is one key to the interpretation of this chapter.

*Two parallel interpretations*  
run through the former part as  
far as ver. 28; the destruction of Jerusalem.  
and the final judgment being both  
enwrapped in the words, but the former,  
in this part of the chapter, predominating.  
Even in this part, however, we cannot tell  
how applicable the warnings given may  
be to the events of the last times, in whi  
apparently Jerusalem is again to play so  
distinguished a part. From ver. 28, the  
lesser subject begins to be swallowed up  
by the greater, and our Lord’s *second  
coming* to be the predominant theme, with  
however certain hints thrown back as it  
were at the event which was immediately  
in question: till, in the latter part of the  
chapter and the whole of the next, the  
*second advent*, and, at last, the *final judg*ment  
ensuing on it, are the subjects.

(2) Another weighty matter for the understanding of this prophecy is, that (see  
Mark xiii. 32) any obscurity or concealment concerning the time of the Lord’s  
second coming, must be attributed to the  
right cause, which we know from His own  
mouth to be, that the divine Speaker  
Himself, in His humiliation, *did not know  
the day nor the hour*. All that He had  
heard of the Father, He made known unto  
His disciples (John xv. 15): but that which  
the Father kept in His own power (Acts  
i. 7), He did not in His abased humanity  
know. He told them the *attendant circumstances*  
of His coming; He gave them  
enough to guard them from error in supposing  
the day to be close at hand, and  
from carelessness in not expecting it as  
near. Regarding Scripture prophecy as I  
do as a *whole*, and the same great process  
of events to be denoted by it all, it will be  
but waste labour to be continually at issue,  
in the notes of this and the succeeding  
chapter, with those who hold that the  
*Gospel prophecies* are inconsistent, in  
their description of the end, with *those  
after the Ascension*, and those again with  
*the millennial ones of the Apocalypse.*How untenable this view is, I hope the  
following notes will shew ; but to be continually  
meeting it, is the office of polemic  
not of exegetic theology.

**4, 5.**] {4} Our  
Lord does not answer the when, but by  
admonitions not to be deceived. See a  
question similarly answered, Luke xiii. 23,

**24.** **For many... ]** This was the  
first danger awaiting them: not of being  
drawn away from Christ, but of ***imagining:  
that these persons were Himself***. Of such   
before the destruction of Jerusalem  
we have no distinct record; doubtless  
there were such : but (see above) I believe  
the prophecy and warning to have a further  
reference to the latter times, in which  
its complete fulfilment must be looked for.  
The persons usually cited as fulfilling this  
(Theudas, Simon, Magus, Barchochab, &c.)  
are all too early or too late, and not correspondent  
to the condition, in **My name,**  
‘with My name as the *ground* of their  
pretences.’ See Greswell on the Parables, v.  
380 note. St. Luke gives an addition (ver.  
8) to the speech of the *false Christs*, “*and  
the time is at hand.*”

6—8.] {6} **wars  
and rumors of wars** there certainly were  
during this period; but the prophecy must  
be interpreted rather of those of which the  
*Hebrew Christians would be most likely  
to hear* as a cause of terror. Such undoubtedly were the *three threats of war  
against the Jews* by Caligula, Claudius,  
and Nero; of the first of which Josephus  
says, “that it would have brought extermination  
to the Jewish nation, had it not  
been for Caligula’s death.” Luke couples  
with wars “*commotions*,”—and to this  
**nation against nation** seems also to point.  
{7} There were serious disturbances,—(1) at  
Alexandria, which gave rise to the complaint against and deposition of Flaccus,  
and Philo’s work against him (A.D. 38), in  
which the Jews as a nation were the  
especial objects of persecution; (2) at  
Seleucia about the same time, in which  
more than 50,000 Jews were killed; (3)