

'The Two Jerusalems'.

SCRIPTURE READINGS

We have several readings, all from the writings of the apostle John.

First, from chapter 14 of his Gospel, verses 2 and 3:

In my Father's house are many mansions; if it were not so, I would have told you.

For I go to prepare a place for you.

And if I go and prepare a place for you, I will come again and receive you to myself; that where I am, there you may be also.

Then, from chapter 19, verses 17 to 20:

And He, bearing His cross, went out to a place called 'Of a Skull', which is called in Hebrew, Golgotha, where they crucified Him, and two others with Him, one on either side, and Jesus in the middle.

And Pilate wrote a title and put it on the cross. And the writing was: 'Jesus of Nazareth, the King of the Jews'.

Then many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Greek, and Latin.

Now from the Book of the Revelation, chapter 21, from verse 2 to the beginning of verse 5:

Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven saying, 'Behold, the tabernacle of God is with men, and He will dwell¹ with them, and they shall be His people, and God Himself shall be with them and be their God. And God shall wipe away every tear from their eyes; there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things have passed away'.

And He that sat upon the throne said, 'Behold, I make all things new'.

And, finally, from the last chapter, chapter 22, from verse 3 to the beginning of verse 5:

And there shall be no more curse, but the throne of God and of the Lamb shall be in it, and His servants shall serve Him.

They shall see His face, and His name shall be on their foreheads.

And there shall be no night there.

INTRODUCTION

I want to look with you at the subject of **the two 'Jerusalems'**. And I can claim to be in the very best of company!

The apostle **Paul**, for example, once wrote of the two Jerusalems: of (i) the 'Jerusalem which now is, and ... (ii) Jerusalem which is above'.²

For his part, **the writer to the Hebrews** wrote of the heavenly Jerusalem. 'You have come to Mount Zion', he says, 'and to the city of the living God, the heavenly Jerusalem',³ and would therefore no doubt have spoken in terms of 'the earthly Jerusalem'.

And, as we have read, **the apostle John** spoke of 'the holy city, New Jerusalem',⁴ and would presumably have thought in terms of 'the old', the former, Jerusalem.

And, with the help of the New Testament, it is possible to trace the history of these two 'Jerusalems' from way back in the Book of Genesis through to the Book of the Revelation.

THE TWO JERUSALEMS: ABRAHAM

For example, Abraham the patriarch had links with both cities.

First, he had links, admittedly rather tenuous and weak links, with the Jerusalem which now is.

Following his dramatic rescue of nephew Lot from Chedorlaomer, King of Elam, Abraham faced temptation in the person of Bera, King of Sodom.⁵ But, in advance of that temptation, he was met by Melchizedek.⁶

This man Melchizedek is described, not only as 'priest of the Most High God' but also (in both the Old Testament and the New Testament) as 'king of Salem'.⁷ We know from elsewhere that 'Salem' was one and the same as 'Jerusalem': 'In Salem is His tabernacle, and His dwelling place in Zion', in Jerusalem, that is.⁸

But Abraham had *much stronger* links with the Jerusalem which is above.

Hebrews 11 tells us that:

'By faith he (Abraham) sojourned in (he 'dwelt in') the land of promise as in a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; for he looked for (he 'waited for') the city which has foundations, whose builder (whose 'technician', 'designer', 'architect'⁹) and maker is God'.¹⁰

THE TWO JERUSALEMS: THE BOOK OF REVELATION

Moving forward from the beginning of the Bible to its end, we find that the Book of Revelation mentions both Jerusalems. In that sense, I suppose you could say, it is (to borrow the words of Charles Dickens) 'A Tale of Two Cities'.¹¹

Interestingly, John did not call the earthly Jerusalem by its name. He reserved the name 'Jerusalem' for the 'New Jerusalem'¹² (for the 'Revised Version', if you like).

The apostle described the earthly Jerusalem as 'the great city which spiritually is called Sodom (the place notorious for filth and corruption) and Egypt (the place notorious for opposition and persecution), where also our Lord was crucified'.¹³ There can be no doubt, then, that John was referring to Jerusalem, because 'the great city' is clearly identified as the place where the Lord Jesus was 'crucified'.¹⁴

'A PLACE' OUTSIDE AND 'A PLACE' INSIDE

And the fact that our Lord was crucified there suggests many ideas to me.

First, and at its simplest, I might say that ***the Lord Jesus went once to the Jerusalem which now is that I might go for ever to the Jerusalem which is above*** ... that I might have a part and a place in the heavenly Jerusalem.¹⁵

But, more accurately, I should rather say that ...

He went once to a 'place' just outside the Jerusalem which now is that I might have a 'place' forever inside the New Jerusalem.

We read that 'He, bearing His own cross, went **out** (of the city, that is) to a place called "of a Skull", which is called in Hebrew, Golgotha, where they crucified Him'.¹⁶ And, consistent with this, that 'Pilate wrote a title and put it on the cross ... many of the Jews read this title, for the place where Jesus was crucified was **near** the city'.¹⁷

The writer to the Hebrews notes the point carefully:

'The bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin (the bodies, that is, of the bullock and Lord's goat on the Day of Atonement¹⁸), are burned **outside** the camp.¹⁹ Therefore Jesus also, that He might sanctify the people with His own blood, suffered **outside** the gate'.²⁰

The Lord Jesus went, therefore, to **a place a little way outside the Jerusalem which now is**. But, because of what He suffered there, He has secured for me **a place inside the Jerusalem which is above**.

'OUT' AND 'IN'

We are familiar with the Saviour's soul-stirring words which open **John 14**:

'In my Father's house are many mansions ('many dwelling-places', 'many abodes'). If it were not so, I would have told you. For I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to myself'.²¹

So, just as we read of a 'place' twice in John 19, we read also of a 'place' twice in John 14.

In **John 2**, our Lord had earlier used the expression 'my Father's house' to describe the temple in the earthly Jerusalem.²²

There the key word had been 'out': 'He found in the temple those who sold oxen, sheep and doves, and the moneychangers doing business. When He had made a whip of cords, He drove them all out of the temple, with the sheep and the oxen, and poured out the changers' money and overturned the tables. And He said to those who sold doves, Take these things out! Do not make my Father's house a house of merchandise!'²³

'Out ... out ...out!'

But, if in chapter 2 the key word had been 'out', in chapter 14 the key word is 'in' ... '**in** my Father's house'.

A PLACE 'PREPARED'

And, interestingly, *Jesus* spoke to His disciples of going to '**prepare**' a place for them at the very time that He was in *the place* which *they* had just '**prepared**' for Him.

In Mark 14, we read that:

'He sent two of his disciples, and said to them, "Go into the city, and a man carrying a pitcher of water will meet you. Follow him. And wherever he enters, say to the householder ... 'The Teacher says, "Where is the guest room, in which I may eat the Passover with my disciples?"' And he will show you a large upper room furnished and ready; there **prepare** (the same word as in John 14) for us". And the disciples went out and came into the city, and found it just as He had said to them; and they **prepared** (the same word again) the Passover'.²⁴

It was, therefore, in the 'place' which *the disciples* had 'gone'²⁵ to 'prepare' **for Him**, that *He* spoke of 'going'²⁶ to 'prepare' a place **for them!**

'THERE SHALL BE NO MORE ...'

We can hardly miss the way in which John depicts the features of the heavenly city as largely negative.

In Revelation 21 and 22, we read of at least twelve things which will not be found in the New Jerusalem.²⁷ But, for the purpose of this study, I will confine my attention to the six cases where John uses the expression, '**There shall be no more**'.²⁸

In order:

'There shall be no more (i) **death**, neither (ii) **sorrow**, nor (iii) **crying**, neither shall there be any more (iv) **pain** (literally 'there shall be no more pain');²⁹

'There shall be no more (v) **curse**',³⁰ and

'There shall be no more (vi) **night** there', literally.³¹

In summary, therefore, there shall be 'no more death, sorrow, crying, pain, curse or night'.

I want, now, to consider a series of contrasts between (i) that which **the Lord Jesus** experienced at the Jerusalem which now is and (ii) that which **we** will experience in the Jerusalem which is above – or, more accurately, that which we will **not** experience there.

1. 'There shall be no more death'.

By grace, our destiny lies in a deathless city³² ... a city where 'there shall be no more' obituary notices ... a city where 'there shall be no more' funeral homes ... a city where 'there shall be no more' cemeteries. For, by the time we reach Revelation 21-22, paradoxically, *death itself will be dead!*³³ There will be no death in the New Jerusalem.

But what did the earthly Jerusalem hold for the Son of man?

Listen to the words of Matthew 16:

'From that time Jesus began to show to His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be **killed**'.³⁴

Personally, I view this verse as something of a hinge in the Gospel according to Matthew. I compare it with that which is said towards the beginning of the Gospel:

'From that time Jesus began to preach and to say, "Repent, for the kingdom of heaven is at hand"'.³⁵

Again, listen to our Lord's words in John 12, spoken just after He had entered Jerusalem:

"I, if I am lifted up from the earth, will draw all to myself". This He said, signifying by what **death** He would die'.³⁶

Oh yes, the Son of man certainly knew all about death!

2. 'There shall be no more sorrow'.

For us, the New Jerusalem will mean unadulterated joy. There will be no tears there, for 'God shall wipe away every tear'.³⁷

But what did the earthly Jerusalem hold for the Son of man?

Well did Isaiah predict, 'He is despised and rejected by men, a man of sorrows and acquainted with grief'.³⁸

In Gethsemane, the great storm clouds of anticipation broke in fury over His head:

'He took with Him Peter and the two sons of Zebedee, and He began to be sorrowful and deeply distressed. Then He said to them, "My soul is exceedingly sorrowful, even to death".³⁹

Three days before, He had said, 'Now is my soul troubled'.⁴⁰ But now He exclaimed, 'My soul is exceedingly sorrowful'... 'my soul is sad all around' ... 'my soul is wrapped about with sorrow' ... 'my soul is immersed in one vast ocean of grief'.

Well did Philip Bliss write:

Man of sorrows! What a name
For the Son of God, who came
Ruined sinners to reclaim.
Hallelujah! What a Saviour!

Our Lord could properly have applied to Himself the words of the prophet Jeremiah in Lamentations 1:

'Is it nothing to you, all you who pass by? Behold and *see if there is any sorrow like my sorrow*, which is done to me, wherewith the Lord has inflicted me in the day of His fierce anger'.⁴¹

Oh yes, the Son of man certainly knew all about sorrow!

3. 'There shall be no more crying'.

For us, the New Jerusalem will mean no more crying out in disappointment, despair or dismay.

But what did the earthly Jerusalem hold for the Son of man?

We should note that the word John used translated 'crying'⁴² does not carry the meaning of weeping and tears.

Needless to say, of course, our Lord was certainly no stranger to tears. We might think of His weeping:

(i) in connection with the *Jerusalem* which now is: 'As He drew near, He saw the city and wept over it, saying, "If you had known, even you, in this your day, the things that make for your peace!"'⁴³ and

(ii) in connection with *the death of Lazarus*: 'When Jesus saw Mary weeping, and the Jews who came with her weeping, He groaned in spirit and was troubled. And He said, "Where have you laid him?" They said to Him, "Lord, come and see". Jesus wept (*'shed tears'*)'.⁴⁴

But His 'crying' is clearly distinguished from His 'tears' by the writer to the Hebrews: 'Who, in the days of His flesh, when He had offered up prayers and supplications, with strong ('vehement') crying and tears to Him who was able to save Him from ('out of') death ...',⁴⁵ which God assuredly did by raising Him 'out of death'⁴⁶

The word⁴⁷ John uses here (and which the writer to the Hebrews uses in Heb. 5. 7) means to 'utter a cry', 'to cry out'.

We find that, *in Gethsemane*, the Lord Jesus cried, 'My Father, if it is possible, let this cup pass from me' – as He recoiled from what that cup contained for Him.⁴⁸ And we read that, at the cross, 'about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lama sabachthani?" that is, "My God, my God, why did you forsake me?"'⁴⁹ He cried, 'My Father', in Gethsemane, and 'My God', at Golgotha.

Oh yes, the Son of man certainly knew all about crying!

4. 'There shall be no more pain'.

For us, the New Jerusalem will mean no more pain and anguish.

But what did the earthly Jerusalem hold for the Son of man?

I recall instinctively the words of Mrs Alexander's much-loved Easter hymn, 'We may not know; we cannot tell what *pains* He had to bear'.

Think of that which the Lord Jesus endured *on the physical, human level* before **Caiaphas**:

'The high priest said to Him, "I adjure you by the living God that you tell us if you are the Christ, the Son of God". Jesus said to him, "You have said so. But I tell you, hereafter you will see the Son of man seated at the right hand of 'Power', and coming on the clouds of heaven". Then the high priest rent his garments, saying, "He has spoken blasphemy! What further need do we have of witnesses? Behold, now you have heard the blasphemy! What do you think?" They answered and said, "He deserves to die". Then they spat in His face and struck Him with their fists; and they slapped Him, saying, "Prophecy to us, Christ! Who is it that struck you?"'⁵⁰

Make no mistake, He felt their blows keenly.

Think of what He endured *on the physical, human level* before **Pilate**.

Ponder the pain He suffered from:

- (i) the crown of thorns, pounded down on to His head by the reed-sceptre;⁵¹
- (ii) the scourge, which left His back a mass of bleeding flesh;⁵²
- (iii) the iron spikes which men smashed through His hands and feet.⁵³

Do you think He didn't feel them? Remember that He refused the drugged wine ('mingled with gall') which was offered to Him, and which would have served to deaden at least some of His pain.⁵⁴

And yet all of these were as nothing compared with the wrath and judgment of God, which He bore when 'the Lord laid on Him the iniquity of us all'⁵⁵ ... when He suffered, not from men, but for men ... when He suffered *for you and me*.

Oh yes, the Son of man certainly knew all about pain!

5. 'There shall be no more curse'.

Interestingly, the word 'curse' is the very last word of the Old Testament (both in English and in Hebrew):

'He (the 'Elijah' who was to come) will turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and strike the earth with a curse'.⁵⁶

But God would not sign off the New Testament until He had first given His people the assurance that the day would come when – in the New Jerusalem – there would 'be no more curse'.

But what did the earthly Jerusalem hold for the Son of man?

Listen to Paul in Galatians 3:

1. 'As many as are of the works of the law are under the curse; for it is written, "Cursed is everyone who does not continue in all things which are written in the book of the law, to do them"'.⁵⁷

The apostle's quotation comes from Deuteronomy 27, verse 26. And there was certainly no hope for any of us there; the standard set by God's law was (and is) far too high.⁵⁷

2. 'But **Christ** has redeemed us from the curse of the law, having **become a curse for us**, for it is written, Cursed is everyone who hangs on a tree that the blessing promised to and through Abraham might come upon the Gentiles in Christ Jesus'.⁵⁸

The apostle's quotation again comes from Deuteronomy, this time from chapter 21, verse 23. There lay our only hope!

Moses once reminded Israel of the time the Moabites

'hired against you Balaam the son of Beor ... to curse you. But the Lord your God would not listen to Balaam, and the Lord your God turned the curse into a blessing for you, because the Lord your God loved you'.⁵⁹

And the Lord Jesus has done just that for us Gentiles. Because He loved us, He has turned the curse into a blessing, but only by His becoming a curse for us.

Oh yes, the Son of man certainly knew all about being made a curse.

And finally ...

6. 'There shall be no more night'.⁶⁰

Many years ago, I read that this text was inscribed on the tombstone of a young, blind, Christian girl. Clearly it held great significance for the young girl's parents. And, most certainly, there will be no night (nor blind eyes) in the New Jerusalem.

But what did the earthly Jerusalem hold for the Son of man?

We know well the words of Mark 15:

'When the sixth hour had come, there was darkness over the whole land until the ninth hour'.⁶¹

The old hymn reminds us:

But none of the ransomed ever knew
How deep were the waters crossed;
Nor **how dark was the night that the Lord passed through**
Ere He found His sheep that was lost.⁶²

No, indeed, 'none of the ransomed ever knew'!

We do well to meditate upon the following extract from a spiritual poem:

A cry heard once in all eternity.
Earth shudders; and **the darkened heavens on high**
Turn to mysterious night the startled day.
'Eloi, Eloi, Lama Sabachthani?'⁶³

Oh yes, the Son of man certainly knew all about being plunged into the deepest darkness, as He Himself bore my 'sins in His body on the tree'.⁶⁴

IN SUMMARY

Remember that ...

**The Lord Jesus went once to the 'place' where He endured
(i) death, (ii) sorrow, (iii) crying, (iv) pain, (v) the curse and (vi) night,
that we might dwell forever in the 'place'
where none of these things will ever be found!**

THE 'WONDROUS PORTAL'

Because of COVID-19, for long periods my wife, Linda, and I have been very restricted as to where we have been allowed to travel. But, some time ago, we enjoyed getting regular walking exercise around one of our local castles.⁶⁵

On one occasion, when sitting on a bench for a rest, we were suddenly confronted by a reasonably large rat, which proceeded, for ten minutes or so, to move into and out of a small bush no more than eight or nine feet away from us.

It so happened that, while keeping our wary eyes on our long-tailed rodent visitor, Linda and I ended up talking about one of the best known works of the Victorian poet, Robert Browning, 'The Pied Piper of Hamelin'.⁶⁶

The relevance of the poem to the antics of our unwelcome visitor is of no importance to us at the moment.⁶⁷ I want, however, to refer to a section towards the close of the poem.

A lame boy (who, on account of his affliction, was too late to enter the 'wondrous portal' in the mountain's side along with the other children of the town⁶⁸) described the 'joyous land'⁶⁹ to which the Piper led Hamelin's children:

*Where waters gushed and fruit-trees grew,
And flowers put forth a fairer hue,
And everything was strange and new;

The sparrows were brighter than peacocks here,
And their dogs outran our fallow deer,*

*And honey-bees had lost their stings,
And horses were born with eagles' wings ...*

A land where, as the boy said, he '*felt assured*' his '*lame foot would be speedily cured*'.

I do not dispute that these are beautiful *words*. But you and I know that, in truth, they come from no more than a humanly composed 19th century poem, carrying a moral about keeping one's promises.⁷⁰

THE BLESSED REALITY

But God's word assures us that there is a land, a 'city', a 'place' which exceeds Robert Browning's wildest dreams.

So, today, let us praise Him who ...

... went once to the Jerusalem which now is
that there He might associate Himself with us and our sin and guilt

that one day He might transport us to the Jerusalem which is above
where He will associate us with Himself in unending and undiminishing glory!

And what an adventure that is going to be

Notes

¹ The word translated 'dwell' is akin to that rendered 'tabernacle'. We might therefore render the verse, 'the tabernacle of God is with men, and He will tabernacle with them', or 'the dwelling-place of God is with men, and He will dwell with them'.

² Gal. 4. 25-26.

³ Heb. 12. 22.

⁴ Rev. 21. 2.

⁵ Gen. 14. 21-24.

⁶ Gen. 14. 18-20.

⁷ Gen. 14. 18; Heb. 7. 1-2 (twice).

⁸ Psa. 76. 2.

⁹ *The Greek-English Lexicon of the New Testament (BDAG)*, 1001.

¹⁰ Heb. 11. 9-10.

¹¹ Written by Mr Dickens in 1859; the 'Two Cities' were London and Paris.

¹² Rev. 3. 12 (in the promise to the overcomers in the church at Philadelphia); Rev. 21. 2, 10 (the name given to 'the holy city' which is seen coming down out of heaven).

¹³ Rev. 11. 8.

¹⁴ '*... where they crucified Him*', John 19. 18.

¹⁵ 'The New Jerusalem' cannot be heaven itself, for it is seen 'coming down *out of heaven*', Rev. 21. 2. It is described there as 'prepared as a bride adorned for her husband'. John is then invited to see 'the Bride, the wife of the Lamb', Rev. 21. 9 (cf. Rev. 19. 7), following which he is then (i) shown 'the holy city Jerusalem coming down out of heaven from God', Rev. 21. 10, and (ii) taken on a heavenly sightseeing tour!

Is, then, 'the New Jerusalem' (a) the church, (b) Israel, (c) Israel and the church, or (d) a real city in which reside (a), (b) or (c)? Again, the Lord Jesus Himself spoke of 'the New Jerusalem' as 'the city of my God', Rev. 3. 12. How precisely does this relate to the city for which Abraham looked? (Heb. 11. 10, 16; cf. 12. 22; 13. 14.)

I readily confess that I find the interpretation of much of the symbolism in the Book of Revelation far from straightforward. As far as the present study is concerned, for simplicity, I will regard 'the New Jerusalem' as the ultimate dwelling place of the saints. Period.

(For the expression, 'new heaven(s) and a new earth', see Isa. 65. 17; 66. 22, where descriptions of the eternal state and of the millennial kingdom appear to be intertwined.)

¹⁶ John 19. 17-18.

¹⁷ John 19. 19-20.

¹⁸ Lev. 16. 14-15.

¹⁹ Lev. 16. 27.

²⁰ Heb. 13. 11-12.

²¹ John 14. 2-3.

²² John 2. 16.

²³ John 2. 14-16.

²⁴ Mark 14. 13-16.

²⁵ 'Go into the city ... and the disciples went out', Mark 14. 13, 16.

²⁶ 'I go to prepare a place for you', John 14. 2.

²⁷ Twelve things not found in the New Jerusalem:

- (i) Sea (Rev. 21. 1).
- (ii) Tears (Rev. 21. 4).
- (iii) Death (Rev. 21. 4).
- (iv) Sorrow (Rev. 21. 4).
- (v) Crying (Rev. 21. 4).
- (vi) Pain (Rev. 21. 4).
- (vii) Sun (Rev. 21. 23; 22. 5).
- (viii) Moon (Rev. 21.23).
- (ix) Night (Rev. 21. 25; Rev. 22. 5.)
- (x) Anything which defiles (Rev. 21. 27).
- (xi) Curse (Rev. 22. 3).
- (xii) Lamp (Rev. 22. 5).

²⁸ The expression, 'no more' ('οὐκ ἔσται') means 'no longer'; compare its use by Luke when reporting the words of the angel Gabriel to Mary, 'of His kingdom *there shall be no end*', Luke 1. 33.

²⁹ Rev. 21. 4.

³⁰ Rev. 22. 3.

³¹ Rev. 22. 5. (See RV, Darby, RSV, ASV, NASB, ESV, etc.)

³² 'Neither can they die any more', Luke 20. 35-36.

³³ We read that 'Death and Hades were thrown into the lake of fire', Rev. 20. 14. Clearly (in the symbolic language of the Book of Revelation), 'Death' thus signifies that *physical* death will be consumed by 'the *second* death'; cf. Rev. 21. 8.

For this reason, (i) John can open the following chapter with the assurance that 'death shall not exist any more', Rev. 21. 4 JND, and (ii) I can say in the main text that 'death itself will be dead'.

(Note that 'the last enemy that shall be destroyed ('καταργέω', 'be reduced to inactivity') is death', 1 Cor. 15. 26.)

Compare also the similar expression '*Death of death*' in the third stanza of William Williams' great hymn, 'Guide me, O thou great Jehovah'.

³⁴ Matt. 16. 21.

³⁵ Matt. 4. 17.

³⁶ John 12. 32-33.

³⁷ Rev. 21. 4; cf. Isa. 25. 8.

³⁸ Isa. 53. 3.

³⁹ Matt. 26. 37-38.

⁴⁰ John 12. 27.

⁴¹ Lam. 1. 12.

⁴² Rev. 21. 4.

⁴³ Luke 19. 41-42.

⁴⁴ John 11. 33-35.

⁴⁵ Heb. 5. 7.

⁴⁶ 'Now may the God of peace, who brought up our Lord Jesus from the dead ('out of the dead', 'ἐκ νεκρῶν'), that great Shepherd of the sheep', Heb. 13. 20.

⁴⁷ The word 'κραυγή'.

⁴⁸ Matt. 26. 39.

⁴⁹ Matt. 27. 46.

⁵⁰ Matt. 26. 63-68.

⁵¹ Matt. 27. 29-30.

⁵² Matt. 27. 26.

⁵³ Matt. 27. 35; cf. Psa. 22. 16.

⁵⁴ Matt. 27. 34.

⁵⁵ Isa. 53. 6.

⁵⁶ Mal. 4. 6: 'Lest I come and strike the earth ('the land') with a curse'. The word translated 'a curse' in the King James Version of Mal. 4. 6 is a rather technical word, meaning properly 'to be accursed', 'to be 'doomed', 'to be appointed to utter destruction'.

This is the word used to describe the fate of the Canaanites; for example, 'of the cities of these peoples which the Lord your God gives you as an inheritance, you shall let nothing that breathes remain alive, but you shall *utterly destroy* them', Deut. 20. 16-17.

Malachi, that is, is saying, if God's people refused to repent and continued to resemble the Canaanites in character, far from their land's being 'a delightful land', Mal. 3. 12, their land would necessarily share the fate of the land of the Canaanites in being wholly destroyed.

⁵⁷ Gal. 3. 10.

⁵⁸ Gal. 3. 13-14.

⁵⁹ Deut. 23. 4-5; cf. Neh. 13. 2.

⁶⁰ These words are repeated from Rev. 21. 25.

⁶¹ Mark 15. 33.

⁶² Elizabeth C. Clephane's hymn, 'There were ninety and nine'.

⁶³ I. Y. Ewan, 'The Harp', The Caravanserai, page 98.

⁶⁴ 1 Pet. 2. 24.

⁶⁵ Caerphilly Castle.

⁶⁶ The full text of Mr Browning's famous poetic retelling of the medieval legend of the Pied Piper can be accessed at ... <https://www.poetryfoundation.org/poems/45818/the-pied-piper-of-hamelin>. Information about the legend can be accessed at ... https://en.wikipedia.org/wiki/Pied_Piper_of_Hamelin.

⁶⁷

Rats!

They fought the dogs, and killed the cats,
And bit the babies in the cradles,
And eat the cheeses out of the vats,
And licked the soup from the cooks' own ladles,

... ..

And even spoiled the women's chats
By drowning their speaking
With shrieking and squeaking
In fifty different sharps and flats.

⁶⁸

When, lo, as they reached the mountain's side,
A wondrous portal opened wide,
As if a cavern was suddenly hollowed;
And the Piper advanced and the children follow'd,
And when all were in to the very last,
The door in the mountain side shut fast.
Did I say, all? No! One was lame,
And could not dance the whole of the way.

69

I can't forget that I'm bereft
Of all the pleasant sights they see,
Which the Piper also promised me;
For he led us, he said, to *a joyous land*.

70

And, whether they pipe us from rats or from mice,
If we've promised them aught, *let us keep our promise*.