

will the eagles be gathered together" (28). That is to say, I will come in judgment, wherever anything is ripe for judgment. This is a law which might be expected to be fulfilled not once only, but again and again in the history of the world. In keeping with this view also is his reference to the "days" of the Son of Man, implying that there is more than one day of judgment when the Son of Man shall come, and that human history will be full of such epochs (29). Such a Coming of the Son of Man in triumph over his enemies might be recognized in Easter, Pentecost, the fall of Jerusalem, the opening up of the Gentile world to the Gospel. Such a "day" pre-eminently would be the time when all the powers opposed to God, the powers of evil and death, should be finally overthrown, and God's eternal kingdom established.

It is not improbable that these various successive epochs presented themselves definitely to the mind of Jesus. He spoke of his Coming, however, as an inspired prophet. Under the conditions of all true prophecy, He predicted history ideally rather than as bare fact; and the eternal principle of his prophecy is, that good and evil must ripen in the world, and that whenever or wherever unrighteousness reaches its climax, the judgment of God shall descend. At the same time, Jesus was doubtless conscious of his coming to judgment in the near future in events which he saw 'pending.

His saying to the Sanhedrin may give rise to the conjecture that his resurrection and his spiritual glory at Pentecost had a definite place in his thought. His farewell discourses, recorded by the fourth evangelist, confirm us in this idea.

The destruction of Jerusalem as an historic fact also found a place in his epic of ideal prophecy. It is evident that the common source of the Synoptists made Christ's return to judge the world contemporaneous with the destruction of Jerusalem. Exegetes try to rearrange the eschatological discourse to show what passages refer to the one event and what to the other. The analysis may be carried too far by those who

(28). Matthew 24 : 28.

(29). Matthew 24 : 29.