

in no Scripture text is referred to the overthrow of Jerusalem. Dr. Crosby would not narrow the words *συντελεσας τοῦ αἰῶνος* in Matt. xxviii: 20, "Lo, I am with you all the days until the end of the world," to the short time before A. D. 70. So in Matt. xiii: 39, 40, 49, the words clearly point to the end of all things. This second question, having this broader scope, was answered by Christ in this prophecy as well as the first.

Matt. xxiv: 34. "This generation shall not pass till all these things be fulfilled," doubtless *helps* to settle the matter, but not in the manner Dr. Crosby has indicated. He has expended the force of his criticism upon the wrong word. No doubt the word *γενεὰ* means generation, and refers to people then alive. But that is not the word at issue. The verb *τελεῖται*, which is mis-translated "be fulfilled," is the keyword of the passage. That the prophecy in question is not composed of single events independent of each other, or of a *single* chain of events, but of at least *two chains* of "things," must be evident to critical students.

That the beginnings of these chains were witnessed by men who were living when Christ spoke is also evident. That this fulfills Matt. xxiv: 34 seems also evident, since *γεννηται* means "be born," "begin to be," etc. See Liddell and Scott, Donnegan, Robinson, et. al. The initial event of each chain being fulfilled within the lifetime of the men then living, would fulfill "this generation shall not pass till these things *be born*," and leave the remainder of the chains to occur in succeeding centuries, and to culminate at "the end of the world" or age. Thus the prophecy includes Jerusalem's destruction and a future judgment day.

Again, Dr. Crosby's view of the "strong figurative language of the prophecy" is hardly warranted by facts. Hyperbole is not character-

istic of divine foretelling. In all prophecy, whether type, symbol, parable or trope is employed, it is an invariable rule, that they point to *larger facts* than themselves. The guide-post is less than the city to which it points. Christ is far greater than scape-goat or lamb or bullock or tabernacle, of all which He was the anti-type. Wars of kings and kingdoms are more than fightings of beasts which foreshadow them. The kernel of fact is not enwrapped in so much shell of "strong figurative language." The prophecies from Isaiah, Ezekiel and Joel do *not clearly* indicate what Dr. Crosby asserts. There are many events foretold by Christ in the prophecy under discussion, which we believe no fair exegesis can locate at the destruction of Jerusalem. Christ's warning word, "what I say unto you, I say unto all, watch," has had no special significance for 1,800 years, if Dr. Crosby is right.

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I SEE in your April number among Themes and Texts (p. 341) this from Dr. Pierson: "Accountability for lost time." Eccl. iii: 15. I write to ask him through your columns if his careful study of that text justifies the theme he draws from it. I am interested, for I had intended to use it in the closing service of the last year, but from the helps at my command I thought I had not had the correct view of it, and took another subject. I write not to criticize, but to seek information. With highest regard for Dr. Pierson and yourself,

GEO. E. CHASE.

To which Dr. Pierson replies:

I am not unaware of the divergencies of interpretation, etc. But the whole context shows that the ruling idea of the paragraph which reaches to and includes verse 17, is that of *Divine Judgment*. Literally translated, it would read "God seeketh that