discourse being delivered on the *Mount of  
Olives*—but he adds, that it belongs to  
the discourses in *the temple*, which begin  
ch. xx. 1, and that therefore St. Luke  
alone mentions the *offerings.* He seems to  
have overlooked the *break* at ver. 7, corresponding to the change of scene.  
three speak of the *opening incident* as  
happening while He was departing from the temple; and  
St. Matthew and St. Mark, of the enquiry being made   
afterwards, on the Mount of Olives, —i. e. in the evening,  
when he had retired thither (ver. 37).

**5.**] The **offerings** were many and precious.  
Tacitus calls it “a temple of immense  
opulence:” and Josephus gives an account  
of the gilding, and golden vines (presented  
by Herod the Great) with bunches of  
grapes as large as a man, &c. in the  
temple.

**7.**] That St. Luke’s account *alone* gives us no trace of a different scene  
or a different auditory, is a proof of its independence of the others: for how could any rational writer have omitted so interesting  
a matter of accurate detail, if he had been  
aware of it?

**but when**] Their question  
begins with *“but,”* on account of what our  
Lord had said, ver. 6.

**8.**] **The time draweth near,** i.e. the **time of the Kingdom.** They are the words, not of our Lord,  
but of the many just mentioned: see on  
Matthew, verses 4, 5.

**10.**] **Then said he unto them** perhaps implies a break in  
the discourse, which the other reports do  
not notice.

**12.**] Why the words **before all these things** should have made any  
difficulty, I am at a loss to imagine. The  
prophecies of vv. 7, 8 in Matthew,—ver. 8  
Mark, —and vv. 10, 11 here, are a parenthetical warning of what shall happen *before* the end. And then having stated,  
that these things shall be the *very beginning of the actual pangs themselves* (see note on Matthew), the prophetic chronology is resumed from “the end is not yet,”  
in all three accounts; here, by distinct  
statement, **But before all these things:** in  
Mark by implication, *“ But take ye heed to  
yourselves,”* by which *“but”* the following words are thrown back to the

*“Take heed”* before:—in Matthew, by the gathering up of the parenthetical announcements “all these things,” and thus casting  
them off, as the *“beginning of pangs”*belonging to the *“end,”* before the discourse proceeds with the *“then”* taken