

According to tradition, the temple was built on the place where Abraham was to have sacrificed his son; and this tradition is supported by Chron. II, iii: 1. "And Solomon commenced to build Jehovah's House in Jerusalem, on the mount Morijah," which name in Hebrew means, the "Appearance of Jehovah," so called, it is presumed, from the appearance of the angel Jehovah to Abraham at the time of his intended sacrifice. Solomon also built a palace, a complex of many magnificent buildings, as well as other structures, all of which spread the report of the wisdom and wealth of this king to the uttermost parts of the then known world.

The prosperity of the city was, however, of short duration. It was sown in a soil plowed with the sword, watered with blood, and reaped with the assistance of heathen neighbors. No prosperity thus gained can ever last long. It seems to be an immutable law, demonstrated on every page of history that only that which is gained in righteousness can last. Blessed are the "gentle-minded," for they shall possess the earth. Is more than a promise. It is a statement of a true philosophical principle. Violence breeds corruption; allegiance with the enemies of God causes putrefaction; and these bring speedy destruction. They are the consumption of the lungs of the people. From this general law of nature, "The Holy City" was not exempt.

Already after the death of Solomon, the ten tribes revolted and founded a kingdom of their own; and from this time the glory of the city was gone. The Egyptians, under Pharaoh Sheshonk, spoiled the temple and the palace. Phillistines and Arabians invaded the city under the reign of King Joram. Joas, the king of Israel, gained a victory over Amaziah at Beth-sebes, entered Jerusalem and carried off the treasures of the temple and the palace. Not content with this, he broke down the wall in the northern part of the city where it was most needed. This took place 820 B.C.

The righteous king Uzziah restored the walls and erected several towers. Hezekiah built a second wall in order to include that part of the city which had been built outside the first wall, and he also built a canal to supply the city with water. But his son Manasseh suffered an invasion by the Assyrians and was himself for a short time kept a prisoner in Assyria.

648 B.C. On his return, he did all he could to keep the walls in repair. Josiah (640-609 B.C.) repaired the temple; but nothing of all this could help the fallen city. There were no walls, no outward work on the once glorious temple. Judah had departed from the way of the Lord. Nothing short of a full repentance could save them from the predicted doom. They did not repent truly and the doom came. During the reign of Jojakim (609-598 B.C.) Jerusalem was taken by Nebuchadnezzar, further punished during Joachim, and finally during the miserable reign of Zedekiah (587 B.C.) after seventeen months' of struggles all but totally destroyed.

One of the first concerns of the Jews who returned from Babylon under the leadership of Zerubbabel was to rebuild the temple. It was finished 516 B.C., but looked so miserable compared to the former building that the venerable fathers who had seen both structures could not help crying at the sight. Alexander the Great, warned by God in a dream, did not molest the city, as was no doubt his original intention, but Ptolemaeus I. took Jerusalem 320 B. C., and broke the wall down in several places. Twenty years later the whole of Palestine fell into the hands of the Egyptians. Again the unfortunate city suffered destruction by the hand of Antiochus Epiphanes (168 B. C.) However the great Jewish hero and patriot, Judas Maccabæus, succeeded in retaking the temple, which he surrounded with a wall; but the Syrians possessed David's fortress, Akra. From this time bloody scenes were, with short intervals, witnessed in Jerusalem. The Romans were forced to intervene. Pompejus took the temple 63 B. C. Herod the Great commenced a rule of comparative quietude, and imitated David and Solomon in his taste for building. He reconstructed the temple-place, fortified it, and called it Antonia. He erected a magnificent palace and built several strong towers. He also built a theatre and an amphitheatre in the Roman style, and enlarged the walls considerably. It was his intention to restore the temple to its first glory, but, although he spared no money, his purpose was never attained. Twenty years B. C. he commenced the restoration of the temple. In ten years it was so far completed as to be used for divine services, but it was not finished till shortly before the last destruction of Jerusalem, 70 A. D. This Herodian temple, then, was the one

that existed in the days of our Lord, and concerning which He prophesied that not one stone should be left upon another. No wonder! for Herod, the great sinner, had no instruction from God to build a temple at all.

As the city of Jerusalem grew in size, it was found necessary to protect the inhabitants who lived north of the second wall, and to surround their habitations with a third wall. This was commenced by Herod Agrippa I. after the death of Christ, and he encircled Beesetha and added it to the city. This wall was fully fifty feet high, and was considered the strongest of the three walls. Jerusalem was now surrounded by deep valleys, and a complex of walls, defended by ninety towers, and one would think that the prediction of the Lord, that this city would soon fall into the hands of an invading army, could be nothing but the wild imagery of a diseased fancy. But no walls, no towers could withstand the decrees of the Almighty. The people had rejected the Son of God and willingly accepted the responsibility: "His blood be upon us and our children." And the curse soon worked. The legions of Rome, led by Titus, surrounded the doomed city. Narrower they drew their iron arms around it, and embraced it with a death grip, till (70 A.D.) the last struggle ensued. The city was taken, the temple destroyed, the very ground where it had stood ploughed up, and the inhabitants were killed, until their blood flowed like water in the streets. On the 9th of May the first wall fell, and already on the 12th of the same month the second wall. On August 12th the temple was consumed by flames. The work of devastation was complete. By the beginning of September almost the whole city was one miserable heap of ruins.

Adrian the Emperor founded here again a colony, 130 A.D., called *Ælia Capitolina*, and partly reconstructed the walls, but without giving the city the same boundaries as it formerly had. It was a heathen colony, and on the very place where once the temple of God had stood he erected a temple for the worship of Jupiter Capitolinus. Where the Holy of Holies had been he placed a statue of himself, and on Golgotha, where the Savior of the world had died to save His people from their sins, Adrian built a temple dedicated to—Venus. The Jews were forbidden on pain of death to enter their ancient city.