

alty, this "man of sorrows and acquainted with grief" was seen to be one of the noblest of those saints to whom the true Israel owes so much. The part that he played in the growth of Israel's religion may be briefly summed up by saying that he deepened it, and made it more a matter of personal life and individual experience. He was a forerunner of the great poet who wrote the speeches of Job in that we see in him a man conscious of his own personality over against the personality of God. He comes to the very throne of God, not simply with humble cries for help, but also with demands for reason, justification, and defence. The fanatical dogma of the inviolability of the Temple he could not accept, but he could, we believe, look forward to a time when a new covenant would be written upon the hearts of believing men (31/31, Heb. 8/8). The fulfilment of his predictions and the spirituality of his teaching helped to save the religion when the nation was lost.

*The Significance of the Exile for Hebrew Religion.—*

When a number of Israelites were deported to Assyria almost one hundred and fifty years earlier, they were probably scattered over a wide area, and as they had not attained sufficient distinction of character they were very largely "lost," so far as any living relation to this great movement was concerned. But the case of the Jews was different; it was the better class of the people who were taken away. They had enjoyed during the past century the influence of many great teachers, and they seem to have been planted in colonies in Babylonia, where they could enjoy intercourse with each other and form some kind of religious organization (Jer, 24, 29). Thus, when these communities came to face the question, "How can we sing Yahweh's song in a foreign land?" (Ps. 137), they had some real equipment with which to solve the problem. Exile could not mean to them—that is, to those who in any degree preserved their faith—a decree to go and serve foreign gods. Some, no doubt, did yield to this temptation both at home and abroad, for any great crisis means loss to those whose faith is not deeply rooted. But the hour of bereavement and silence is for the men of faith the hour of thought; they reflect upon the