

yet "It is found that this city of old time hath made insurrection against the king, and that rebellion and sedition have been made therein." By this singular edict the work was interrupted until the second year of the reign of Darius.

At this time two prophets, Haggai and Zechariah, encouraged the people to renew their work. They did so, an act of noble heroism that was well rewarded. They undertook the work, notwithstanding the late king's prohibition, and to their adversaries, who asked them by what authority they now reared the walls of the temple, they gave the sublime answer, "We are the servants of the God of heaven and earth."

A complaint was again brought before the king against them, but Darius, on finding that his predecessor Cyrus had given the persecuted people permission to build, not only confirmed this permission, but also decreed that a certain amount of taxes should be paid for the purpose of carrying the work on (Ezra v and vi, 1-14). The temple now was speedily finished.

The foundation was laid 535 B. C. In the following year the work was interrupted, but again resumed in the year 520. It was finished four years later, the construction having occupied nearly 20 years.

This temple was dedicated in the year 516 B. C., on the 3rd of Adar, the last month of the ecclesiastical year. It was built on the same plan as that of Solomon. Only, it was inferior in every respect, owing to the poverty of the people. It is not further described by Ezra, except what is contained in the decree of Cyrus, that "The foundations thereof be strongly laid; the height thereof three score cubits, and the breadth thereof threescore cubits (105 feet), with three rows of great stones, and a row of new timber" (Ezra vi, 3, 4).

Jewish writers notice five things which had been in the first temple and which were lacking in this, viz. (1) the ark; (2) the Shekinah; (3) the sacred fire kindled from heaven; (4) the urim and thummim; (5) the spirit of prophecy. Concerning the sacred fire, the following tradition preserved in the 2 Maccabees is not altogether void of interest:

"For when our fathers were led into Persia, the priests that were then devout took the fire of the altar privily, and hid it in a hollow place of a pit without water, where they kept it sure, so that the place was unknown to all men. Now after many years, when it pleased God, Neemias, being sent from the King of Persia, did send of the posterity of those priests that had hid it to the fire; but when they told us they found no fire, but thick water. Then commanded he them to draw it up, and to bring it; and when the sacrifices were laid on Neemias commanded the priests to sprinkle the wood and the things laid thereupon with the water. When this was done, and the time came that the sun shone, which afore was hid in the cloud, there was a great fire kindled, so that every man marvelled. And the priests made a prayer whilst the sacrifice was consuming, I say, both, the priests, and all the rest, Jonathan beginning, and the rest answering thereunto, as Neemias did. And the prayer was after this manner: O Lord, Lord God, Creator of all things, who art fearful and strong, and righteous, and merciful, and the only and gracious King, the only giver of all things, the only just, almighty, and everlasting, thou that deliverest Israel from all trouble, and didst choose the fathers, and sanctify them, receive the sacrifice of thy whole people Israel, and preserve thine own portion and sanctify it. Gather those together that are scattered from us, deliver them that serve among the heathen, look upon them that are despised

and abhorred, and let the heathen know that thou art our God. Punish them that oppress us, and with pride do us wrong. Plant thy people again in thy holy place, as Moses hath spoken. And the priests sung psalms of thanksgiving. Now when the sacrifice was consumed, Neemias commanded the water that was left to be poured on the great stones. When this was done, there was kindled a flame; but it was consumed by the light that shined from the altar. So when this matter was known, it was told the king of Persia, that in the place where the priests that were led away had hid the fire, there appeared water, and that Neemias had purified the sacrifices therewith. Then the king, inclosing the place, made it holy, after he had tried the matter. And the king took many gifts, and bestowed thereof on those whom he would gratify. And Neemias called this thing Naphtha, which is as much as to say a cleansing; but many men call it Nephi"—and Mac., i, 19-36.

That the temple did not lack the spirit of prophecy ought to be evident from the fact that Zechariah, Haggai and Malachai all officiated within its sacred walls.

The following data are principally from the books of the Maccabees, which although not accepted as divinely inspired writings, yet are, in the main, reliable as historical records.

For a number of years after the completion of the temple the Jews enjoyed a certain degree of prosperity. Alexander the Great after having subdued Tyre, marched into Judea to take revenge upon the Jews, who, loyal to their government, had refused him provisions during the war. But as he approached Jerusalem a solemn procession, headed by the High Priest Jaddua in his temple robes, went out to meet him, and God turned his heart in their favor. It is said that he had been forewarned in a dream not to hurt this people.

After Alexander's death Judea became part of Egypt, and during this time the prosperity was much promoted through the administration of the celebrated high priest, Simon the Just. He fortified the city and the temple, making it an almost impregnable stronghold.

But during the reign of Antiochus Epiphanes, the people commenced to apostatize. The historian says that "wicked men persuaded many, saying, let us go and make a covenant with the heathen that are round about us, for since we have departed from them we have had much sorrow." In accordance with this counsel they forsook the holy covenant and "sold themselves to do mischief."

Antiochus now entered Jerusalem and robbed the temple of most of its sacred furniture and vessels and killed many people. And not satisfied with this, he prohibited the people from obeying the law of Moses and decreed that everyone should eat forbidden food and sacrifice to idols. An image was erected on the altar of burnt offering and the law was torn to pieces and the fragments burnt in fire. This was a time of mourning and despair. But a deliverer was at hand. A priest named Mattathias was commanded to come forward and offer a sacrifice to Jupiter. A royal reward was promised him, if he would comply with the command. But he refused. Then another Jew came forward to profane the sacred place. At this Mattathias was filled with wrath and killed the offender in the sight of all the people. He also slew the King's commissioner who stood near the altar. After this he fled to the desert of Judea and soon found himself surrounded by

quite a number of zealous patriotic Jews, ready to lay down their lives for their liberty, their country and their God. Their standard bore the inscription M. C. B. I., from which their name "Maccabees" was derived, these letters being the initials of the Hebrew, Mi Camoka Baelim Jehovah? "Who is like unto Thee among the Gods, O Jehovah?"

After three year's struggle, this little band of patriots had succeeded in taking possession of the temple. Antiochus' army was defeated by the valiant general, Judas, the son of Mattathias, and the sacred building was again purified and dedicated unto the Lord in the year 163 B. C. This event was afterwards celebrated as a national holiday under the name of the Feast of Dedication. It is still kept in many places and coincides very nearly with Christmas.

The Jews now entered into an alliance with the Romans who finally made themselves masters of the country. The last of the Maccabean family was deposed by Herod the Great, an Idumean by birth, but professing to be a Jew as to religion.

#### The Temple of Herod.

Herod the Great ascended the throne in the year 37 B. C. His first royal act was to kill the members of the Sanhedrim, except two. Then he had his brother-in-law, Aristobulus, drowned in a bath, and the eighty-year-old Hyrcanus, who had fled to Babylon, was enticed to come back to Jerusalem, where he was killed, the bloodthirsty tyrant pretending to fear that the aged exile was plotting against his crown. The next victim was his young, beautiful wife Marianne, whose life was taken, because the king thought she would certainly revenge the murder of her relatives. His thirst for blood was not yet satisfied. Several of his children were next executed, and among them his oldest son Antipater. Many of his subjects suffered the same fate. During his reign the nation was continually kept in a state of alarm. Such was the man who undertook the building or rather restoration of the last temple of the Jews.

After a lapse of five centuries, the Temple of Zerubbabel was much decayed, and Herod conceived the idea of reconstructing it, a work which was commenced about sixteen years before the birth of Christ. For nine years and a half 18,000 workmen were employed thereon, and no cost was spared to make it magnificent. The work went on after the death of Herod, and had been 46 years in building shortly before the crucifixion (John ii, 20), and it is doubtful whether it was ever entirely completed.

In the construction of this temple stones of great size were used. Josephus asserts that some were as much as seventy-eight feet long, eight high and ten broad. But let us enter the sacred precinct.

The first or outer court was called the Court of the Gentiles, because no stranger was allowed to pass beyond it. It was enclosed by a wall over 40 feet high, on the inside of which were galleries supported by marble pillars. Here was Solomon's piazza, probably a remnant of the first temple. Here the money changers and dealers in cattle had established themselves, when the Lord drove them out. Concerning these marble pillars Josephus says: "Their