

of exclusiveness. On the whole, while the period is full of varied life, and we are still distant from the wild, unrestrained extravagance of later apocalypse and the deadness of stagnant scholasticism, it is a time of reflection and reaction rather than of original creation. But the living movement had not ceased; the difficulties from without and controversies within, along with the varied efforts to appreciate and appropriate the great heritage from the past, prevented any real stagnation. That could come only when the written text had been finally fixed and the dogmas of the various schools clearly defined. In the meantime the living movement goes on, acquiring complexity and variety, without losing its central principle of faith in Yahweh as the source of all life and the giver of all blessings to *His own people*. This needs emphasis: the religion of Israel never really ceased to be national; while Yahweh came to be regarded as God of the world, and hence all nations were under His control and care, yet their destiny was fixed by their relation to Israel. Individuals might be converted and come into the true fold, nations might receive blessings on account of friendship to Israel, or be destroyed in the great day of Israel's victory. Thus the great blessings, if they were to come to the nations, must come through Israel. When this is stripped of all sectarian pride and party passion, it is astonishing how much truth there is in it; in other words, how much real missionary influence was exerted by a system that is supposed to be hard and exclusive. God flung the Jews out into the world, when they were fit to stand alone, to give and receive influence in the great centres of civilization. The contents of the Jewish literature and the meaning of Jewish life were larger and richer than the formal creed. The prophetic principles were felt to be a gift of God which could not be monopolized by one nation. The Servant carries these principles to the expectant nations (Is. 42/4); the nations flow towards Jerusalem, because there true teaching and righteous judgments are given (Is. 2/1—4); the great festival in the final days, when the burdens of a sorrowful world are to be removed, will be "in this mountain," but it will be a feast for "all nations" (Is. 25/6-8). The paradox can be understood