peculiar to Matthew, and shew the strong  
Jewish tint which caused *him alone* to  
reserve such portions of our Lord’s sayings. That they were not said as any  
*sanction* of observance of the Jewish Sabbath  
is most certain: but merely as referring  
to the *positive impediments* which  
might meet them on that day, the shutting of the gates of cities, &c., and their  
own scruples about travelling further than  
the ordinary Sabbath-day’s journey (about  
a mile English) ; for the Jewish Christians  
adhered to the law and customary observances  
till the destruction of Jerusalem.

21, 22.] In ver. 19 there is probably  
also an allusion to the horrors of the  
siege, which is here taken up by the for.  
See Deut. xxviii. 49—57, which was literally fulfilled in the case of Mary of Perea  
related by Josephus.

Our Lord  
still has in view the prophecy of Daniel  
(ch. xii..1), and this citation clearly shews  
the *intermediate* fulfilment, by the destruction of Jerusalem, of that which is  
et future in its *final* fulfilment: for  
Daniel is speaking of the end of all things.  
Then only will these words be accomplished  
in their full sense: although Josephus (but  
he only in a figure of rhetoric) has expressed himself in nearly the same languague  
“All calamities from the beginning  
of time seem to me to shrink to nothing  
in comparison with those of the Jews.

22.] If God had not in his mercy  
shortened (by His decree) those days (‘*the  
days of vengeance*,’ Luke xxi. 22), *the  
whole nation* (in the ultimate fulfilment,  
*all flesh*) would have perished; but for the  
sake of the chosen ones,—the believing,—  
or those who should believe,—or perhaps  
the preservation of the chosen race whom  
God hath not cast off, Rom. xi. 1,—they  
shall be shortened. It appears that besides *the cutting short in the Divine counsels,*which must be hidden from us, various  
causes combined to shorten the siege.  
(1) Herod Agrippa had begun strengthening  
the walls of Jerusalem in a way which  
if finished would have rendered them able  
to resist all human violence, but was  
stopped by orders from Claudius, A.D 42  
or 43, Jos. Antt. xix. 7.2. (2) The Jews,  
being divided into factions among themselves, had totally neglected any preparations  
o stand a siege (3) The magazines  
of corn and provision were burnt just before the arrival of Titus; the words of Josephus  
are remarkable on this: “Within  
a little all the corn was burnt, which would  
have lasted them many years of siege.”  
4) Titus arrived suddenly, and the Jews  
voluntarily abandoned parts of the fortification  
(Jewish Wars, vi.8.4). (5) Titus himself confessed, “God has fought for us, and  
He it is who has deprived the Jews of these  
their fortifications: for what could human  
hands or engines do against these towers?”  
Some such providential shortening of the  
great days of tribulation, and hastening  
of God’s glorious Kingdom, is here promised  
for the *latter times.*

23-28.]  
These verses have but a faint reference  
(though an unmistakeable one) to the time  
of the siege: their *principal reference* is  
to the *latter days*. In their first meaning, they would tend to correct the idea of  
the Christians that the Lord’s coming was  
to be simultaneous with the destruction of  
Jerusalem: and to guard them against  
the impostors who led people out into the  
wilderness (see Acts xxi. 38), or invited them  
to consult them privately, with the promise  
of deliverance. In their main view, they  
will preserve the Church firm in her waiting for Christ, through even the awful  
troubles of the latter days, unmoved by