usually in St. Mark, it is merely idiomatic.

**24.]** The opening word is more than  
the simple ‘*but:*’ and is best rendered  
by **howbeit** or ***nevertheless***: as if it were,  
“though I have forewarned you of all  
things, yet some of those shall be so terrible  
as to astound even the best prepared among  
you.”

**in those days, after that   
tribution**—then *those days* come *after* that  
tribulation: see note on Matthew, ver. 29.

Our Evangelist omits the mourning  
of the tribes of the earth, and the seeing  
the sign of the Son of Man.

**27.]** **from the uttermost part of the earth**,  
from the extremity of the visible plane of  
the earth, shall the collecting begin: and  
shall proceed to the **uttermost part of  
heaven**, to the point where the sky touches  
that mate the other side.

**28.]** **her**, emphatic, when *her* branch...   
conveying an a *fortiori* in the application.  
If in so humble an example as the fig-tree  
you discern the nearness of a season,  
much rather should you in these sure and  
awful signs discern the approach of the  
end.

**30.]** **this generation**—see on  
Matthew, ver. 34.

**32.]** This is one of  
those things which the Father hath *put  
in his own power*, Acts i. 7, and with  
which *the Son*, in his mediatorial office,  
is not acquainted: see on Matthew. We  
must not deal unfaithfully with a plain  
and solemn assertion of our (and  
what can be more so than **nor even the  
Son**, in which by the **nor even** He is *not  
below* but *above* the angels?) by such  
evasions as “He does not know it so as  
to **reveal** it to us,” or as Aug., “He did