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to, God as His Father, that His relation to God stood before Him as eternal reality. When this intuition came to Him, at what stage of His personal development the temporal disclosure of the eternal secret became possible, we cannot tell. Possibly it was His submission to the will of His Father that He should die, that was rewarded with the paternal assurance which inspired the filial certainty that His was an eternal life in God. What for a few daring thinkers has been a speculation about the origin of man in God was to Jesus a personal experience. Because He so lived in God He knew Himself to have come from God as His Eternal Son.

ALFRED E. GARVIE.

*THE SECOND TEMPLE, FROM ZECHARIAH
TO EZRA.*

THE builders of the Second Temple completed their work in March 516 B.C., the last month of the sixth year of Darius.¹ The data of its size, appearance, and furniture are meagre and ambiguous. No inference can be drawn from the words of Haggai,² that in the eyes of them who had seen Solomon's Temple, the new House was as nothing; for the prophet spoke when the builders had been but a few weeks at work. That their disappointment was not with the scale of their building, but with the lack of materials to enrich it, is proved by the prophet's promise that God Himself would provide these later.³ Haggai's expression, *Who among you that saw this House in its former glory* does not imply, as has been supposed, that, though ruined, the fabric of the old House was still standing.⁴ The hypothesis is contradicted by the thoroughness with which annalists and poets alike describe

¹ Adar, the last of the Babylonian year; on the 3rd day, according to the Aramaic document in the Bk. of Ezra, vi. 15; but on the 23rd, according to 1 Esdras.

² ii. 3.

³ ii. 7, 8.

⁴ So Guthe, *Gesch.* 264; cf. 270.

the destruction by Nebuchadrezzar, and by the accounts of the rebuilding under Darius. The latter was started from the foundation, *before a stone was laid on a stone*,¹ and it took four and a half years to accomplish—ample time for an entire reconstruction, for which little or no quarrying would be required. It is most probable that the outlines of the First Temple could still be traced, and that these were followed in the reconstruction, particularly of the Sanctuary itself.² This consisted, as before, of two parts: the Holy Place, and the Holy of Holies, the *hēkal* and the *dēbîr*. In front of the *hēkal* was the *'ulam*, the Porch or Vestibule. There were also, as formerly, *chambers* or *cells*, built against the Sanctuary and round its court.³ It is impossible to determine exactly what the furniture of the Sanctuary was before the institution by Ezra and Nehemiah of the Priestly Code. The historical references to the subject are all much later. Only this is certain, that the Holy of Holies, which in Solomon's Temple had held the Ark, was in Zerubbabel's empty⁴; and that in the Holy Place, which was probably

¹ Hag. ii. 15.

² Ezra vi. 3 states that Cyrus had decreed that the new Temple should be 60 cubits high and 60 broad (Solomon's having been 60 long, 20 broad, and 30 high). But the text of this verse is not reliable. Ewald (*Hist.*, Eng. tr., v. 113) accepts the height of 60 cubits, but confines the enlargement to the external three-storied building. Josephus (*C. Apion*, i. 22) quotes from the *Πεπλ'Ιουδαίων*—a work ascribed to Hecataeus of Abdera, 306–283 B.C., perhaps wrongly, but quoted as early as the Letter of Aristeas, c. 200 B.C.—a statement that the whole area of the Second Temple, within the *enceinte* of its court, was 5 plethra long by 100 (Greek) cubits broad, or practically 162 yards by 48½. See T. Reinach, *Textes d'Auteurs Grecs et Romains relatifs au Judaïsme*, pp. 227 ff.

³ Ezra viii. 29, Neh. x. 37 f., xiii. 4, 7–9. Cf. *the storehouse* for tithes, Mal. iii. 10. On these *chambers* in the First Temple see EXPOSITOR, Feb. 1906, p. 103. 1 Macc. iv. 38, 57 describes *ραστοφορητα*, or priests' cells, as by the gates in the walls of the court.

⁴ Cf. *Talm. Bab.* "Yoma," 22 b. Josephus, in a well-known passage, *B.J.* v. 5, says of the Holy of Holies, *ἐκεῖτο δὲ οὐδὲν ὄλωσεν ἐν αὐτῷ*; cf. the "inania arcana" of Tac., *Hist.* v. 9. According to the *Mishna*, "Yoma," v. 2., the foundation stone *הַיְסוּד* *שֶׁבַח*, three finger-breadths high, lay in the *dēbîr*, and on it the high-priest laid his censor; and later on the day of Atonement set the blood.

already separated from the inner sanctuary by a curtain,¹ stood the Table of Shewbread and, in place of the former ten several candlesticks, one seven-branched lamp.²

What provision was made for the offering of incense? It is very doubtful whether incense had been used in the worship of Israel before the reign of Manasseh. There is no mention of it, in either the earlier historical books, or the first two codes, or the descriptions of ritual by the eighth century prophets.³ Jeremiah speaks of frankincense as an innovation in the worship of Jahweh.⁴ Ezekiel is the first to use the term *ketoreth*, which in the earlier literature means *the smoke or savour of the burnt offering*, for a cloud of incense smoke, and he does so in connexion with idolatrous worship.⁵ The earliest prophet to imply that incense may have a place in the legal worship of Israel is the great Evangelist of the Exile⁶; and after the Return, sometime (as we shall see) before 450 B.C., another prophet predicts that in the approaching glory of Jerusalem frankincense shall be brought to her from Sheba.⁷ We may therefore assume that even

¹ Later on *veils or curtains* hung in the doorways both of the sanctuary and the holy of holies (1 Macc. i. 22, iv. 51), as in the description of the Tabernacle (Exod. xxvi. 36).

² Zech. iv. Cf. 1 Macc. i. 21, iv. 49, 50, Jos. xiv., *Antt.* iv. 4. Ezekiel xli. 22 and xlv. 16f. prescribes an altar-like table of wood, *the table before Jahweh*, and he speaks of the priests as serving the table.

³ In Deut. xxxiii. 10 and Isa. i. 13, קִטְרוֹת or קִטְרוֹהָ, rendered *incense* in the English versions, is the *smoke or savour of the burnt offering*—so with the use of the verb קָטַר (Amos iv. 5)—all these refer to Israel's proper ritual. In the same sense the verb is used of heathen ritual: Hos. iv. 13, xi. 2; Jer. xix. 13 (?). Before the seventh century, then, incense does not seem to have been employed in Israel, though in use both in Babylonian and Egyptian temples from a very early date.

⁴ לְבִנְיָהּ

⁵ In Ezek. xvi. 18 and xxxiii. 41, where Jahweh charges His people with offering 'קִטְרוֹתָם (Eng. versions, *mine incense*) to idols, it is doubtful whether *incense* or *the smoke of the burnt offering* is intended.

⁶ Isa. xliii. 23.

⁷ Isa. lx. 6. In the contemporary Malachi, i. 11, קָטַר (if genuine?) means only *is burnt* or *sacrificed*.

before the worship was arranged in conformity with the Priestly Code, which makes ample provision for incense, the latter was used in the Second Temple. But we cannot tell whether as yet it was burned only in censers in the hands of the priests, or whether the altar of incense which afterwards stood in the Holy Place of the Second Temple was there from the beginning.¹

The only altar mentioned during this period² is that of the burnt offering raised by the returned exiles in 536 on the site of Solomon's in the court before the Sanctuary. Josephus quotes Hecataeus, who describes it as a square of 20 cubits and 10 in height, built of undressed stones. Probably this was the same which stood there from the first. The *bronze sea* of Solomon's Temple does not appear to have been repeated.³

The Court before the Sanctuary had walls with doors.⁴ But there were more courts than one; *they that have gathered the wine*, says a prophet already cited,⁵ *shall drink it in the courts of my Sanctuary*. Probably the Courts were two, as in the programme of Ezekiel, but, contrary to his reservation of the Inner Court to the priests, the laity, as we see from the verse just quoted, were admitted to both, and this right seems to have lasted till the time of Alexander Jan-naeus, who as he stood by the Altar was pelted with citrons by a crowd of worshippers and retaliated by building a wooden fence round the Altar, within which only the priests were admitted.⁶ To the gates of these Courts we will return with Nehemiah.

¹ Hecataeus (see above) describes in the Sanctuary an altar as well as a lamp, both of gold. Ezekiel (see note 3 on previous page) prescribes no altar in the Sanctuary, but only an *altar-like table*, i.e. of the shewbread.

² Mal. i. 10 f.

³ The first reference to a laver in the Second Temple is in the *Mishna*, "Middoth," iii. 6.

⁴ Mal. i. 10.

⁵ Isa. lxii. 9.

⁶ Josephus, xiii. *Ant.* xiii. 5.

Thus, then, stood the Second Temple on the lines of, and as large as, the First, but doubtless barer and more rough : the work of a smaller and poorer people, without commerce, threatened by many adversaries and with the walls of their City still in ruin. One great difference between the new and the old House must have impressed itself upon the people, and was certainly significant of their future history. The First Temple had risen as but a part of a great complex of royal buildings—a palace, a judgment hall, barracks, and an arsenal—round the whole of which there ran one enclosing wall. Of these none was now rebuilt. The Second Temple rose alone, without civic or political rival, a spiritual Capitol within its own courts and surrounding wall. This wall is probably referred to in the ambiguous statement of the Book of Ezra : *three courses of great stones and a course of new timber*.¹

To the completion of the Temple Haggai and Zechariah look forward, as the opening of a period of material and spiritual glory. The droughts and barren years have been due to the people's negligence in building the House of the Lord ; but now He will bless their labours.² There has been no hire for man and beast, and with so many adversaries trade is impossible ; but God is already *sowing the seed of peace ; the vine shall yield her fruit, the land her increase, the heavens their dew, and all shall be a heritage to the remnant of this people*.³ The Fasts instituted in the Exile to commemorate the destruction of the City are to be changed to Feasts.⁴ The sorry populations of Jerusalem and other towns shall grow and overflow the land ; *Jerusalem shall be inhabited as villages without walls, spreading by suburbs*

¹ Ezra vi. 4 ; LXX., *one course of timber*. Cf. 1 Kings vi. 36, where the wall of the single court of the First Temple is said to have *three courses of hewn stones and a course of cedar beams*.

² Hag. i. 10 f., ii. 16-19.

³ Zech. viii. 9-12 ; cf. Hag. i. 6.

⁴ Zech. viii. 18 f.

far into the country, *by reason of the multitude of men and cattle therein*¹: her streets full of men and women living to a secure and comfortable old age, and of boys and girls at play²; her festivals crowded with pilgrims, yea even with many peoples and strong *nations coming to seek Jahweh of Hosts in Jerusalem and to entreat His favour*.³ For *the Lord has returned to Sion and Jerusalem shall be called The City of Truth, and the mountain of Jahweh of Hosts the Holy Mountain*.⁴ The iniquity of the land shall be removed in one day.⁵

This prediction of the future of Israel from the standpoint of the new community repeats the essential notes of the older prophecy. First, the conditions of its fulfilment are ethical. Zechariah summons the people to put away their civic wickedness and rise to a purer and more unselfish life.⁶ Again, the promised restoration is connected with the prophet's expectancy of an immediate *shaking* of the whole world.⁷ As with the older prophets so with Haggai and Zechariah, the reasons of such an assurance are the political signs of their own times. Darius has not yet made his throne secure. In some of the provinces there are revolts, in others restlessness. And finally, Haggai and Zechariah concentrate their political hopes for Israel on the person of a descendant of David: yet he is no future and unnamed prince, as with their predecessors, but their own contemporary and governor, Zerubbabel, who in the day that the world is shaken, shall be as a *signet ring*,⁸ so manifest an authority is to descend upon him. *The mountain of obstacles, says Zechariah, shall become as a plain before him. He shall bear the glory and rule from his throne with the priest at his right hand*.¹⁰

¹ ii. 4.² viii. 4 f.³ viii. 20 ff.⁴ viii. 3; cf. ii. 10 ff.⁵ iii. 5.⁶ i. 4, vi. 15, viii. 16 f.⁷ Hag. ii. 6 ff., 21 ff.; Zech. i. 15, ii. 8 ff.⁸ Hag. ii. 21, 23.⁹ iv. 7.¹⁰ vi. 13, LXX.

These great hopes for the immediate future were not fulfilled. Darius crushed his adversaries and organised his Empire in peace. The world was not shaken. Zerubbabel vanished ; what became of him we are not told. It has been variously conjectured that he succumbed to the intrigues of the party among his own countrymen who favoured the supremacy of the high priest ; or that his governorship was abolished when Darius divided the Empire into twenty Satrapies ; or that he fell in an unsuccessful revolt against his Persian lord. The hypothesis has even been ventured that his fall involved the destruction of the new Temple by the enraged Persians.¹ For none of these suppositions have we any evidence ; the fourth of them is not only extremely improbable, but if the Temple had fallen some allusion must have been preserved in the Book of Ezra. All we are sure of is the disappearance of the last prince of the House of David, who ruled or bore the semblance of rule in Jerusalem. Not in vain had the returned exiles refrained from restoring the Palace beside the Temple. Zerubbabel's end meant the end of the dynasty with whose founder the City had risen, and to whose kings alone she had given her allegiance. No other scion of the family was henceforth to be acknowledged by her ; they sank into obscurity. Even prophecy, which had flourished round their throne, and hitherto pledged its faith in their permanence, gave up its hope of them before it too expired, as if unable

¹ So Sellin, dating it between 515 and 500, on the grounds (1) of the present text of Isa. lxiii. 18 (*thy holy people were in possession but a little while ; our adversaries have trodden down thy sanctuary*), and lxiv. 10 ff. (*thy holy cities . . . and Jerusalem a desolation ; our holy house . . . is burned with fire*) ; and (2) because only so great a catastrophe could explain the sudden collapse of the Messianic hopes centred on Zerubbabel. But the text of the above passages is uncertain, and their reference to the destruction by Nebuchadrezzar very possible ; and equally great Messianic hopes had been abandoned in earlier times without requiring so great a catastrophe as the cause.

to exist apart from the independent national life with which they had been identified. The Temple, the Temple alone, remained; and the Priest, as we see from the significant alterations in the text of Zechariah's oracles, bare rule over a kingless and a prophetless people.

For the next fifty or sixty years, till the arrival of Ezra and Nehemiah, with the new law and its energy of reform, we owe our information to some of the last efforts of prophecy, in forms no longer original but resting either upon the law or upon the prophetic literature of former times. One anonymous prophet, to whom our Canon gives the name of "Malachi,"¹ uttered his oracles either just before or just after the arrival of Ezra; and another series of prophecies (Isa. lvi.-lxvi.) are most probably assigned to the same period, because, though containing some apparently earlier elements, they not only reflect what we know were the main features of life in Jerusalem between Zechariah and Ezra, but contain some parallels to "Malachi," and echoes of Ezekiel, the great Evangelist of the Exile, and Zechariah.²

¹ See *The Book of the Twelve Prophets (Expositor's Bible)*, ii. ch. xxiv.

² The existence of the Temple is implied throughout the greater part of Isa. lvi.-lxvi., especially lvi. 7, 8, lxii. 9 (the courts of the Temple), lxvi. 6. Some exiles have returned; others have still to be gathered (lvi. 8, lvii. 14, 19, lx. 4 ff.). The walls of Jerusalem are still unbuilt, and there are many *old* waste places (lviii. 12, lx. 10). There are very many idolaters practising, amidst scenery that is Palestinian (lvi. 9-lvii.), cults that are recognizable as those of the Western Semites (lvii. 9, lxx. 11; cf. lxx. 1-5). Some of these are undoubtedly Jews, *apostates* (lxvi. 24); others may be (not certainly are, as some commentators assert about lvii. 3 ff.) Samaritans. There is a great deal of trouble and strife with adversaries: this is implied in the many promises of peace. The faithful community is also abused by its governors, and its poor by its rich (lviii.-lix.). Altogether Jerusalem is like a pregnant mother who cannot bring her children to the birth (lxvi. 7-9).

Among other parallels with "Malachi" are lvi. 1-8 with Mal. iii. 5 (*turn aside the stranger*), lvi. 10 ff. with Mal. i. 10, ii. 1 ff.; the temper of lxiii. 7-lxiv. (on this see "Isaiah" in *Hastings' B.D.*), and the prediction of the separation of the good from the apostates and the judgment of the latter (Mal. iii. 13-21, Heb.—Eng. iii. 13-iv. 2—with Isa. lxx.-lxvi.). The treatment of the Fasts (lviii.) may be compared with Zech. viii. 14-19, and the phrase

The picture which these writings present to us is one of anarchy and depression, both in religion and civic affairs. The tone of the prophets is, therefore, for the most part, critical, sombre and minatory ; but it is relieved by passages of truth so spiritual, of charity so broad, and of hope so strong and dazzling that these have ever been esteemed by the Church of God as among the most precious of her Scriptures. It is not the City alone which is under review, but the land ; yet not, as with some older prophets, extended to its ideal boundaries, but shrunken almost to the limits of the people's actual possession : *Judah and Jerusalem* as "Malachi" calls it¹ ; while the other prophet dares not, even in promise, to define it as wider than from Sharon to Achor, mere *pasture and a place for herds to lie down in.*² The religious symbols and promised blessings of those prophets are largely pastoral and agricultural,³ as if the returned exiles had already spread beyond Jerusalem to these forms of life, and particularly, we may note, to the cultivation of the vine. Three classes of the population are discernible : the faithful Jews returned from Babylon ; the apostate Jews, consisting both of those who had never left the land and those of the Return who had fallen away to them ; and the Samaritans, who had spread into the Vale of Ajalon and held many of the approaches to the City. In addition the

my holy mountain (lvi. 7, lvii. 13, lxv. 11, 25, lxvi. 20) recalls the prediction of Zechariah (viii. 3), and lxv. 20 Zech. viii. 4 ; and lxv. 16, *God of truth*, Zech. viii. 3, *City of truth*, 8 *their God in truth*. There is not space here to enumerate other parallels with Zechariah, or the one or two echoes of Ezekiel, or the many adoptions of texts in Isaiah xl.-lv.

The only difficulties in the way of assigning these chapters to the period are the references to the destruction of the Temple, on which see above ; and the assertion in lxvi. that God does not dwell in temples made with hands, which, however, does not preclude the existence of the Temple (on this see Skinner, *Cambr. Bible for Schools*).

¹ iii. 4.

² Isa. lxv. 10.

³ Mal. iii. 11, iv. 2 (Eng.) ; Isa. lxi., lxii., lxiii. 2 ff., 13 f., lxv. 8, 22 ff., etc.

Edomites had come up the Negeb almost as far as Hebron ; there were some Ammonite settlements that had occupied fields from which Nebuchadrezzar took away their Jewish owners and had introduced the cult of Moloch or Melech ¹ ; and the Phœnician coast towns, as of yore, sent their traders through the land and with them their own forms of worship.²

To all these temptations the Jewish community was exposed, and the worship of the Temple had to compete with them. A foreign governor had succeeded Zerubbabel.³ We cannot suppose that he was sympathetic with the ideals or careful of the religious discipline of the City.⁴ In their worship priests and laity were left to themselves and grew careless. The former neglected the more spiritual of their duties ⁵ ; the latter cheapened their sacrifices and withheld their tithes.⁶ The Sabbath was abused ⁷ ; the pilgrimages to Şion fell off.⁸ Jews divorced their wives in order to marry the heathen.⁹ And the minds of the people reaped the natural fruit of such laxity, in the persuasion that right conduct mattered nothing. There was a prevalent scepticism.¹⁰ Sorcery, perjury, oppression of the poor, shedding of innocent blood, with a general covetousness and envy of the rich are the sins charged against the community.¹¹

From all this we can see how the work of Ezra and Nehemiah upon their arrival in Jerusalem was at once difficult and easy—difficult because the community was corrupted by nearly two generations of so much temptation and so much carelessness ; but easy because in the resultant

¹ Isa. lvii. 9.² lxxv. 11.³ Mal. i. 8.⁴ Ryle, *Ezra-Nehemiah* (*Camb. Bible for Schools*), p. xxxvii.⁵ Mal. ii. 1-9 ; cf. Isa. lvi. 10 ff.⁶ Mal. i. 6 ff., iii. 7 ff.⁷ Isa. lvi. 1-8, lviii. 13 f.⁸ lxxv. 11.⁹ Mal. ii. 10-16.¹⁰ ii. 17, iii. 13 ff.¹¹ Mal. iii. 5, 15 ; Isa. lvii. 17, lviii., lix. 3-8, 13-15.

anarchy there was no force, either moral or physical, sufficient to withstand the demands for reform. In estimating the work of Ezra and Nehemiah, the rapidity with which they imposed a new and an elaborate constitution upon the life of their people, we must appreciate the fact that they had to reckon, not with an established political system or long traditions or a disciplined hierarchy, but with a popular life broken into fragments and dispirited—corrupt, indeed, but flexible and at the entire disposal of any definite and straightforward purpose of reform.

This is not the place to follow or appraise the loftier flights of teaching upon which Malachi and his fellow prophets rose above their sombre tasks of tracking and dragging to light the vices and superstitions of their people. But we must not fail to notice how at a time when, as we have seen, prophecy indulged in no great hopes for the political future of the community and was engrossed with practical proposals for the improvement of the details of their life, it also possessed the spirit to rise to far visions of the world and to the widest charity and hope of other peoples. There are no passages of Scripture which breathe a more tender or a more universal spirit than some of these utterances from so narrow and dispirited an age. Malachi turns from his disgust with the blemished sacrifices of the Temple to the thought of how God is honoured everywhere among the heathen : *for from the rising of the sun to his setting My Name is glorified among the nations, and in every sacred place smoke of sacrifice ascends to My Name and a pure offering, for great is My Name among the nations, saith Jahweh of Hosts.*¹ A wonderful thought to rise from that starved and corrupt City, a wonderful claim to make for her God at such a time ! How it anticipates the words of Christ in the same place centuries later, that God has re-

¹ Mal. i. 11.

jected Israel and called the Gentiles to Himself! The other prophet or prophets are in their own way equally catholic, equally spiritual. They make provision within Israel for the eunuch and the stranger¹; declare that God who inhabits the high and holy place *dwells also with him that is of a contrite and humble spirit*²; they emphasize that the service He seeks from men is the loosening of the bonds of wickedness, the undoing of the locks of the yoke and letting the oppressed go free³; they utter that programme of service which Christ took as His own: *to preach good tidings unto the meek, to bind up the brokenhearted, to proclaim liberty unto the captives, and open ways to the prisoners, to proclaim an acceptable year for the Lord and a day of vengeance for our God; to comfort all that mourn; to offer unto the mourners of Sion, to give them a crest for ashes, the oil of joy for mourning, the mantle of praise for the spirit of dimness.*⁴

With regard to Jerusalem herself, the pictures are double and contradictory. Not in "Malachi," for he says as little of Jerusalem and as much implies her, as the Deuteronomic law, from within which he prophesies. But in Isaiah lvi.-lxvi. the City is now represented as the glorified centre of the whole world, embellished by its tribute and attracting its nations, and now as the floor of judgment on which her own people have to be separated and punished. Let us conclude this study with an instance of each of these: either from the same author in different moods or from different authors but of the same period.

In the sixtieth chapter we see Jerusalem bidden to arise to her glory, which is described as "the spiritual counterpart of a typical eastern day in the sudden splendour of its dawn, the completeness and apparent permanence of its

¹ Isa. lvi. 1-8.

² lvii. 15.

³ lviii. 6 ff.

⁴ lxi. 1 ff.

noon, the spaciousness it reveals on sea and land, and the barbaric profusion of life, which its strong light is sufficient to flood with glory.”¹ The prophet has caught that high central position of the City on the ridge that runs between sea and desert, east and west, the ends of the world. We have seen that her exposure is eastward and with this he begins.² Arabia, whose border is Jerusalem’s horizon, is pouring into her : *Profusion of camels shall cover thee, young camels of Midian and Ephah, all of them from Sheba shall come : gold and frankincense shall they bring and publish the praises of Jahweh. All the flocks of Kedar shall be gathered unto thee ; the rams of Nebaioth shall minister to thee : they shall come up with acceptance on Mine altar and the house of My glory will I glorify.* And then turning from this, the natural prospect of every housetop in the City, he overlooks the ridge which hides Jerusalem from the sea, and starts her hope in what till the days of her exile was a direction unknown. Nay, as if she had left her secluded mountain site and taken her stand by the sea, he describes her with all its light thrown up in her face and all its wealth drifting to her feet. *Then shalt thou see and be radiant, and thy heart throb and grow large ; for there shall be turned upon thee the tide of the sea, and the wealth of the nations shall come to thee. . . . Who are these like a cloud, that fly like doves to their windows ? Surely the Isles³ are stretching towards me, with ships of Tarshish in the van to bring thy sons from afar, their silver and their gold with them to the name of Jahweh of Hosts and to the Holy of Israel, for He hath glorified thee.* It is a picture, wonderful at this time when the life of the City was at its lowest, of the far future, when all the western world should come to Jerusalem with its gifts and

¹ *Isaiah xl.-lxvi.* (*Expositor's Bible*, p. 429).

² Verses 6-9.

³ Or, coastlands.

its spiritual homage. *But the least was to become a thousand and the smallest a strong nation.*

The counterpart of this is seen in chapter lxvi., which tells how the glory of Jerusalem must be preceded by a great and searching judgment; between her citizens who are faithful and those who are apostate. The glorious notes of the future to which we have been listening are repeated, but our prophet's closing vision of the City is not that of a holy mountain, the abode of a holy people and the centre of a redeemed humanity, but with her narrow surface and her little people divided between worship and a horrible woe—Gehenna underneath the walls of the Temple. What was to have been the Lord's garner is still only His threshingfloor, and heaven and hell as of old shall from new moon to new moon lie side by side in her. "For from the day that Araunah the Jebusite threshed out his sheaves upon that high, wind-swept rock to the day when the Son of Man standing over against her divided in His last discourse the sheep from the goats, the wise from the foolish, and the loving from the selfish, Jerusalem has been appointed of God for trial, separation and judgment."¹

GEORGE ADAM SMITH.

¹ *Isaiah xl.-lxvi.* (*Expositor's Bible*, p. 466).