind of psalter containing this definite and specific number of songs. According to the superscriptions of our present psalter, but two psalms (lxxii. and cxxvii.) are ascribed to Solomon. The remainder of this great collection is lost.

4. In the verse (33) following we find: "And he spake 'of **trees,**' from the cedar that is in Lebanon even unto hyssop that springeth out of the wall." This was probably a botanical work of such compass as had not hitherto been known in this section of the world.

5. Continuing in the same verse (33) the writer says: "And he spake also '**of beasts, and of fowl, and of creeping things, and of fishes**'"—a comprehensive zoölogy for Palestine at this early date. It would be exceedingly interesting to know how extensive an education Solomon had pursued. We know that at a very early date the Babylonians and Assyrians had made very full and complete lists of animals, plants, rocks, metals, etc.,—covering such branches of natural science as botany,

zoölogy, geology, astronomy, and geography. If Solomon had access in any way to these sources, his extensive knowledge of everything can be, to some degree, accounted for by natural causes. It is, at least, said (ver. 34) that people came to him from all kings of the earth.

6. In addition to these miscellaneous, though reasonably definite, references, there are found a large number of **proverbs, quoted as current among the people.** In 1 Sam. xxiv. 13 this one is found, thrown by David into the face of Saul, after David had spared his life: "As saith the proverb of the ancients, 'Out of the wicked cometh forth wickedness.'" Also in Ezek. xviii. 2: "What meaneth ye that ye use this proverb: 'The fathers have eaten sour grapes and the children's teeth are set on edge?'" Again, in Ezek. xii. 22, Jehovah speaks to the prophet: "Son of man, what is this proverb that ye have in the land of Israel, 'The days are prolonged, and every vision faileth?'" These few examples are given simply as specimens of the numerous lip and proverb literature which existed among the people of Israel in Old Testament times, but which outside of the Bible is entirely lost.

I have now very briefly mentioned the titles of all the different works quoted, adding some remarks on points of interest connected with them. I shall now give a summary of the preceding examination.

I. In the first place, the Books quoted and cited, together with the number of references to each, are the following:—

1. The Book of the Wars of Jehovah - - - - once.
2. The Book of Jashar - - - - - twice.
3. The Book of the Acts of Solomon - - - - once.
4. The Book of the Kings of Israel - - - - twice.
5. The Book of the Kings of Israel and Judah - thrice.
6. The Book of the Kings of Judah and Israel - four times.
7. The Book of the Chronicles of the Kings of Israel - seventeen times.

8. The Book of the Chronicles of the Kings of Judah - fifteen times.

These eight books are cited forty-five times. But, according to the parallel passages, these eight names or titles do not refer to eight distinct and separate works. The Book of the Kings of Israel, of the Kings of Israel and Judah, of the Kings of Judah and Israel, of the Chronicles of the Kings of Israel, of the Chronicles of the Kings of Judah—these five titles evidently refer to the royal annals. They were probably not two *independent* works, but *one* work, in which each kingdom was treated by itself. If this were true, the number of books cited would be reduced to four.

II. In the second place, the Histories cited are as follows:—

1. The History of Samuel the Seer - - - - - once.
2. The History of Nathan the Prophet - - - twice.
3. The History of Gad the Seer - - - - - once.
4. The History of Shemaiah the Prophet - - - once.
5. The History of Iddo the Seer - - - - - once.
6. The History of Jehu the son of Hanani - - - once.
7. The History of Hosai - - - - - - - - - once.

These seven histories, all by specified authors, are cited only eight times. If "The Acts of the Kings of Israel" be included here (cf. V. 1) we should have eight histories.

III. In the third place, the following Commentaries are cited:—

1. The Commentary of the Prophet Iddo - - - once.
2. The Commentary of the Book of the Kings - once.

These two commentaries are cited but once each.

IV. In the fourth place, we have but one Chronicles as follows:—

1. The Chronicles of King David - - - - - once.

V. In the fifth place, a work appears with the following translation in the Revised Version, which I should rather change to "History":—

1. The Acts of the Kings of Israel - - - - - once.

VI. In the sixth place, the following Visions are cited:—

1. The Visions of Iddo the Seer - - - - - once.
2. The Visions of Isaiah the Prophet - - - - - once.

Each work is cited once.

VII. In the seventh place, we have the following Prophecy:—

1. The Prophecy of Ahijah the Shilonite - - - once.

VIII. In the eighth place, appears “The Lamentations” referred to at the close of the account of the lamentations over Josiah.

IX. In the ninth place, we find several “Miscellaneous Works,” such as:—

1. The account of Uzziah by Isaiah.
2. The Proverbs of Solomon.
3. The Songs of Solomon.
4. The works on Natural Science—Botany and Zoölogy by Solomon.
5. The lip or proverb literature.

As a summary of the whole, it is found, that there are cited in the Old Testament at least twenty-four different works, under as many different titles, in sixty-two different passages. These are the lost works cited in the Old Testament, to which we are referred for further information among other things, in regard to the lives of the kings of Judah and Israel.

Now, I shall arrange in their chronological order as far as possible, the authors, together with their works:—

1. Samuel—History of Samuel the Seer—one work.
2. Gad—History of Gad the Seer—one work.
3. Nathan—History of Nathan the Prophet—one work.
4. Shemaiah—History of Shemaiah the Prophet—one work.
5. Iddo—History of Iddo the Seer,
—Commentary of the Prophet Iddo,
—Visions of Iddo the Seer—three works.
6. Solomon—Proverbs, Songs, Scientific Treatises—several works.

7. Ahijah—Prophecy of Ahijah the Shilonite—one work.
8. Jehu Son of Hanani—History of Jehu Son of Hanani—one work.
9. Isaiah—Vision of Isaiah the Son of Amoz,
—A titleless work in 2 Chron. xxvi. 22—two works.
10. Hosai—History of Hosai—one work.

As a result of this examination, it is found that of the twenty-four *titled* lost works, twelve are the products of ten different authors. Each, except Iddo, produced one work, he three. In this statement, I have not included the miscellaneous works of Solomon, nor the unnamed work of Isaiah.

After this somewhat tedious and statistical treatise concerning works which to-day are entirely lost, some one may ask: What is the practical bearing of all this upon biblical exegesis and archæology?

I shall mention only a few of the questions and problems suggested by this line of study:—

(1) Several books of the Old Testament are pure compilations, the sources for which were found in these lost writings.

(2) The accounts of the lives and times of some kings are given very briefly in the Bible; for example, that of the infamous Manasseh, though king forty-five years, is disposed of in a few verses. Minute details are not given, the reader is referred to two original works for any further information.

(3) The earlier as well as the later kings kept accurate records of their reigns. The records were preserved as royal treasures.

(4) The royal annals were supplemented by a large amount of history written by the prophets.

(5) The prophets wrote, in addition to their histories, visions and prophecies concerning the kings and peoples of their times.

(6) The fact of the preservation of these individual and separate records down to the later biblical times, often explains a reference to an event which occurred several hundred years earlier, about which contemporary biblical history is silent. E. g. the downfall of Shiloh in Samuel's time is not mentioned in contemporary history. But Jeremiah (vii, 12. 14 ; xxvi, 6. 9), writing at least five hundred years later, seems to have had definite information on this point. Where did he obtain it? Undoubtedly from records contemporary with its fall, which he had at hand, but which are now lost.

(7) These works tell us that God's prophets were among the earliest writers of secular as well as of sacred history.

(8) The warnings of the prophets were probably not all spoken words, but, as those of Iddo, may have been writings.

(9) Very early in the history of Israel, even aside from the utterances and writings of the prophets, there are found references to works and writings, which tell us that writing was no new thing ; and that poetry was the language of heroes.

(10) Aside from all the books in which we find works quoted and cited, is it probable that any other books of the Old Testament are compilations, without giving credit to their sources?

The above and a multitude of other questions and suggestions naturally spring upon one in the study of Old Testament quotations. They are of the greatest importance in determining many of the most troublesome problems found in the study of the Old Testament.