

was thought of as spiritual.) When we reckon with the historic element in the language attributed to him by the Synoptists, there is little difficulty in reconciling his apocalyptic sayings with this view. Indeed, there is much even there to favor it. His saying to the Sanhedrin that from "henceforth"—i.e., immediately after his apparent defeat—from the time of his death—they should see him coming in the clouds of heaven, as well as sitting on the right hand of power, did not necessarily refer to a visible coming from a visible heaven. If this was his meaning, then he was a false prophet. He meant rather that his murderers and judges—the authorities of the Jewish Church whom he was addressing—would be compelled to recognize immediately after his death that their victory was only an apparent one—that he who had been crucified was still living—that they had not succeeded in expelling him from the world, but that he had come again with increased and increasing spiritual power. The saying recorded in Matt. xvi. : 28 : "There be some standing here who shall not taste death till they see the Son of Man coming in his kingdom ;" or, as Mark gives it : "Till they see the Kingdom of God come with power," may have been intended simply to assure his disciples whom he asked to accompany him on his way to death, that some of them at least should not be entangled in his doom, but should live to see the beginning of his course of spiritual victory.

The "Parousia" an Historical Process.

It was also in perfect harmony with this conception that Jesus should have regarded his coming as an historical process rather than a definite event : or, if you prefer it, as an advancing series of events. His saying before the Sanhedrin favors this—that he viewed his Second Coming as including everything after his death that favored his work on earth. When the disciples asked him where his Coming should be, he gave the general law : "Wheresoever the carcass is, there