English version in ver. 32 is ambiguous,  
besides being unfaithful. By “of” is evidently  
meant *from*: but it seems as if it  
were only *concerning*. “ Learn,” says our  
Lord, “‘ from the fig-tree the parable :” the  
natural phenomenon which may serve as  
a key to the meaning.

This coming  
of the Lord shall be as sure a sign that  
the Kingdom of Heaven is nigh, as the  
putting forth of the tender leaves of the  
fig tree is a sign that summer is nigh. {33}  
Observe **all these things**,—every one of  
these things,—this coming of the Son of  
Man included, which will introduce the  
millennial Kingdom.

{34} As regards the parable,—there is a reference to the  
*withered fig-tree which the Lord cursed*:  
and as that, in its judicial unfruitfulness,  
emblematized the Jewish people, so here  
the putting forth of the fig-tree from its  
state of winter dryness, symbolizes the  
*future reviviscence* of that race, which the  
Lord (ver. 34) declares shall not **pass  
away** till all fulfilled. That this is  
the true meaning of that verse, must  
appear, when we recollect that it forms  
the conclusion of this parable, and is itself  
joined, by *this generation* **passing away,**  
to the verse following. We cannot, in  
seeking for its ultimate fulfilment, *go back*  
to the taking of Jerusalem and make the  
words apply to it.

As this is one of  
the points on which the rationalizing interpreters  
lay most stress to shew that the  
prophecy has *failed*, I have taken pains  
to shew, in my Gr. Test., that the word  
here rendered **generation** has the meaning  
of *a race or family of people.* In all the  
there cited, the word necessarily  
that signification: having it is true  
a more pregnant meaning, implying that  
the character of one generation *stamps  
itself upon the race*, as here in this verse  
also. The continued use of **pass away** (the  
word is the same in verses 34, 35) should  
have saved the Commentators from the  
blunder of imagining that the then living  
generation was meant, seeing that the prophecy  
is by the next verse carried on to  
the end of all things: and that, as matter  
of fact, the Apostles and ancient Christians  
*did continue to expect the Lord’s coming,  
after that generation had passed away*.  
But, as Stier well remarks, “there are men  
foolish enough now to say, heaven and  
earth will never pass away, but the words  
of Christ pass away in course of time —;  
of this, however, we wait the proof.” ii.  
505.

**all these things**—*all* the signs  
hitherto recounted—so that both these  
words, **and ye** (in ver. 33), have their  
partial, and their *full* meanings.

**it is near**—viz. **the end.** On ver. 35 see  
Ps. cxix. 89: Isa. xl. 8; li. 6: Ps. cii. 26,

**36.**] **that day,** viz. of heaven and  
earth away; or, perhaps referring  
to ver 30 ff. **day and hour**—and how the exact  
time—**as we say**, ‘the hour and minute.’  
The very im nt addition to this verse  
in Mark, and in some ancient MSS. here,  
**neither the Son,** is indeed included in  
“*but my Father only*,” but could hardly  
have been inferred from it, had it not been  
expressly stated : ch, xx. 23. All attempts  
to soften or explain away this weighty  
truth must be resisted: it will not do to  
say with some Commentators, “He knows  
it not *as regards us*,” which, however well  
meant, is a mere evasion:—in the course  
of humiliation undertaken by the Son, in  
which He increased in wisdom (Luke ii.  
52), learned obedience (Heb. v. 8), uttered  
desires in prayer (Luke vi. 12, &c.),—*this  
matter was hidden from Him:* and as I  
have already remarked, this is carefully to  
be borne in mind, in explaining the prophecy  
before us.

**37-39.**] {37} This comparison also occurs in Luke xvii. 26, 27,