

cees of NT times. They were Jews, but were less scrupulous in their religious conduct, and had little zeal for the doctrine of the resurrection and the Messianic kingdom. The stricter believers, who gave their energy to the study of theology, to the elaboration and observance of the written Law and preparation for the coming Kingdom of God, were regarded by the people as the custodians of the best religious traditions, and had a powerful influence on the life of the State. Thus it may be seen that, when the noblest theology had been developed, touched with something of the prophetic spirit, making universal claims, and even offering something of its best life to other nations, there was manifested the fanatical, fierce hatred against the foreigner that may be seen in the books of Esther and Judith. The Wisdom of Jesus the Son of Sirach belongs to a different school, and shows the essential Jewish thought in a more sober, "moderate" mood. The Judaism, then, that we find in the two centuries immediately preceding the coming of our Lord was anything but a simple sect; it was, as the product of many ages and varied influences, exceedingly complex, and not completely dominated by any one shade of thought. Some were content with a Judaism that could be adapted to present conditions; others were waiting and yearning for "the consolation of Israel," believing that Yahweh would bring it in His own time; others were in a fever of discontent, prepared to fight for the new kingdom.

What we have been able to give in this short article is a slight sketch, a mere outline; it needs to be filled in by a study of the history in detail and the many-sided literature. But surely there is before us the fact of a living movement, an organic development. We have had to recognize a real relation between the religion and the soil on which it came to maturity. The luxuriant growth of the later apocalyptic literature also shows that, when the creative impulse ceased, there was much extravagant mechanical borrowing that produced a chaotic mass of undigested material. But the real religion, whose course we have been studying, appropriated facts and ideas from other sources in such a way as to subject them to its own central principles. Wonders credited by tra-