*last* in the *arrangement of the Hebrew  
Canon* of the O. T., though *chronologically*  
that of Urijah, Jer. xxvi. 23, was later.

37.] These words were before spoken  
by our Lord, Luke xiii. 34: see notes there,  
and compare ch. xxiv. 28.

**how often  
would I have gathered** must be understood of all the messages of repentance and  
mercy sent by the prophets, for our Lord’s  
words embrace the whole time comprised  
in the historic survey of ver. 35, as well  
as His own ministry. On the similitude,  
see Deut. xxxii. 11: Ps. xvii. 8; xxxvi.7;  
lvii. 1; lxi. 4: Isa, xxxi. 5: Mal. iv. 2.

ye would not] See Isa. xxviii. 12; xxx. 15,  
The tears of our Lord over the perverseness of Jerusalem are witnesses of *the freedom of man’s will to resist the grace of  
God.*

38, 39.] {38} This is our Lord’s last and  
solemn departure from the temple—the  
*true* “Let us depart hence.”

**your  
house**—no more *God's*, but **your house**  
—said primarily of the temple,—then of  
Jerusalem,—and then of the whole land in  
which ye dwell.

**{39} Ye shall not see me**—  
He did not shew Himself to all the people  
after His resurrection, but only to chosen  
witnesses, Acts x. 41.

**till ye shall  
say]** until that day, the subject of all  
prophecy, when your repentant people shall  
turn with true and loyal Hosannas and  
blessings to greet ‘Him whom they have  
pierced : see Deut. iv. 30, 31: Hosea iii.  
4, 5: Zech. xii. 10; xiv. 8—11. Stier  
well remarks, ‘He who reads not this in the  
prophets, reads not yet the prophets aright.’

CHAP. XXIV. 1—51.] PROPHECY OF   
HIS COMING, AND OF THE TIMES OF THE  
END. Mark xiii. 1—37. Luke xxi. 5—36.  
Matt. omits the incident of the widow's  
mite, Mark xii. 41—44. Luke xxi. 1—4,

**1, 2.**] {1} St. Mark expresses their remarks on the buildings; see note there :—  
they were probably occasioned by ver. 38  
of the last chapter. {2} Josephus writes,  
“Caesar gave orders to pull down the  
whole city and the temple ....and all  
the area of the city was so levelled by the  
workmen, that a traveller would never  
believe that it had been inhabited.”

**3.**] From Mark we learn that it was Peter  
and James and John and Andrew who  
asked this question. With regard to the  
question itself, we must, I think, be careful not to press the clauses of it too much,  
so as to make them bear separate meanings  
corresponding to the arrangements of our  
Lord's discourse. As expressed in the  
other Evangelists, the question was concerning the time, and the sign, of *these  
things* happening, viz. the overthrow of  
the temple and desolation of Judea, with  
which, in the then idea of the Apostles,  
our Lord’s coming and the end of the  
world were connected. Against this mistake He warns them, vv. 6, 14,—Luke  
ver. 24,—and also in the two first parables  
in our ch. xxv. For the understanding of this necessarily difficult prophetic  
discourse, it must be borne in mind that  
the whole is spoken in the pregnant language  
of prophecy, in which various fulfillments  
are involved. (1) The view of the  
Jewish Church and its fortunes, as *representing  
the Christian Church and its history,*