Lord there may have been an allusion to  
the *name Jerusalem,* which itself imports  
*the seeing of peace.*

**even thou**] or **thou also,** as well as these My disciples.  
For contains the awful reason which there  
was for the fervent wish just expressed : it  
was the Lord’s desire, **because . . . .  
a trench** ] Literally, a mound with palisades.  
Josephus gives an account of its being  
built. When the Jews destroyed this,  
Titus built a wall round them,—see Isa.  
xxix. 2, 3, 4—to which our Lord here  
tacitly refers.

**44.**] The verb rendered *shall lay thee even with the ground  
is used in two meanings: —shall level thy buildings to the foundation, and dash thy children against the ground.*

**thy children**] Not *infants* merely; the meaning is general.

**Shall not leave in thee one stone upon another**]

see Matt. xxiv. 2 and note there.

*‘because of thy sins and rebellions;’* —t**hose might be all blotted out, hadst thou known,recognized, the time of thy visit by Me.**

**visitation** is a word of ambiguous meaning, either for good or for evil. It  
brings at once here before us the *coming  
seeking fruit,* ch. xiii. 7—and the *returning of the Lord of the vineyard,* ch. xx.

16. It is however the first or favourable meaning of *visitation,* that is here prominent.

**45, 46.**] {45} CLEANSING OF THE TEMPLE.  
see on Matt. xxi. 12,13: Mark xi. 15—17  
  
  
**47, 48.**] A general description of His  
employment during these last days, the particulars of which follow. {48} It is rightly however placed at the *end* of a chapter,   
for it forms a close to the long section  
wherein the last journey to Jerusalem has  
been described.

**CHAP. XX. 1—8.**] HIS AUTHORITY QUESTIONED. HIS REPLY. Matt. xxi. 23 — 27 Mark xi.27 — 33, where see notes. ()  
(*The history of the fig tree is not in our text.*)

**1.**] **the days,** viz. of this His