

Lic. Dr. O. Procksch has done well to publish the volume entitled *Geschichtsbetrachtung und geschichtliche Ueberlieferung bei den vorexilischen Propheten* (Leipzig: J. C. Hinrichs, price M. 5. 50). The volume, which is dedicated to Professor Buhl, and which owns special obligations also to Professors Guthe, Giesebrecht, and Jacobsen, will be found of interest by O.T. students of every school.

We have to notice, finally, a new periodical, entitled the *Biblische Zeitschrift*, to be published

quarterly by the Herdersche Verlagsbuchhandlung (Freiburg im Breisgau), at an annual cost of 12 marks. The magazine, which is under the same management as the (Roman Catholic) *Biblischen Studien*, will no doubt, like the latter, take a high place amongst such literature. Amongst the articles of note in the opening number we may mention those on 'Ekklesiastes und Ekklesiasticus' by Dr. Norbert Peters, and on 'Salomons Tempelweihe' by Dr. v. Hummelauer.

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Ezekiel's Vision of the Temple.

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IN a former series of papers (THE EXPOSITORY TIMES, May–August 1898) Ezekiel's temple was studied from the point of view given by himself, which is plainly intended to enable us best to understand the whole vision in chaps. 40–48. In chap. 43¹² we read, 'This is the law of the house; upon the top of the mountain the whole limit thereof round about shall be most holy. Behold, this is the law of the house.' The original distinction between the holy place and the most holy has ceased to exist. The veil has been rent, or has been taken away, and every worshipper, or at all events every priest, has now free access to the innermost part of the sanctuary, since every place is now most holy. And now that there are no longer privileges reserved for one chamber, which is most holy, the vision no longer shows us a high priest, an ark with its mercy-seat, an annual day of atonement, and a year of jubilee. There are also some other respects in which it is natural that this temple, whose holy place and most holy place have become virtually one, dispenses with old arrangements. Enjoying the fulness of the Spirit's creative, enlightening, and cleansing work, it has no need of the laver, nor of the candlestick, nor of the distinction between the altar of incense and the table of shewbread. And certain changes emerge in the position and character of the priests, who are no longer named the sons of Aaron, nor the priests the sons of Levi, but the sons of Zadok.

It remains to take note of the religious services by this body of priests in this new temple.

1. The Mosaic law established three feasts, or as some translate the term, pilgrimage feasts: namely, the passover, connected with the feast of unleavened bread; the feast of weeks, or of the first-fruits of harvest; and the feast of ingathering, or the feast of tabernacles, better translated 'booths.' The only one of these which is explicitly named by Ezekiel (chap. 45²¹) is the passover; probably because this feast commemorated God's redemption of His people from Egypt by means of the tenth plague. Perhaps another influence leading the prophet to give such prominence to the passover was the resemblance between the safety of the people in the midst of the tenth plague, when they were marked with the blood of the passover lamb, and that of those in his vision (chap. 9⁴⁻⁶), who received the mark from the inkhorn of the man clothed with linen. But though Ezekiel does not name the feast of tabernacles, there is no doubt that it is this feast which he describes in chap. 45²⁵. In his brief notice he says nothing of the details given at length in Nu 29; he merely alludes to what he has said of the priest's and the prince's work at the passover, saying 'He shall do the like the seven days.' It is, however, quite unsafe to infer from his silence that he knew nothing of those details, or of the eighth day of the feast, or of the feast of weeks.

Connected with these three feasts, and indeed including them, as is said in Lv 23, were the *mo'adim*, a Hebrew term which has been a perplexity to translators, who have rendered it set feasts, solemnities, solemn assemblies, seasons, due seasons, appointed seasons, etc. The simple and adequate translation is the good old English word 'trysts,' that is, times or places of appointed meeting. The feasts and the solemnities (or trysts) are named together in Ezk 46¹¹. And in 44²⁴, as he lays on the priests the duty of teaching the people the difference between the holy and the common, etc., he adds, 'And they shall keep my laws and my statutes in all my appointed feasts (or trysts), and they shall hallow my Sabbaths.' For the Sabbath in truth lay at the foundation of the whole superstructure of trysts, according to Lv 23^{2, 3}, a chapter which also (vv. 24-25) reckons among the trysts the first day of the seventh month as having special honours. So Nu 28¹¹⁻¹⁶ includes the first day of every month among the days for which special sacrifices are arranged. In like manner Ezekiel speaks (chap. 45¹⁷) of the sacrifices 'in the feasts, and in the new moons, and in the Sabbaths, and in all the appointed feasts (or trysts) of the house of Israel.' Thus, also, the Sabbaths and new moons are brought together at 46^{1, 3}, etc., when directions are given for opening to the prince the east gate of God's house, though it was habitually kept shut. Those Sabbath and new moon sacrifices for the prince (chap. 46^{4, 5, 6}) are distinct from the stated Sabbath sacrifices for all Israel (Nu 28⁹⁻¹⁰): this distinction is analogous to the differences in the sin offerings appointed in Lv 4 for priests and rulers and private persons.

2. A systematic account of the principal arrangements for the several sacrifices of the law is given in Lv 1-7. There is nothing that can be reckoned the counterpart of this in Ezekiel's vision, which in this respect, as in others, wants all the characteristics of a code. Some little changes, however, appear incidentally in his descriptions, for which it is not easy to assign the reason. And yet, in so far as this vision made changes in the Mosaic law, it is clear that the prophet did not teach that this law was unchangeable in the sense which later Judaism accepted and taught. Ezekiel's teaching thus corresponded with that more explicitly propounded by Jeremiah (chap. 31³¹⁻³⁴), on which we have an inspired commentary in He 8. Nevertheless, in every thing but certain small details,

Ezekiel's vision proceeds on the footing of the arrangements prescribed in the law of Moses.

For in those first seven chapters of Leviticus there appear two great classes of sacrifices: the burnt offering and the peace or thank offering, the latter being accompanied by the bloodless vegetable offering (A.V. meat offering, R.V. meal offering); and there are also the two sacrifices that have a peculiar reference to the sinner's position, namely, the sin offering and the trespass or guilt offering. And besides these five sacrificial terms, we often meet with two which have a wider sweep of meaning. The one is *zebach*: this simply means a sacrifice, any animal slain upon the altar, yet it has very often come to be used as equivalent to a peace offering, which was probably the commonest sacrifice of all, and the complement of the burnt offering, along with which it is habitually mentioned. And so, while Ezekiel names the whole five sacrificial terms, we also find these two combined by him (40⁴² 44¹¹); and we read of the places where the sacrifices of the people are cooked (46²⁴). The other additional term is of wider meaning than any other: *corban*, which occurs often in Lv and Nu, then twice in Ezk 20²⁸ and 40⁴³, and elsewhere in the Bible only in Mk 7¹¹. It is translated an offering, or an oblation, and its etymology suggests that it is anything brought near or presented to God.

Now, looking to Ezekiel's use of these technical terms, the burnt offering and the peace offering occur together in 43²⁷ 46^{2, 12}. At the beginning of 40⁴² the burnt offering alone is mentioned; and so at 43²⁴, prescribing the use of salt at the installation of the altar, a rite to which reference was made in an earlier paper. The burnt offering and the sin offering are mentioned together (45²²⁻²⁵). The meat or meal offering is mentioned along with the burnt offering and the sin offering at 45¹⁵, and it stands alone at 45²⁴ and 46^{5, 7}; in all which passages the proportions of its materials to the sacrifices of a bullock, a ram, and a lamb respectively, are given, in rules analogous to, yet not identical with, those given in Nu 15⁴⁻¹², and applied in Nu 28 and 29. The largest combination of these sacrificial terms in Ezekiel's vision occurs in 45¹⁷, burnt offerings, sin offerings, peace offerings, and meat or meal offerings; and along with these last, the drink offerings prescribed in the law. The fact that drink offerings are mentioned by him here, and nowhere else (unless in

the different connexion, 20²⁸), reminds us how unsafe it is to infer that something in the law was unknown to him because he has not mentioned it. Naturally the trespass or guilt offering is mentioned along with the meat or meal offering and the sin offering, at 42¹³ 44²⁹ 46²⁰, since it is these three classes of sacrifice that were reserved for the priests alone to eat. Finally, the guilt offering is named also with the burnt offering and the sin offering at 40³⁰, where the place for slaughtering them is pointed out.

Two other terms in the Levitical law are also used in Ezekiel. The one is the freewill offerings (46¹²). The other is in Hebrew *terumah*, which is sometimes translated a heave offering, sometimes merely an offering, as in the case of the offerings for the construction of the tabernacle (Ex 25², etc.). It is a favourite word with Ezekiel, being the designation of the portion of the land given to the priests, the Levites, and the prince in chaps. 45 and 48. Yet he uses it apparently in a very comprehensive sense at 44³⁰, 'Every oblation of every thing of all your oblations, shall be for the priest.'¹ In the same verse occur two words, found also in the law, both of which are habitually translated first-fruits, but one of them here 'first'; also the rare Hebrew word translated dough, and in the R.V. margin, coarse meal, as already at Nu 15^{20, 21}. To name one term more, every devoted thing in Israel is given to the priests, as it had been given in Nu 18¹⁴.

3. If Ezekiel's variations from the Mosaic ritual can be attributed to an intention to suggest that this law was not immutable, the same lesson might plausibly be supposed to be suggested by his almost total avoidance of a Hebrew term very frequent in the Mosaic law, *tamid*. This is often and best translated continual or perpetual, as an adjective, or modified into an adverb. Unfortunately, the English reader is apt to lose much of its force, because the most outstanding application of it is to the continual burnt offering day by day, a lamb in the morning and another in the evening (Ex 29³⁸⁻⁴², Nu 28³⁻⁸): the translation in this case, 'the daily sacrifice,' cannot be pronounced happy. The correct translation is found in the two instances in which the word occurs in Ezk, namely, 46^{14, 15}. Nor could it well have been otherwise, not only because it is strengthened by another adjective

¹ But in chap. 20⁴⁰ it is translated offering, I suppose because oblation is the translation of a different Hebrew word.

which does mean perpetual, but also because the idea 'daily' is expressed otherwise at v. 13, and is kept up by the use of an additional expression, 'morning by morning.' It has been often remarked, however, that Ezekiel speaks only of the morning offering, never of the evening offering. It is quite possible that in this case he desired to emphasize the consecration of every day to Jehovah by the morning sacrifice, and passed over the evening sacrifice in silence, because he had in his mind this unending service of communion.²

4. Mention is made of a mysterious 'building' in Ezk 41¹²⁻¹⁵ 42¹⁻¹⁰. It stood outside, not merely of the vacant space that was left on the north and the south of that well-known and most prominent pile of buildings which formed the sanctuary properly so-called, but also of 'the separate place' which lay around the sanctuary on all sides except the east. This undescribed building was large, by inside measurement 100 cubits long, 70 broad. It stood along the west side of the separate place, that is, on the side on which there was no gate of entrance to the sanctuary, nor indeed to any part of the sacred enclosure. No hint is given of the use to which this building was turned; nor has anything been found answering to it in the tabernacle of Moses, or in the temple of Solomon. Conjecture has therefore had abundant scope. Dr. Kay thought of 'the appointed place of the house without the sanctuary' (43²¹), in which the carcass of the sin offering was to be burned. Dr. Davidson thinks that the uses were probably general. If we venture on a guess, would it be too bold to ask whether in mentioning this building, the vision gives a hint of that oppos-

² Some ingenious speculations have indeed been rested on the mention of 'the evening oblation' (1 K 18^{29, 30}); and especially on 2 K 16¹⁵, 'The morning burnt offering and the evening oblation,' as if Ezekiel used language in conformity with these expressions, bearing testimony to an older and simpler ritual than the Levitical. It is more natural to say that a comprehensive view is taken of the daily worship. In this worship there were four important acts, namely, the morning burnt offering, the morning meal offering, the evening burnt offering, and the evening meal offering. The reference is intended to include the whole series, though for the sake of brevity only the first and the last were named, the Alpha and the Omega of the day's services. Thus Dn 9²¹ is certainly not an early passage, many consider it extremely late, yet it marks the close of the day by speaking of the evening oblation, without naming the burnt offering which went along with it.

ing worldly power which has always struggled to find entrance into the house of the Lord, and has often succeeded in its attempt? If so, it might remind us of the vision of Zechariah (chap. 5), who saw what might be called an opposition

temple, certain evil influences or materials carried away, that wickedness might be set in her own place, when a house was built for her in the land of Shinar.

(To be concluded.)

At the Literary Table.

TWO GREAT NESTORIANS.

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ABOUT thirty miles north of Mosul, and about a mile from the little Chaldæan town of Al-Kosh (the birthplace of the Prophet Nahum, as the Mesopotamian Christians say), hangs the monastery of Rabban Hormizd. It hangs half-way up the range of mountains which encloses the plain of Mosul on the north, and it is approached by a rocky path through a narrow defile. An enormous rock stands out from the mountain-side, in which the caves are hewn which form the church and monastery. The cells are living rock. They have no door or other protection from the weather. When Dr. Wallis Budge visited the monastery in 1890, the chill which was struck through him, gave him some idea of what the monks must suffer from the frosts of the winter and the driving rain. Some of the cells have niches hewn in their sides or backs in which the monks may sleep, but many of them have not even that.

This monastery was built for Rabban Hormizd, because of the marvel of his saintliness, and the miracles that he wrought, and he became its first head. That was in the seventh century. It has never altogether lost its fame. But now the number of its monks is steadily declining. In 1820 there were fifty, there are now only ten. It has lost most of its treasures also. Once its library contained many valuable manuscripts; but in the year 1844 the Kurds descended upon it, set fire to the buildings and murdered all who opposed them. The monks hid five hundred MSS in a vault close by, but a torrent of rain swept down the mountain-side, carrying them and their treasures out of sight forever.

Of the MSS that are still found in the monastery, the most important are the lives of Rabban

Hormizd and Rabban Bar-Idta. Dr. Wallis Budge read them when he was there, and got a well-educated deacon to transcribe them for him. He published the Syriac edition in Messrs. Luzac's 'Semitic Text and Translation' Series at once. And now in the same series he has issued the English translation.

This life of Rabban Hormizd was brought as a mark of favour to Dr. Budge. When he had read it and had spoken of its value, the monks were encouraged and produced another manuscript. It was also a Life of their saint and founder, but this time in poetry. The work contains 3496 lines; it is divided into 20 'gates' or sections, each 'gate' being named after a letter of the Syriac alphabet. Once upon a time this poem was chanted by the monks as part of their religious worship. It is chanted no longer. The monks have no longer much knowledge of their saint or much interest in his monastery. Dr. Budge has published a translation of the poetical Life also. Together they form parts i. and ii. of the second volume, the Syriac forming the first.

The proof-reading of the translation is not perfect. One very tantalizing misprint occurs on page xxxiii, where both Hormizd and Bar-Idta are described as 'the latter,' and it is not easy to say which is meant. This is as nothing, however, to the difficulty of sifting fact from fancy in the histories themselves. Yet Dr. Budge is right when he claims that we have in these handsome volumes valuable records of two of the most remarkable Nestorians who ever lived.

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The sixth edition has just been issued of what is perhaps best known to Protestants of all