

the proud young monarch, "the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified * * MENE: God hath numbered thy kingdom, and finished it." "The Mede, who lay at his gates, was but Jehovah's rod of punishment.

By a long series of causes, and a sudden rebellion, the kingdom of Israel is wrested from Judah, in the days of Rehoboam. The causes seem to be human folly and human ambition. But the sacred penman in letters, that might be inscribed in flame over the rise and fall of all empires, states "Wherefore the king (Rehoboam) hearkened not unto the people; FOR THE CAUSE WAS FROM THE LORD."¹⁷

Why is there so much history in the Bible? It is to teach us *how to read all history*. The historical part of the Bible is simply a *grammar of history*, wherein we learn to decline the lives of Kings, and conjugate the rise and fall of nations. Some nouns and verbs in Hebrew and Greek are very irregular in form, and varied in meaning; yet we have them as they were actually framed by the lips of the Jew and the Greek. So with the lives of men and nations. Very irregular they may be, very much out of harmony seemingly with God's general purposes; yet they must all fall in line somewhere in the scheme of Divine government. Two rules, at least, help us in our declensions. They are really opposite sides of the same principle. The rule which applies to wicked men is, probably, "Surely the wrath of men shall praise Thee: the remainder of wrath shalt thou restrain."¹⁸ The other side of it—applicable to God's people—is "All things work together for good to them that love God."²⁰ Joseph sold into Egypt by hate, (the wrath of man) is given high honor and confers life and blessing on his father's house.

Pharaoh's wrath against the babies of Israel sends the child Moses into the royal palace, where he is taught how to legislate and rule. A fight between a couple of men, sends him from the palace to the desert, to be trained for leading Israel over that rough march to Canaan. The vile scheming of Judas and the chief priests, is made to form a link in the chain of redemption, the most glorious chain that ever was forged.

"There is a Divinity that shapes our ends
Rough hew them as we will"

and that Divinity is God. As with individuals, so with nations.

17. Dan. 5: 23, 26. 18. Kings 12: 15, see also verse 24; judg. 14: 4; 2 chron. 22: 7, 25: 20. 19. Ps. 76: 10. 20. Rom 8: 28.