

there recognised as authoritative, its ritual is a matter of the highest import, and the thoughts of the community are directed to the closely impending advent of the Kingdom of God, which is depicted in apocalyptic colouring and with apocalyptic features. Legalism and apocalyptic are for the time welded together.

I have emphasised the original and fundamental identity of apocalyptic and legalistic Pharisaism in respect to devotion to the Law, because Jewish scholars in the past, and to a great extent in the present, have denied to apocalyptic its place in the faith of pre-Christian orthodox Judaism. Such an action on their part is absurd, seeing that Talmudic Judaism, no less than Christianity, owes its spiritual conceptions of the future to apocalyptic. The affinity between Jewish apocalyptic and legalism is essential, since the Law was for both valid eternally; but we shall find that when apocalyptic passed over into Christianity, it abandoned this view of the Law, and became in a measure anti-legalistic. The way was already prepared in part for this abandonment by apocalyptic of the Law; for the natural tendency of the apocalyptic and legalistic sides in Pharisaism was to lay more and more emphasis on the