

conflict in the Book of Job). The strength of faith and the purity of thought here revealed are not affected by the question whether the speakers are the heathen recognizing the meaning of Israel's affliction, or the Jewish community giving a sacrificial and Messianic meaning to the life of one of its saints and martyrs. The endowment of "the spirit of Yahweh" resting on the true teacher, giving insight, calmness, and courage, is another feature that shows an advance upon the early conception, which tended to find the Divine most fully in the abnormal, fitful, or ecstatic condition (42/1-4).

*Post-Exilic Judaism.*—There are many historical problems connected with the origin and constitution of the later Jewish Church which we cannot discuss, but we must attempt merely a brief summary of the theological situation. It is clear that, if the historical continuity was not to be broken, many of the exiles must return and the Temple be rebuilt. The centre at Jerusalem was a rallying-point for the scattered Jews as well as for the perpetuation of Judaism itself. The Judæan community was small and of little political significance; it was under the guardianship and control of Persian rulers; this favoured the concentration of its energies on ecclesiastical and theological problems. The work of restoring the walls and building the Temple had to be carried on during many years with feeble resources and many external hindrances. Prophecy had to continue its work of comforting the people (Zech. 1/13, 17); the preachers found themselves compelled to take an interest in church-building and in ritual. In Haggai, Malachi, and Is. 56—66 we have no longer the sustained denunciations of the earlier prophets, nor the pure message of comfort of Deutero-Isaiah, but a form of preaching more like our own, when denunciation, warning, reasoning, exhortation, persuasion, and promise are all mingled in one appeal. In such a book as Malachi there is an approach to an "academic" style of teaching. We know also, from the accounts given of the work of Ezra and Nehemiah, that the Jewish community was not established on the basis of a stricter law and cleansed from what were regarded as impure elements without fierce