In the Apocryphal works called the Clementines, which follow teaching similar to  
that of the factions adverse to Paul in the  
Corinthian Church, he is hinted at under  
the name “*the enemy*.” (See Stanley,  
Essays on Apostolic Age, p. 877.) These  
Judaizing teachers, among others, are  
meant by the **false prophets**, as also that  
plentiful crop of heretical teachers which  
sprang up every where with the good seed  
of the Gospel when first sown. See especially  
Acts xx. 30: Gal. i. 7—9: Rom.  
xvi. 17, 18: Col. ii, 17—end: 1 Tim. i.  
6, 7, 20; vi. 3—5, 20, 21: 2 Tim. ii. 18;  
iii, 6—8: 2 Pet. ii. (and Jude): 1 John  
ii. 18, 22, 23, 26; iv. 1, 3: 2 John 7:  
*false apostles,* 2 Cor. xi. 18.

**12.**] It is against this iniquity especially  
that James, in his Epistle, and Jude, in  
more than the outward sense *the brother  
of James*, were called on to protest,—the  
mixture of heathen licentiousness with the  
profession of Christianity. But perhaps  
we ought to have regard to the *past tense*of the verb in the original, and interpret,  
*‘because the iniquity is filled up*,’ on account of the horrible state of morality  
(parallel to that described by Thucydides,  
as prevailing in Greece, which had destroyed all mutual confidence), the love  
and mutual trust of the generality of  
Christians shall grow cold.

**of  
the many,**—thus we have, ch. xxv. 5,  
“ *they all slumbered and slept.*” Even  
the Church itself is leavened by the distrust of the evil days. See 2 Thess. ii. 3.

**13.**] The primary meaning of this  
seems to be, that whosoever remained faithful  
till the destruction of Jerusalem, should  
be preserved from it. No Christian, that  
we know of, perished in the siege or after  
it: see below. But it has *ulterior* meanings, according to which the end will signify  
to an individual, the *day of his death*(see Rev. ii. 10),—his martyrdom, as in the  
case of some of those here addressed,—to  
the Church, endurance *in the faith to the  
end of all things.* See Luke xxi. 19, and  
note.

**14.**] We here again have the  
*pregnant* meaning of prophecy. The Gospel had been preach rough the whole  
*Roman world*, and every nation had received  
its testimony, before the destruction  
of Jerusalem : see Col. i. 6, 23: 2 Tim.  
iv. 17. This was necessary not only as regarded  
the Gentiles, but to give to God’s  
people the Jews, who were scattered among  
all these nations, the opportunity of *receiving  
or rejecting the preaching of  
Christ.* But in the wider sense, the words  
imply that the Gospel shall be preached in  
*all the world, literally taken*, before the  
great and final end come. T*he apostasy of  
the latter days, and the universal dispersion  
of missions*, are the two great signs of  
the end drawing near.

**15. the abomination  
of desolation**] The Greek words are  
the LXX rendering of the Hebrew of Dan.  
xii. 11. The similar expression in ch. xi.  
31, is rendered in the same manner by the  
LXX. To what *exactly* the words in  
Daniel apply, is not clear. Like other prophecies  
it is probable that they are pregnant  
with several interpretations, and are   
not yet entirely fulfilled. They were interpreted  
of *Antiochus Epiphanes* by the  
Alexandrine Jews; thus 1 Macc. i. 54 we  
read “*they set up the abomination of desolation upon the altar*.” Josephus refers  
the prophecy to the *desolation by the Romans.* The principal Commentators have  
supposed, that *the eagles of the Roman  
legions* are meant, which were as abomination  
inasmuch as they were idols worshipped  
by the soldiers. These, they say,  
stood *in the holy place*, or a holy place,  
when the Roman armies encamped round  
Jerusalem under Cestius Gallus first, A.D.  
66, then under Vespasian, A.D. 68, then  
lastly under Titus, A.D. 70. Of these the  
first is generally taken as the sign meant.  
Josephus relates, B. J. ii. 20. 1, that after  
Cestius was defeated, “many of the principal  
Jews removed from the city, as from  
a sinking ship.” But, without denying  
that this *time* was that of the sign being  
given, I believe that all such interpretation  
of its meaning are wholly inapplicable