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I.

PROGRESS AND POVERTY.

THE title of Mr. George's well-known work is enough to explain its popularity. It is not only an inquiry into the cause of industrial depressions and of increase of want with increase of wealth, but it purports to have found the remedy. A medical student, when leaving college, is often told to have faith in himself, not to look perplexed or doubtful when he has made his diagnosis, but to give his prescriptions with an air of cheerfulness and assurance. Your patient is likely to have faith in you if you have faith in yourself, whereas if you tell him that there is nothing wrong with him, or that there is no remedy for his trouble, he is not unlikely to betake himself to the first quack who comes along, laden with sympathy and a panacea. Undoubtedly, Mr. George has faith in himself and in the remedy he prescribes, and he has succeeded in inspiring his followers with a like faith. His views have been subjected to criticism from many sides, but he would probably say to-day what he said in 1880 in the preface to the fourth edition of "Progress and Poverty."—"There has been nothing in the criticisms they have received to induce any change or modification of these views—in fact, I have yet to see an objection not answered in advance in the book itself." The language of his followers about the book is even more extreme. "To the law and to the testimony" is their cheerful watchword on every occasion. Start a difficulty or submit a case, and the answer is, "Read 'Progress and Poverty.'" When this has been done, and still light does not appear, "Read 'Progress and Poverty' again," is pretty sure to be the next prescription, and the next. A gentleman who undertakes to answer criticisms made

## VII.

### THE APOCALYPSE OF JESUS.

THE discourse of Jesus, given by the Synoptists in Matt. xxiv., Mark xiii., and Luke xxi., is an Apocalypse. It is intermediate between the Apocalypse of Daniel and the Apocalypse of John. As it depends upon the former and advances upon the Messianic idea contained therein, so it is the prelude to the latter and the key to its interpretation.

The discourse is enlarged in Matt. xxiv. by the insertion of two sections (vers. 26-28, 37-41) that belong to another discourse given in a different connection in Luke (xvii. 22-37), and by the use of two parables (vers. 43-51), that are given by Luke (xii. 39-46) at an earlier date. Furthermore, Matthew adds chap. xxv., which contains two parables and a judgment scene which have no exact parallels in the other evangelists, although there are similar parables in Luke (xii. 35, 36, xix. 11-27).

These sections have all been added by Matthew in accordance with his custom to group the words of Jesus, spoken at different times and under various circumstances, about a central theme. That which remains after the elimination of these sections is, with few exceptions, essentially the same in the three Synoptists, and is a discourse complete in itself, a real apocalypse.

This apocalypse resembles in many respects the Jewish pseudigraphical apocalypses. This resemblance and the method of Matthew raise the question whether the critical knife should not go deeper and eliminate also the lesser sections that are peculiar to Mark and Luke, and even dissect the material that is common to the three evangelists. Accordingly, Colani\* proposed the theory that the apocalypse of Jesus contained a Jewish-Christian apocalypse which was used by Mark in connection with genuine words of Jesus, and probably was the same as the oracle mentioned by Eusebius,† which warned Christians to leave the doomed city of

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\* *Jésus Christ et les croyances messianiques de son temp*, 2 ed., 1864.

† *Hist. Eccl.*, iii., 5, 3.

Jerusalem. This opinion was adopted by Weizäcker,\* with the modifications that it was a Jewish apocalypse and that it had been taken from a lost section of the apocalypse of Enoch, in accordance with the citation in Barnabas.† Pfeleiderer ‡ and Keim § held that it was a Jewish-Christian apocalypse. Weiffenbach || gave the whole subject a more elaborate treatment, and by a very careful analysis distinguished three parts of this original Jewish-Christian apocalypse: (1) Mark xiii. 7-9 a=Matt. xxiv. 6-8=Luke xxi. 9-11, giving the ἀρχὴ ὠδίνων; (2) Mark xiii. 14-20=Matt. xxiv. 15-22, giving the θλίψις; (3) Mark xiii. 24-27=Matt. xxiv. 29-31=Luke xxi. 25-28, giving the παρουσία. Wendt ¶ and Vischer \*\* have also given their adhesion to the theory.

It is true that these three sections that have been separated by Weiffenbach are apocalyptic in character. They resemble in many respects the Jewish pseudepigraphical apocalypses. But this is because they all depend on the apocalypse of Daniel, and use the language of the judgment scenes of the Old Testament Prophets. There is no sufficient reason why Jesus himself should not have used the Old Testament in the same manner. We ought to expect that Jesus the Messiah in his predictions would bridge the time between the apocalypse of Daniel and the apocalypse of John, and give an intermediate stage in the development of the apocalyptic prophecy, if, as we believe, these apocalypses give us genuine prediction. Weiffenbach's elimination of this older apocalypse from the discourse of Jesus enabled him to propose the theory that Jesus' prediction of his second advent was only another phase of his prediction of his resurrection, and that anything in the gospels that teaches a different doctrine does not belong to Jesus, but to the misconception of his disciples.

The apocalypse of Jesus has been much discussed in recent years. J. S. Russell, †† an English scholar, in 1878 proposed the theory that our Lord's predictions as to his παρουσία were fulfilled in connection with the destruction of Jerusalem. Israel P. Warren, ††† an American divine, maintained that the παρουσία is not an event, but a dispensation, embracing the spiritual presence of Jesus during the entire period

\* *Untersuchungen*, 1864, S. 121-26

† Barnabas, c. iv.

‡ *Jahrb. f. d. Theologie*, xiii., 1868, S. 134, 149.

§ *Jesu v. Naz.*, iii., S. 200-206.

|| *Wiederkunftsgedanke Jesu*, 1873.

¶ *Lehre Jesu*, 1886, S. 161.

\*\* *Die Offenbarung Johannis*, 1886. See also THE PRESBYTERIAN REVIEW, 1888, p. 112.

†† *The Parousia*, 2d ed., London, 1887.

††† *Ibid.*, 2d ed., 1884.

from the establishment of the kingdom at Pentecost until the transformation of nature at the end of the world. Professor Willibald Beyschlag, of Halle, thinks that our Lord embraces in his conception of his advent the reunion with his disciples begun at the resurrection, renewed at Pentecost, and maintained in spiritual presence during the entire period of the world, yes, even to eternity.\*

These recent theories have greatly enlarged and improved the discussion, for they have been based upon a comprehensive study of New Testament prophecy. They have all been defective in their apprehension of the fundamental importance of the Old Testament prophecy. The theory of Weiffenbach and his associates removes the apocalyptic features from the discourse of Jesus and attaches them to a Jewish-Christian apocalypse. The theories of Russell, Warren, and Beyschlag agree in making them symbolical, the drapery or the scenery of the prediction.

These theories will meet us in the progress of the discussion. We have only to state here that we shall confine ourselves to the essential features of the apocalypse. We have no space for minor questions of the textual criticism or the higher criticism, of interpretation or of theology. We shall use, for convenience, the Revised Version.

## (1) THE PRELUDE.

<i>Mark.</i>	<i>Matthew.</i>	<i>Luke.</i>
And as he went forth out of the temple, one of his disciples saith unto him, Master, behold, what manner of stones and what manner of buildings ! And Jesus said unto him, Seest thou these great buildings ? there shall not be left here one stone upon another, which shall not be thrown down. <i>Mark xiii. 1, 2.</i>	And Jesus went out from the temple, and was going on his way ; and his disciples came to him to show him the buildings of the temple. But he answered and said unto them, See ye not all these things ? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. <i>Matt. xxiv. 1, 2.</i>	And as some spake of the temple, how it was adorned with goodly stones and offerings, he said, As for these things which ye behold, the days will come, in which there shall not be left here one stone upon another, that shall not be thrown down. <i>Luke xxi. 5, 6.</i>

The Synoptists agree closely in the prelude which gives the circumstances under which the Apocalypse was given. The temple which the disciples so greatly admired for its magnificence and beauty was to be destroyed so utterly that there would not be left one stone upon another. This prediction of the destruction of the temple is similar to the prediction with reference to the *city* of Jerusalem—“ The days shall come upon thee, when thine enemies shall

\* *Das Leben Jesu*, I, S. 357-64, Halle, 1885.

cast up a bank about thee, and compass thee round, and keep thee in on every side, and shall dash thee to the ground, and thy children within thee; and *they shall not leave in thee one stone upon another*" (Luke xix. 43, 44). The destruction of the *temple here* is to be as the destruction of the *city there*—total.

## (2) THE INQUIRY.

And as he sat on the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, Tell us, when shall these things be? and what shall be the sign when these things are all about to be accomplished? *Mark xiii. 3, 4.*

And as he sat on the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? *Matt. xxiv. 3.*

And they asked him, saying, Master, when therefore shall these things be? and what shall be the sign when these things are about to come to pass? *Luke xxi. 7.*

The disciples have been deeply impressed by the prediction with respect to the destruction of the temple. They take advantage of their being apart on the Mount of Olives to inquire more deeply into this matter. According to Mark, the question seems to have been asked by four apostles only. We have first to inquire as to the scope and matter of their inquiry. According to Mark, it is simply as to "*these things*" which the context refers to the destruction of the temple. The same is true of Luke, save that the phrase, "There shall not be left here one stone upon another," used with reference to the *temple*, would remind them of the same prediction made a few days before in the vicinity overlooking Jerusalem, with reference to the *city*; and the subsequent context of Luke evidently includes the destruction of the *city* in the answer to the questions. It is, therefore, probable that it was included in the inquiry, in the minds of the apostles as well as of Jesus. Furthermore, as Weiss\* says: "The *ταῦτα* refers primarily to the destruction of the temple, but the plural would not have been used if it had not been regarded as including a series of decisive events whose final accomplishment was comprehended in the *πάντα*." When now we look to Matthew we find that he represents the inquiry as more specific—"thy coming" and "*the end of the world*." He gives us two technical terms of New Testament prophecy, the *παρουσία* and the *συντελεία τοῦ αἰῶνος*. It is necessary for us to determine their meaning and also to learn how these events come to be included in the question according to Matthew. These questions are entwined to some extent. It

\* *Marcusevangelium*, Berlin, 1872, S. 411, 412.

seems that, in the mind of the Evangelist Matthew, Jesus has been leading his apostles through the events and discourses of the week in Jerusalem to the climax of this discourse. He had already predicted that the nation, with its holy city and temple, would be destroyed by armies, that all the woes for the rejected prophets and the Messiah would come upon that generation, and that the Messiah would come again and be greeted with hosannas. It also seems likely that it was the mind of the evangelist that Jesus would now give his chosen apostles an esoteric key to the mysteries of his Messianic future as the culmination of all his discourses on the subject, and from this point of view, Matthew does not hesitate to combine other discourses of Jesus with this main one, and to gather a group of parables about the central theme.

The *παρουσία* is the technical term for the second advent of Jesus himself.\* *Συντελεία τοῦ αἰῶνος* is "completion of the age." We might think of the age of the Old Testament dispensation coming to completion in the age of the Messiah.† This would be proper from the point of view of the Old Testament itself, and possibly of the apostles also. It is usually rendered "completion of the age of the world" or "end of the world." But this involves the theory that Jesus is here predicting events at the end of the world. This may be so, but it is hardly proper to put this theory into the translation of a phrase which does not in itself have so definite a meaning. It seems clear from the context and the parallelism of the question that the disciples and Jesus understood in this phrase the age that would be completed by the *παρουσία*, so that everything depends upon our interpretation of the latter. The additional feature of Matthew is an inquiry as to the second advent of the Messiah. With regard to the matter of the inquiry, there are two events which differ in form, if not in substance. The one is common to the three evangelists, and relates to the destruction of the temple; the other is peculiar to Matthew, and relates to the second advent of the Messiah.

There are two distinct questions as to these events given by the

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\* We do not see that it makes any very important difference whether we translate it "coming," as in the text of the R. V., or "presence," as in the margin of the R. V., and we think that the polemic of Dr. Warren against the former, and the term "second advent," as without justification; for it still remains to determine what is the nature of that "coming" or "presence" or "advent" which is here predicted. Even a "presence" must have its point of beginning, and that is the real question, after all. It is not denied that the advent is followed by a long-continued presence of the Messiah with his people, and even if we lay the stress on the presence, we must distinguish between it and the earthly life of Jesus, and use the term second presence. (*Parousia*, p. 25.)

† Russell, *Parousia*, p. 59.

three evangelists : (1) “*When shall these things be?*” *πότε ταῦτα ἔσται.* (2) *What shall be the sign?* *τί τὸ σημεῖον.* The sign of what? Mark gives, “when *these things* are all about to be accomplished ;” Luke, “when *these things* are about to come to pass.” This is most naturally to be interpreted of the same things as the previous question—namely, the destruction of the temple, with the other events that clustered about it in the mind of Jesus and his apostles. Matthew specifies the second advent. This raises the question whether Matthew regarded the second advent and the judgment of Jerusalem as the same,\* or whether he designs to lay stress upon the second advent as an altogether different event. This question will be determined as we proceed. It is sufficient here to remark that the prediction of Jesus in the prelude favors the form of the question in Mark and Luke ; but the answer of Jesus to the question in the subsequent context favors the form of the question given by Matthew.

There are two questions which determine the answers of Jesus and the analysis of the discourse : (1) the *time*, (2) the *signs*.

### (3) THE NEGATIVE ANSWER AS TO THE TIME.

And Jesus began to say unto them, Take heed that no man lead you astray. Many shall come in my name, saying, I am he ; and shall lead many astray. [And when ye shall hear of wars and rumors of wars, be not troubled : these things must needs come to pass ; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom ; there shall be earthquakes in divers places ; there shall be famines : these things are the beginning of travail.] *Mark xiii.* 5-8.

And Jesus answered and said unto them, Take heed that no man lead you astray. For many shall come in my name, saying, I am the Christ ; and shall lead many astray. [And ye shall hear of wars and rumors of wars : see that ye be not troubled : for these things must needs come to pass ; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom : and there shall be famines and earthquakes in divers places. But all these things are the beginning of travail.] *Matt.* xxiv. 4-8.

And he said, Take heed that ye be not led astray : for many shall come in my name, saying, I am he ; and the time is at hand : go ye not after them. [And when ye shall hear of wars and tumults, be not terrified : for these things must needs come to pass first ; but the end is not immediately. Then said he unto them, Nation shall rise against nation, and kingdom against kingdom : and there shall be great earthquakes, and in divers places famines and pestilences ; and there shall be terrors and great signs from heaven.] *Luke xxi.* 8-11.

Jesus answers the first question as to the *time when*, and, first of all, negatively. (a) They are in peril of being led astray by false Messiahs. Men will come claiming to be the Messiah, and they will have followers. These will come with the words, “I am the

\* Russell, *Parousia*, p. 82.

Messiah" (Matthew) and "the time is at hand" (Luke). In this respect they will repeat the message of Jesus and John the Baptist. This will happen in the interval prior to the time of the apostles' question. It is clear, then, that Jesus has here chiefly in mind his *παρουσία*, and not the destruction of the city and temple. He warns his disciples that they be not deceived by false Messiahs who will come, and may mislead them to think that the *παρουσία* of Jesus is in them.\*

(b) There will be wars (Mark, Matthew, Luke) and rumors of wars (Mark and Matthew) and tumults (Luke). It is necessary that these should occur in the interval. They will precede the end; *οὐπω ἐστὶ τὸ τέλος* (Matthew and Mark); *οὐκ εὐθέως τὸ τέλος* (Luke). The *τέλος* is the equivalent of *συντελεία τοῦ αἰῶνος*—the end or completion of the age. This term used by the three evangelists shows that Matthew's specification of this event in the question was involved in the more general terms used by the other evangelists. The time of the second advent of Jesus is therefore subsequent to these false Messiahs and wars. It cannot take place until these events have happened; it is not immediate (Luke); it is not *yet* (Mark and Matthew).

(c) There will be not only wars widespread and general, but also earthquakes and famines. These are represented as "the beginning of travail," *ἀρχὴ ὠδίνων* (Mark and Matthew). The time or *αἰών* is conceived as a woman in the pangs of child-birth, who is to bring forth the end. These distresses are the beginning of the birth throes; others are to follow before the birth of the last hour, in which the Messiah will come.

(d) In addition to the distresses already mentioned, Luke mentions pestilences, terrors, and great signs from heaven. By great signs from heaven he probably means commotions in the heavenly bodies, comets, eclipses, and the like.

All these things must come to pass, and after they have transpired it will appear that the end, the completion of the age, the advent of the Messiah is not immediate, is not yet. There are other birth throes to follow. Thus we have a definite answer to the question as to the time of the advent from the negative side. Jesus tells them when it is *not* to be.†

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\* Weiss thinks that it is incredible that Jesus should have begun his answer to the question of the disciples in this way, and draws the inference that the entire introduction, with the exception of vers. 6, 8, 9, did not belong to the apocalypse itself, which was originally a discourse to the apostles. (*Marcusevangelium*, S. 413.)

† It is urged by Weiffenbach that *b*, *c*, and *d*, enclosed in parentheses above, constitute the first section of the Jewish-Christian Apocalypse. The disturbances here described



## (4) THE POSITIVE ANSWER AS TO THE TIME.

But take ye heed to yourselves : for they shall deliver you up to councils ; and in synagogues shall ye be beaten ; and before governors and kings shall ye stand for my sake, for a testimony unto them. And the gospel must first be preached unto all the nations. And when they lead you to judgment, and deliver you up, be not anxious beforehand what ye shall speak : but whatsoever shall be given you in that hour, that speak ye : for it is not ye that speak, but the Holy Spirit. And brother shall deliver up brother to death, and the father his child ; and children shall rise up against parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake : but he that endureth to the end, the same shall be saved. *Mark xiii. 9-13.*

Then shall they deliver you up unto tribulation, and shall kill you : and ye shall be hated of all the nations for my name's sake. And then shall many stumble, and shall deliver up one another, and shall hate one another. And many false prophets shall arise, and shall lead many astray. And because iniquity shall be multiplied, the love of the many shall wax cold. But he that endureth to the end, the same shall be saved. And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations ; and then shall the end come. *Matt. xxiv. 9-14.\**

But before all these things, they shall lay their hands on you, and shall persecute you, delivering you up to the synagogues and prisons, bringing you before kings and governors for my name's sake. It shall turn unto you for a testimony. Settle it therefore in your hearts, not to meditate beforehand how to answer : for I will give you a mouth and wisdom, which all of your adversaries shall not be able to withstand or to gainsay. But ye shall be delivered up even by parents, and brethren, and kinsfolk, and friends ; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. And not a hair of your head shall perish. In your patience ye shall win your souls. *Luke xxi. 12-19.*

The evangelists differ somewhat in their statements as to time. Mark begins with the positive statement : " And the gospel must first be preached to all the nations," and closes with : " He that endureth to the end, the same shall be saved." Matthew brings both of these statements to the close of the section, and changes their order—" But he that endureth to the end, the same shall be saved. And this gospel of the kingdom shall be preached in the

are such as we would expect to find in such a writing, but they are also such as we might expect to find in an apocalypse of Jesus, and they are not at all discordant with *a*, but rather harmonious with the coming of the false Messiahs. All these are woes, birth throes. That this idea is found in Jewish pseudepigraphs amounts to nothing. It was derived by them from the Old Testament, the common source of the Christian apocalypses as well as the Jewish, the canonical and uncanonical as well, and there is no sufficient reason why Jesus should not have used it. (Comp. Is. xiii. 8, xxvi. 18 ; Jer. xiii. 21, xxii. 23 ; Hos. xiii. 13 ; Mic. iv. 9, 10.)

\* Matthew here differs from Mark and Luke, because he has already used Mark xiii. 11-13 in connection with the sending forth of the twelve (x. 17-22). It is replaced by brief or general statements of a more comprehensive character relating to the preaching of the gospel to the nations. Weiss thinks that this was an independent prediction of the apostles' work that is not in its correct place in any of the evangelists, but belonged to the close of the life of Jesus. (*Marcusevang.*, S. 416.)

whole world for a testimony unto all the nations ; and then shall the end come." These are positive statements that the end, the completion of the age, the second advent, will come after the accomplishment of the preaching of the gospel to the world. The end (*τὸ τέλος*) is the time when the endurance of the preachers will be completed, when their ministry will have been accomplished. The gospel must first be preached to all the nations is the statement of Mark. After this preaching of the gospel has been accomplished "then shall the end come" is the statement of Matthew.

Luke's language is different in form, but the same in substance. He represents Jesus as saying, "Before all these things." This cannot refer to the immediate context, but goes back upon the original question, and affirms that before all these things relating to the advent of the Messiah, the preaching of the gospel to the world must take place. It is similar, therefore, to Mark. The teaching of this section is that the age prior to the second advent is an age of the preaching of the gospel. The circumstances of this preaching are given with considerable detail.

(a) There is the commission to preach the gospel to all nations, *πᾶσι τοῖς ἔθνεσι* (Mark) ; *ἐν ὅλῃ τῇ οἰκουμένῃ* (Matthew). These terms are general, if not universal. There is nothing in the context to limit them even to the Roman Empire.\* It is not necessary to suppose that they are so universal as to include every nation without exception, or the entire extent of the habitable globe, without the omission of any part whatever. But the language is as general and universal as possible. The gospel was to be preached to the nations and to the whole habitable globe, that the nations and the world might be saved and not be condemned in the judgment of the world. This is the scope of the preaching of the gospel. Until this has been accomplished, the second advent cannot come. So soon as that has been accomplished the second advent will come.†

(b) This preaching of the gospel is "for a testimony," *εἰς μαρτυρίαν*—not that all the nations will be saved, or that all the world and every person will embrace the gospel, but that the gospel may be offered to the world, and so be the test of the world in the judgment of the world.

(c) The promise is made of the presence and power of the Holy Spirit to direct them in their testimony. They are not to be anxious

\* So Russell would have it, relying upon Col. i. 6, 23 (in l. c., p. 70 *seq.*).

† Weiffenbach thinks that this verse was inserted from another connection, and finds a discrepancy between the thought of a speedy advent and an age of the world-wide preaching of the gospel (in l. c., S. 138 *seq.*). This discrepancy is evident if we fail to make the proper discriminations.

in preparation of what they are to say, but to trust in the Holy Spirit and utter what he speaks through them. This is a promise of the supernatural presence and power of the Holy Spirit, made to the apostles during their ministry of preaching the gospel to the world.

(*d*) The apostles will preach in synagogues, before the councils, and before governors and kings, and suffer persecution (Matthew and Luke).

(*e*) Relatives and friends will turn against them (Mark and Luke).

(*f*) False prophets will arise to counteract their influence (Matthew).

(*g*) Lukewarmness and apostasy will be found among their disciples (Matthew).

(*h*) They will be hated by all nations (Mark, Matthew and Luke).

(*i*) They will require *endurance and patience* (Mark, Matthew and Luke).

Many of these circumstances were peculiar to the work of the apostles. The most of them represent very well the condition of the preachers during the martyr age. But there are several features that have always accompanied the preaching of the gospel, even until the present time. And we can hardly say that the preaching of the gospel to the whole world has yet been accomplished.

Jesus in this section teaches that the *παρουσία* is to be preceded by a gospel age, and that the whole time previous to it is occupied by the preaching of his gospel. Inasmuch as this preaching is to be accompanied by the presence and power of the Holy Spirit, it is evident that the *παρουσία* of this discourse is something different from the gift of the Holy Spirit, and that it is an advent that brings to an end a period which has been characterized by the presence and power of the Holy Spirit in the preaching of the gospel.

Jesus thus far has answered the question as to the *time*. He answered it negatively, that there would be false Messiahs, wars, earthquakes, famines, pestilences, terrors, and signs from heaven, the first of the birth throes of the end, but that then the end was not immediate, was not yet. He then answered the question positively, and said that the end would come after the gospel had been preached to all nations, to the habitable globe.

It is noteworthy that in these answers Jesus makes no reference whatever to the destruction of the temple as the chief thing apparently in the form of the question according to Mark and Luke ; but he refers entirely to the end, the completion of the age, in the form of the question given by Matthew.

## (5) THE SIGN OF THE DESTRUCTION OF JERUSALEM AND THE TEMPLE.

But when ye see the abomination of desolation standing where it ought not (let him that readeth understand), then let them that are in Judæa flee unto the mountains: and let him that is on the housetop not go down, nor enter in, to take anything out of his house: and let him that is in the field not return back to take his cloke. But woe unto them that are with child and to them that give suck in those days! And pray ye that it be not in the winter. For those days shall be tribulation, such as there hath not been the like from the beginning of the creation which God created until now, and never shall be. And except the Lord had shortened the days, no flesh would have been saved: but for the elect's sake, whom he chose, he shortened the days. *Mark xiii. 14-20.\**

When therefore ye see the abomination of desolation, which was spoken of through Daniel the prophet, standing in the holy place (let him that readeth understand), then let them that are in Judæa flee unto the mountains: let him that is on the housetop not go down to take out the things that are in his house: and let him that is in the field not return back to take his cloke. But woe unto them that are with child and to them that give suck in those days! And pray ye that your flight be not in the winter, neither on the sabbath: for then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be. And except those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be shortened. *Matt. xxiv. 15-22.*

But when ye see Jerusalem compassed with armies, then know that her desolation is at hand. Then let them that are in Judæa flee unto the mountains; and let them that are in the midst of her depart out; and let not them that are in the country enter therein. For these are days of vengeance, that all things which are written may be fulfilled. Woe unto them that are with child and to them that give suck in those days! for there shall be great distress upon the land, and wrath unto this people. And they shall fall by the edge of the sword, and shall be led captive into all the nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. *Luke xxi. 20-24.*

Our Saviour now directs the attention of his apostles to the *signs*.

According to Mark and Matthew, he refers to the "abomination of desolation," τὸ βδέλυγμα τῆς ἐρημώσεως. This is represented by Matthew as the *אָבִימִן* of Daniel (ix. 27 and xii. 11). Mark gives *ἐστὼς οὐ δεῖ*. Matthew is more explicit, *ἐστὼς ἐν τόπῳ ἁγίῳ*. Here Jesus gives the sign predicted by Daniel as the sign heralding the destruction of the temple. The holy place is the holy place of the temple which was to be desecrated by this abomination of desolation standing there where it ought not to be. Daniel (ix. 27) represents the desolator as a gigantic vulture, a bird of prey who comes down with his foul and abominable wings to defile and destroy the sacred places; and predicts the removal of the continual burnt-offering and the setting up of the abomination that maketh desolate in its place (xii. 11). Jesus uses this prediction of Daniel, and points to its fulfilment as a sign of warning, giving little time for escape from ruin.

\* This section, as given by Mark and Matthew, is regarded by Weiffenbach as the second section of the original Jewish-Christian apocalypse which has been used by the Evangelist Mark and taken from him by Matthew.

Accordingly, the view of Weiss\* that the abomination of desolation is the Roman army, and that the holy place is the holy land, though it brings Matthew and Mark into closer connection with Luke, is to be rejected as not in accordance with the specific reference to Daniel and the most natural interpretation of the passage. Pfleiderer † rightly insists that the passages in Daniel and 1 Maccabees i. 54 force to the conclusion that it was a desecration of the temple while it was still in existence.

The days are days of extraordinary affliction, *θλίψις μεγάλη*, so unprecedented and so unique for future time that, in order to the salvation of the elect, God shortened them. This shortening of the days in connection with the abomination of desolation of Daniel reminds us of the statement of Daniel: "And he will confirm the covenant with many for one week; and in the middle of the week he will cause peace offering and vegetable offering to cease; and upon the wing of abomination will be a desolator" (ix. 26). "And from the time that the continual burnt offering shall be taken away, and the abomination that maketh desolate set up, there will be 1290 days. Blessed is he that waiteth, and cometh to the 1335 days" (xii. 11-12). There is a week at the end of the Old Testament dispensation, in the middle of which the affliction culminates, the holy place is desecrated, and the holy city and its institutions destroyed. ‡

Luke is so different here that it looks like part of another discourse, save that the movement of thought is essentially the same as in the discourse given in Mark and Matthew. We have already noticed that the question of the disciples seems to have the temple chiefly in view. Accordingly, Matthew and Mark give words of Jesus that have to do with a sign in the temple. But Luke gives a sign that has to do with the city—"When ye see Jerusalem compassed with armies, then know that her desolation is at hand." This preparation to lay siege to Jerusalem is a sign already referred to: "Thine enemies will cast up a bank about thee, and compass thee round, and keep thee in on every side" (Luke xix. 43).

Accordingly, Jesus predicts the destruction of the city, and warns Christians to flee from it and not enter it. All that has been written will be fulfilled upon her in Luke—takes the place of the prediction of Daniel in Mark and Matthew. The land and people are to suffer great distress, the people are to be put to the sword and carried away into captivity, and Jerusalem will be trodden down by the nations.

In place of the shortened time of Matthew and Mark, Luke mentions the times of the Gentiles. The latter is much more comprehensive than the former. It is no shortened time, but a time during which the Gentiles keep Jerusalem in subjection. It corre-

\* *Marcusevangelium*, S. 421.

† *Jahr. f. d. T.*, 1868. S. 137.

‡ Briggs's *Messianic Prophecy*, 1886, pp. 424 seq.

sponds with the *times of the gospel* of the previous context, for the times of the Gentiles are the times of their supremacy until the judgment upon the Gentiles. The destruction of Jerusalem and the Jewish nation was a judgment upon the Jews inflicted by the Gentiles. The Gentiles were now to have their time until their judgment came. The discourse in Luke is here much wider in its sweep and longer in its outlook than in the parallel passages of Matthew and Mark. Luke has essentially the same thing, but he presents it from the point of view of the Gentiles; while Mark and Matthew give it from the Jewish-Christian point of view. The latter gives us a short time, a broken week of *θλίψις*, which carries on the thought of the *ἀρχὴ ὠδίνων* in section (3). The former gives us a time of the Gentiles which corresponds with the preaching of the gospel to the Gentiles in section (4). Taking the two representations together, we are taught that the time of the *ἀρχὴ ὠδίνων* will be followed by a short time of *θλίψις* and the destruction of the city and temple, and that there is also a period of the preaching of the gospel to the Gentiles and of the supremacy of the Gentiles that will extend until the time of the Gentiles has reached its end, and the time for the *παρουσία* has come.\*

(6) THE SIGN OF THE SECOND ADVENT. †

But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars shall be falling from heaven, and the powers that are in the heavens shall be shaken. And then shall they see the Son of man coming in the clouds with great power and glory. And then shall he send forth the angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. *Mark xiii. 24-27.*

But immediately, after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory. And he shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. *Matt. xxiv. 29-31.*

And there shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; men fainting for fear, and for expectation of the things which are coming on the world: for the powers of the heavens shall be shaken. And then they shall see the Son of man coming in a cloud with power and great glory. *Luke xxi. 25-27.*

\* The section that follows in Mark (xiii. 21-23) and Matthew (xxiv. 23-28) does not belong to the apocalypse. It is given by Luke (xvii. 22-37) in connection with another discourse respecting the Advent, where it is more appropriate. (Weiss, *Marcus-evangelium*, S. 424.)

† This section is the third section of the original Jewish apocalypse, according to the theory of Weiffenbach.

We now have a second answer to the question as to the sign. As the previous section answers the question so far as to give the sign of the destruction of the temple and Jerusalem, this section gives the signs of the advent of the Messiah. These signs are the usual ones of Old Testament prophecy.

(1) The sun shall be darkened; (2) the moon shall not give her light; (3) the stars shall fall from heaven; (4) the powers of the heavens shall be shaken (Matthew, Mark, Luke); (5) upon the earth distress of nations; (6) roaring of the sea and the billows; (7) men fainting for fear and expectation of what is coming (Luke). The sign of the Son of Man in heaven, and all the tribes of the earth mourning (Matthew), are immediately connected with the advent itself.

Joel uses 1, 2, and 4 with reference to the judgment of the nations in the vale of Jehoshaphat (iii. 15, 16), and 1 and 4 with reference to the יום יהוה, which he represents as קרוב (ii. 1, 10). Another prophet (Isa. xiii. 6) declares that the יום יהוה is קרוב, with special mention of the judgment of Babylon, uses signs 1, 2, 3, 4, and 7, and adds: (8) "The earth will remove out of its place." A prophet of the exile (Isa. xxiv. 18) refers to the judgment of the earth, and uses 1, 2, and 8. Another prophecy (Isa. xxxiv.) uses similar language with reference to the judgment of the nations:

" And all the host of heaven will consume away,  
And the heavens will be rolled together as a scroll:  
And all their host will fade away,  
As the leaf fadeth from off the vine,  
And as a fading leaf from the fig tree." \*

Thus these are the familiar theophanic signs which accompany the יום יהוה and the advent of Jahveh, which the prophets represent ever as קרוב.

Matthew differs from the other evangelists in giving *the sign of the Son of Man in heaven*, and the mourning of all the tribes of the earth. There is here a reference to the prediction in Zechariah (xii. 10-14) which represents Israel as bitterly wailing because of their rejected Messiah. Herein Jesus shows that he himself is that rejected Shepherd. The Evangelist Matthew probably refers to some special sign of the second advent in the clouds that would bring the nations to mourning over the great sin of the rejection of the Messiah. The original passages have in view only the house of David and inhabitants of Jerusalem. It is possible that the "tribes of the land" also refers to Israel alone,† but it is probable that with the broader conception of the gospel the tribes are those of the earth who have become equally guilty with Israel in the rejection of their common Messiah. The context has to do with the nations, and not with Israel alone.

\* Briggs's *Messianic Prophecy*, pp. 311, 312.

† Russell, in *l. c.*, p. 77.

Having considered the signs of the advent and found them to be the usual theophanic signs, we are now prepared to look at the advent itself. It is here given in the style of Daniel: "The Son of man coming in the clouds of heaven with great power and glory." The three evangelists coincide in these words. Jesus here distinctly makes himself the "Son of Man" of Daniel, and proclaims that he will come in the same manner, enthroned upon the clouds. This advent is here conceived, as in Daniel, as an advent not for Israel alone, but also for the nations. The angels are sent forth to gather the elect from all parts of the earth (Mark and Matthew). The redemption of the elect is in the mind of Jesus here. He passes over the condemnation of the nations, which is the prominent feature in Daniel.

Many scholars regard these signs and the advent in the clouds as purely symbolical, and of the nature of drapery or scenery to set forth more distinctly and graphically an advent which is essentially not visible and physical, but spiritual. Russell says: "The moral grandeur of the events which such symbols represent may be most fully set forth by convulsions and cataclysms in the natural world." \* Warren says: "It was in terms thus hallowed by association with the founding of their own divine monarchy, and familiarized to the Jews as the technical phraseology denoting the accession of kings to their thrones—the court language of inauguration, so to speak, that Christ described his coming to men in his kingdom." † Beyschlag recognizes that Jesus had in mind the renovation of heaven and earth, but he also insists that Jesus thought also of the spiritual renovation of humanity, ‡ and that the cosmical features are the dress of the spiritual substance, and that both the spiritual and the cosmical find their fulfilment in their order, although they were not discriminated in the mind of Jesus.

This combination of the cosmical and the spiritual in the representation of Beyschlag is tempting in some respects, but not satisfying. These cosmical disturbances belong not only to the theophanies and the Christophanies of prophecy, but also to the theophanies and Christophanies of history in both the Old Testament and the New. They represent the response of the creature to the presence of the Creator. They cannot be symbolical in prophecy without destroying their force in the history. These signs are theophanic signs, and they show that a Christophany or advent of the Messiah is impending.

We are now prepared to consider the question of time. Luke gives us nothing on this subject. Mark says: "In those days, after that tribulation." Matthew is more definite: "But immediately after the tribulation of these days." The statement is that *immediately*

\* In *l. c.*, p. 81.† *Ibid.*, p. 127.‡ *Leben Jesu*, II., S. 312 seq.



after that shortened time of tribulation the signs heralding the advent appear. What meaning are we to ascribe to *εὐθέως*? It is certainly no stronger than the *קריק* of Old Testament prophecy used in connection with similar advents to judgment. It represents that to the mind of the prophet Jesus, as to the prophets that preceded him, the advent was *near*. It was near in the prophetic sense—that is, the event was certain, but the time uncertain.

It is noteworthy that Mark and Matthew have now given us in their order the *ἀρχὴ ὧδίνων*, the *θλίψις* and the *παρουσία*, with its signs, which is *εὐθέως* to the *θλίψις*. These are the three sections of the original Jewish-Christian Apocalypse, according to Weiffenbach. It is also manifest that the period of the preaching of the gospel to the nations of the three Synoptists and the times of the Gentiles of Luke are not in the same order of events as these. If they are to be brought into chronological relation with the other series it would seem that while the preaching of the gospel may be to some extent parallel with the *θλίψις*, it cannot be limited by that shortened time, but must extend beyond it and be parallel with the times of the Gentiles, which were certainly subsequent to the destruction of the holy city, and therefore intervene between the *θλίψις* and the *παρουσία*, and be covered by the expression *εὐθέως* of Matthew. To take the *εὐθέως* strictly or in any other way than the apocalyptic sense of the Old Testament advent scenes is to introduce a glaring inconsistency between the two representations.\*

#### (7) THE RELATION OF THE SIGNS TO THE ADVENT.

Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; even so ye also, when ye see these things coming to pass, know ye that he is nigh, even at the doors. [Verily I say unto you, This generation shall not pass away, until all these things be accomplished. Heaven and earth shall pass away: but my words shall not pass away.]† But of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father. *Mark xiii. 28-32.*

Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; even so ye also, when ye see all these things, know ye that he is nigh, even at the doors. [Verily I say unto you, This generation shall not pass away, till all these things be accomplished. Heaven and earth shall pass away, but my words shall not pass away.] But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only. *Matt. xxii. 32-36.*

But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth high. And he spake unto them a parable: Behold the fig tree, and all the trees: when they now shoot forth, ye see it and know of your own selves that the summer is now nigh. Even so ye also, when ye see these things coming to pass, know ye that the kingdom of God is nigh. [Verily I say unto you, This generation shall not pass away, till all things be accomplished. Heaven and earth shall pass away: but my words shall not pass away.] *Luke xxi. 28-32.*

\* Briggs's *Messianic Prophecy*, pp. 52 *seq.*

† The parts of this section enclosed in brackets are regarded by Weiffenbach as the close of the original Jewish-Christian apocalypse.

Having given the signs of the destruction of Jerusalem and the temple, and then of the advent, in their order, Jesus now answers the question in the form of showing the interrelation of the two questions as to the time and the signs, or of the relation of the signs to the end in the matter of time. He uses the symbol of the fig tree (Matthew, Mark) or trees in general (Luke). The putting forth of leaves shows that summer is nigh. As the leaves of the tree are to the summer, so are the signs to the advent of the Messiah.

1. "When ye see these things coming to pass, know ye that he is nigh, even at the doors" (Mark).

2. "When ye see all these things, know ye that he is nigh, even at the doors" (Matthew).

3. "But when these things begin to come to pass, look up and lift up your heads, because your *redemption* draweth nigh. . . . Even so, ye also, when ye see these things coming to pass, know ye that the *kingdom* of God is nigh" (Luke).

Luke is much fuller and more definite here than Mark or Matthew. There are two questions: (1) the reference of "these things" of Mark and Luke, and "all these things" of Matthew. The context and the parable make it clear that they are the *signs* of the advent, which are like the putting forth of leaves by the trees. "When these things begin to come to pass"—that is, in their order from the beginning (Luke), or "when ye *see* these things coming to pass" (Mark)—that is, during their progress, or "when ye see all these things," when they have transpired (Matthew)—that is, all these signs from beginning to end, then it may be known that the great event is "nigh" (Mark, Matthew, Luke), "at the doors" (Mark, Matthew). (2) What this great event is, is left indefinite in the statement of Matthew and Mark, so that interpreters differ whether it is the Messiah himself, or the *parousia*, or "the completion of the age," depending upon the question whether we are to look to the Son of Man of the immediate context, which is most natural, or go back to the original question in Matthew. Luke states definitely what it is. He gives two clauses of explanation, which enclose the symbol of the tree. The former represents that *redemption* draweth nigh, the latter that it is the *kingdom of God* that is nigh. These are parallel expressions, and must refer to the same event. The redemption of the disciples is that which they are to expect at the end of their labors in preaching the gospel. They are exhorted, having this end in view: "In your patience ye shall win your souls" (Luke xxi. 19); "But he that endureth to the end, the same shall be saved" (Matt. xxiv. 13). It is the salvation at the com-

pletion of the age, and not the salvation of believers by faith ; for it could not be said of that that it draweth nigh, inasmuch as it was already in their possession. Accordingly, the kingdom of God is not the kingdom of God that cometh without observation, and that was already among them (Luke xvii. 20, 21), or the kingdom of God in any of its stages of growth ; but it was the kingdom of glory, the fruition of the kingdom at the completion of the age. The expressions given in Luke, ἀπολύτρωσις and βασιλεία τοῦ θεοῦ, are really equivalent to Matthew's παρουσία and συντελεία τοῦ αἰῶνος, and the ὁ υἱὸς τοῦ ἀνθρώπου ἐρχόμενος ἐν νεφέλαις, which is common to the three evangelists. Accordingly the statement is, that all these closing events are near and at the doors when the signs appear.

The next sentence, which is common to the three evangelists, is of great difficulty in its context—"This generation shall not pass away until all (these) things be accomplished." The question again arises as to the reference of "all these things." Shall we give them the same reference as the same expression in the previous verse—namely, to the *signs* ; or shall we refer them to the παρουσία as well as the signs? It is not easy to decide from the context. It seems to me that the former interpretation is the most natural one, and that "all these things" should have the same reference in both verses, if they are regarded as parts of the same section. This is strengthened by the fact that the terms "that day, or that hour" of Mark and Matthew clearly refer to the day of the advent and the closing events of the previous context ; and it would seem that we have a parallel statement to that of the previous verses, so that the two things, the signs and the advent, are distinguished here as there. We have thus an advance in the three parallel statements. (1) It is said with reference to the *signs* : (a) "The tree putteth forth its leaves ;" (b) "When ye see these things coming to pass ;" (c) "This generation shall not pass away until all these things be accomplished ;" (2) and with reference to the *advent* : (a) Summer is nigh, (b) he (your redemption, the kingdom of God) is nigh (at the doors) ; (c) but of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father."

The signs would all transpire in *that generation* ; but the event itself, although near and at the doors of that generation, could not be determined as to the day or the hour, even by the Messiah himself. With regard to that he could only say what all prophets before him had said, It is near, εὐθέως, קרוב.

The most natural interpretation of γενεὰ is generation, the duration of human life, the lifetime of those then living, which would not extend beyond the first Christian century. Dr. Edward Robin-

son \* urges that it is here used for one hundred years, and thinks that the time should then be extended to the war of Hadrian. He bases his interpretation on his exegesis of Gen. xv. 13, 15. Accordingly, he sees the advent of Jesus in his kingdom in the establishment of Christianity on the ruins of Judaism :

“ Jesus first points out what was to happen after his departure, the trials and dangers to which his followers would be exposed. Then comes the ‘abomination of desolation;’ Jerusalem is ‘compassed by armies,’ and is ‘trodden down of the Gentiles;’ all this referring to its desolation by Titus in A.D. 70. Immediately afterward the Lord would come and establish more fully his spiritual kingdom, by crushing in terrible destruction the last remnants of the power and name of Judaism, and this within the general limits of a generation of a hundred years from the time when he was speaking.” †

Dorner, in an early writing on this discourse of Jesus, follows the Aramaic usage, and thinks of a lengthened period or age. ‡ But we have no sufficient reason for departing from the ordinary meaning of the Greek terms.

The closing statement of this section is very important. It limits the knowledge of the time of the advent to God the Father. It expressly excludes the knowledge of it from the Messiah. He could not give his disciples the knowledge of the day or the hour; he did not know it himself. This reacts upon the interpretation of the previous context. He who knew not the day or the hour could hardly say that it would be in his own generation, for that would be a knowledge of the day and hour within quite narrow limits. § It would amount to saying, It will be in this generation, before all of you have passed away; but I cannot give you the precise day or hour. It seems to me that such an interpretation greatly weakens the words of Jesus. Jesus certainly did not mean to say, I know not the day or hour, but I do know the time in other respects. I can give you the week, month, year, and I choose to give you the generation or the time within thirty or forty years. On the other hand, the statement is very strong. It amounts to this: He did not know the day or hour at all. He makes no restrictions to himself. He could not say, therefore, that it would be in one of the days and hours of the lifetime of some of his hearers. There seems to be such an inconsistency here, if we think that Jesus represents that he knows not the day and hour, and yet said that it would be within thirty or forty years, that Weiffenbach, || and those who hold

\* *Bibliotheca Sacra*, 1843. III., pp. 540 seq.

† *Bib. Sac.*, 1843, p. 532. -

§ Beyschlag, *Leben Jesu*, I., S. 353.

‡ *Orat. Chr. Eschat.*, p. 81.

|| *In l. c.*, S. 152.

to the same theory, feel justified in ascribing the former statement to Jesus, and the latter to the Jewish-Christian apocalypse, these two pieces having different events in view. There can be no doubt that the former statement accords with the representation of Mark and Matthew that after the ἀρχὴ ὠδίνων and the θλίψις, the παρουσία was εὐθέως, and if we had only these passages to deal with it, it would remove all difficulty; for the things happening in that generation would be the ἀρχὴ ὠδίνων and the θλίψις, and the παρουσία would then be at the doors in the apocalyptic sense here as in the εὐθέως there. On the other hand, it seems impossible to limit the gospel age and the times of the Gentiles to that γενεά. And the parable and the closing words as to the ignorance of the time on the part of the Messiah seem to accord quite well with this larger conception. Accordingly, we cannot yield to Russell,\* who presses the theory that the second advent must have occurred in connection with the destruction of Jerusalem, or else Jesus made a false prediction. We are compelled by the context to make certain discriminations. There cannot be glaring inconsistencies in such close juxtaposition as we have here. The authors of the gospels would have seen them, and would not have left them unguarded. The indefinite terms need qualification from the larger context and the general teaching of Jesus. We must first distinguish between the events and their signs, and then consider that in the combination of the signs and the time Jesus is summing up and giving his final answer to the question of his disciples. The events have been discriminated as two: (1) the destruction of Jerusalem and the temple with its signs, and (2) the παρουσία with its signs. The parable suits both events in their relation to the signs. As the leaves of the tree indicate the approach of summer, these signs herald, each series of them, the nearness of the great event that they precede. The last half of the section now returns to the answer as to the time. There was, first, the negative answer that it was not immediate after the ἀρχὴ ὠδίνων, and that it was immediate after the θλίψις. Now, it is just these two things that are connected with the signs, and it is likely that these things were in the mind of Jesus in these words; whereas the time of the preaching of the gospel and the times of the Gentiles that follow the θλίψις were in the mind of Jesus as the basis of his statement as to the παρουσία itself, that "of that day or that hour knoweth no one, not even the angels of heaven, neither the Son, but the Father."

\* In *l. c.*, pp. 544 seq.

## (8) EXHORTATION TO WATCH.

Take ye heed, watch and pray : for ye know not when the time is. It is as when a man, sojourning in another country, having left his house, and given authority to his servants, to each one his work, commanded also the porter to watch. Watch therefore : for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cock-crow-ing, or in the morning ; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.\* *Mark xiii.* 33-37.

Watch therefore : for ye know not on what day your Lord cometh. *Matt. xxiv.* 42.

But take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare : for so shall it come upon all them that dwell on the face of all the earth. But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man. *Luke xxi.* 34-36.

Matthew gives us a brief closing statement based upon the previous verse—"Ye know not on what day your Lord cometh." He knows not, he cannot tell you, you cannot know ; therefore watch. He then adds several parables (*Matt. xxiv.* 43-51) which are given by Luke (*xii.* 39-48) more fully in another connection. Matthew then gives a chapter of parables and a concluding discourse. They seem not to have been a part of the apocalypse of Jesus, but to introduce other, though kindred matters.

Luke gives us a general exhortation to watchfulness, with a warning that the "day" will come suddenly as a snare. They are, therefore, to watch "at every season," and not only to watch, but to pray that they may escape the signs, "all these things that shall come to pass," and come to the advent, "and stand before the Son of man." This is appropriate to the discourse, but seems to have been an independent discourse originally given under other circumstances.

Mark gives a closing exhortation which has essentially the material of Luke and Matthew. The exhortation : "Take ye heed, watch and pray : for ye know not when the time is," includes the watching of Matthew and the watching and praying of Luke. The little parable of *Mark xiii.* 34-36 enforces it. We there have a warning :

\* Matthew now inserts *vers.* 38-41, which are given by Luke (*xvii.* 26-37) more fully in another connection where they belong. They are appropriate here for giving a fuller statement of the words of Jesus on this theme, but they do not belong to the apocalypse itself. Weiss thinks that the closing parable of Mark is a brief form of the parable of the talents in *Matt. xxv.*, mixed with the parable of Luke *xii.* 36-38 ; but it seems to me, with Weiffenbach, that it was the original close of the apocalypse of Jesus.

“ Watch therefore : for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cockcrowing, or in the morning.” Here the night is divided into four watches, from the earliest at even to the break of day. The advent is so uncertain that it may take place at any hour of the night ; it may be early or it may be late. The night prior to the advent may be a very short one, a moderate one, a long one, or postponed till the very last moment. These are forcible words, and exceedingly appropriate to the statement that no one knows the advent day but God the Father. They certainly do not mean to imply that Jesus knew the night, but not the watch of the night ; but they correspond with the previous statement that he knew not the day or the hour, and they imply that the time was as uncertain in the length of the interval to the advent as the uncertainty whether a master shall come in the first hours of the night, or at any time during its interval, or not till its closing moments. This reacts upon all the previous statements as to time, and shows that the *εὐθέως* must be flexible enough to comprehend all this enormous uncertainty. And if our Lord has delayed his advent until the closing hours of a long night of history, and has not come in its early hours, as his disciples hoped, this is not against the warning of the Lord that they should watch or that his advent is *εὐθέως*, for he warned them of the uncertainty, and we are to do as all who have gone before us—remain in the like uncertainty and WATCH.\*

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\* There are many interesting questions that we have been obliged to pass over in this article : such as the material added to the Apocalypse by the evangelists from other discourses of Jesus ; the relation of this Apocalypse to the large number of predictions of Jesus in other discourses, and the entire question of the fulfilment. With reluctance we leave these important subjects without discussion with the feeling that our work is thus far defective. We can only say that the article has been written after a careful study of them all.