speaks.

**29. the days are coming**]  
Between this and then, would be time  
for that *effectual weeping,* which might  
save both themselves and their children ; —see Acts ii, 37, 38,—but of which few  
availed themselves. These few are remarkably hinted at in the change to the  
third person, which excludes them—**they  
shall say,** i.e. not ‘**men in** *general,*’ nor  
*‘ My enemies,’* but ‘the impenitent among  
you,—those who weep merely tears of idle  
sympathy for Me, and none of repentance  
for themselves;—those who are in *Jerusalem* and its misery, which My disciples *will not be.’*

On the ‘saying itself,  
compare the whole of Hosea ix., especially  
vv. 12—16.

**30.**] This is cited from  
the next chapter of Hosea (x. 8). It was  
partially and primarily accomplished, when  
multitudes of the Jews towards the end of  
the siege sought to escape death by hiding  
themselves in the subterranean passages  
and sewers under the city, as related by  
Josephus: who adds that more than two  
thousand were found dead in these hiding-places, besides those who were detected there and killed... . But the words are  
too solemn, and too often used in a more  
awful connexion, for a further meaning to  
escape our notice: see Isa. ii. 10, 19, 21,  
and Rev. vi. 16, where is the striking expression “ *from the wrath* of **the Lamb**” —of Him who now was the victim about to  
be offered. And the whole warning—as  
every other respecting the destruction of  
Jerusalem—looks through the type to the  
antitype, the great day of His wrath.  
Now, **the days are coming—**then “**the**  
great day of His *wrath* **is come,**” Rev. vi.

17. It is interesting to see how often  
David, who had passed as long in hiding  
among the rocks of the wilderness from  
Saul, calls the Lord *his Rock* (see Ps. xviii.  
2, 46; xlii. 9, &c.). They who have this  
defence, will not need to call on the rocks  
to hide them.

**31.**] This verse—*the solemn close of our Lord’s teaching on  
earth*—compares His own sufferings with  
that awful judgment which shall in the  
end overtake sinners, the unrepentant  
human kind—the *dry tree.* **These things**  
—were a judgment on sin ;—He *bore* *our  
sins* ;—He,—the vine, the *green tree,* the  
fruit-bearing tree,—of Whom His people  
are the branches,—if He, if they in Him  
and in themselves, are so treated, so tried  
with sufferings, *what shall become of  
them who are cast forth as a branch and  
are withered?* Read 1 Peter iv. 12—18;  
—ver. 18 is a paraphrase of our text.  
Theophylact’s comment is excellent: “If  
they do these things to Me, fruitful and  
ever-flourishing and immortal from my  
Godhead, what will happen to you, unfruitful, and void of all life-giving righteousness ?”—The explanations which make  
the *green tree* mean the young, and the  
*dry,* the old,—or the *green tree* mean the  
women comparatively innocent, the *dry*,  
the guilty, at the destruction of Jerusalem,  
—seem to me unworthy of the place which  
the words hold, though the latter agrees  
with the symbolism Ezek. xx. 47, compared  
with xxi. 4.

**32.**] Since the publication of the first edition of this work, the  
additional evidence of the Sinaitic MS. has  
made it appear that we ought to read the  
text simply, **two other malefactors:** not, as  
I maintained before, **“two others, male-  
Factors.”**

**33—49.**] THE CRUCIFIXION, MOCKING, LAST WORDS, AND DEATH OF JESUS.  
Matt. xxvii. 35—50. Mark xv. 24—37.  
John xix. 18—30; with however some  
particulars inserted which appear later in  
the other gospels.

**34**] Spoken