enthusiasm or superstition, but seeing and  
looking for Him who is invisible. On the  
*signs and wonders*, see 2 Thess. ii. 9—12:  
Deut. xiii. 1—3,

27, 28.] The coming  
of the Lord in the end, even as that in the  
t was, shall be *a plain unmistakeable  
fact,* understood of all;—and like that  
also, *sudden* and *all-pervading*. But here  
in the full meaning of the words is only  
to be found in the final fulfilment of them.  
The lightning, lighting both ends of heaven  
at once, seen of all beneath it, can only  
find its full similitude in His Personal  
ing, Whom e*very eye shall see,* Rev. i.  
7.

28.] The stress is on **wheresoever**  
and **there**, pointing out the *universality*.  
In the similar discourse, Luke xvii. 37, before this saying, the disciples ask, ‘ *Where*,  
*Lord*?’ The answer is,—first, *at Jerusalem*: where the corrupting body lies,  
thither shall the vultures (see below) gather  
themselves together, coming as they do  
from far on the scent of prey. Secondly,  
in its final fulfilment,—*over the whole  
world* ;—for that is the carcase now, and  
the *eagles* the angels of vengeance. See  
Deut. xxviii. 49, which is probably here  
referred to; also Hosea viii. 1: Heb. i. 8.  
‘The interpretation which makes the *carcase  
case our Lord,* and *the eagles the elect*, is  
quite beside the purpose. Neither is any  
allusion to the *Roman eagles* to be for a  
moment thought of. The birds meant by  
the original word are the *vultures* (*vultur  
percnopterus*, Linn.), usually reckoned by  
the ancients as belonging to the eagle kind,

29. Immediately] All the difficulty  
which this word has been supposed to involve  
has arisen from confounding the  
*partial* fulfilment of the prophecy with its  
*ultimate* one. The important insertion in  
Luke (xxi. 23, 24) shews us that the *tribulation*  
includes *wrath upon this people*,  
which is yet being inflicted : and the treading down of Jerusalem by the Gentiles,  
still going on (see note there): and immediately  
after that tribulation which shall  
happen *when the cup of Gentile iniquity is  
Sull, and when the Gospel shall have been  
preached in all the world* for a witness,  
*and rejected by the Gentiles,* (in Luke, “*the*  
*times of the Gentiles be fulfilled*,”) shall the  
coming of the Lord Himself happen. On  
the indefiniteness of this assigned period  
in the prophecy, see note on ver.3. (The  
expression in Mark is equally indicative of  
a considerable interval: “In those days,  
*after that tribulation*.”) The fact of His  
coming, and its attendant circumstances,  
being known to Him, but the-exact time  
unknown,—He speaks *without regard to the  
interval*, which would be employed in His  
waiting till all things are put under His  
feet: see Rev. i. 1; xxii. 6—20. In  
what follows, *from this verse*, the Lord  
speaks mainly and directly of *His great  
second coming.* Traces there are (as e. g.  
in the literal meaning of ver. 84) of slight  
and indirect allusions to the destruction  
of Jerusalem ;—as there were in the former  
part to the great events of which that is a  
foreshadowing :—but no direct mention.  
The contents of the rest of the chapter  
may be set forth as follows: (ver. 29)  
*signs which shall immediately precede*  
(ver. 30) *the coming of the Lord to judgment, and* (ver. 31) *to bring salvation to  
His elect. The certainty of the event,  
and its intimate connexion with its premonitory  
signs* (vv. 32, 33)*; the enduracne  
(ver. 84) of the Jewish people till  
the end—even till Heaven and Earth  
(ver. 35) pass away. But (ver. 36) of  
the day and hour none knoweth. Its  
suddenness (vv. 37—39) and decisiveness  
(vv. 40, 41),—and exhortation (vv. 42—  
44) to be ready for it. A parable setting  
forth the blessedness of the watching, and  
misery of the neglectful servant* (vv. 45—  
end), and forming a point of transition to  
the parables in the next chapter.

**shall the sun be darkened]** The darkening  
of the material lights of this world is  
in prophecy as a type of the occurrence  
of trouble and danger in the fabric of  
human societies, Isa. v. 30; xiii. 10;  
xxxiv.4: Jer. iv. 28: Ezek. xxxii. 7, 8:  
Amos viii. 9, 10: Micah iii. 6. But the  
type is not only in the words of the proxy, but also in the events themselves,  
Such prophecies are to be understood *literally*, and indeed without such understanding