12—20. ST. MATTHEW. 165   
   
 holy place, (whoso readeth, let him understand:) 16 then   
 let them which be in Judea flee into the mountains: 27 let   
 him which is on the housetop not come down to take ¥ any   
 thing out of his house: 18neither let him which is in the   
 field return back to take his clothes. 19 ® And ° woe unto oLube mut.   
 them that are with child, and to them that give suck in   
 those days! ' 20 But pray ye that your flight be not in the   
   
   
   
 5 read, the things. § render, But.   
 ble. The error has mainly arisen from   
 supposing that the parallel of St. om one day (see ver. 20), and universal   
 Luke (ver. 20), Phen ye see Jerusalem from all parts Judma. Putting then St.   
 sed with armies, her desola- Luke’s expression and the text I   
 tion draweth nigh,” is in meaning think that some ixternal desecration 9,   
 with our text and that of St. The the holy place the Zelots coincided   
 two first writing for Jews, or the approach of Cestius, and thus, both   
 az Jews, give the inner domestic sign from without and within, the Christians   
 the approaching calamity: which was to were warned to escape. See Luke xxi. 20.   
 be seen in the temple, and was to be the whoso readeth, let him understand   
 abomination (always used of something This I believe have been an ecclesiasti   
 caused by the Jews themselves, 2 Kin, note, which, the doxology in ch. 18,   
 xxi. 2—16: Ezek. v. 11; vii. 8, viii. has found its way into the text. If the   
 6—16) which should cause the desolation, two first were published before   
 —the last drop in the cup of iniquity. destruction of such an admoni-   
 Luke, writing for Gentiles, the on¢- tion would be very Thewords   
 ward state of things to this ‘may be part of our Lord’s direct-   
 inward sign. That the Roman eagles can- ing attention to the prophecy of Daniel   
 not be meant, is apparent: for the sign (sce 2 ii. Dan. xii. but this   
 would thus be o sige, the Roman eagles is not likely, as the reference to   
 having been seen on holy for many Daniel does not occur in Mark, where   
 years past, and such alarm moment Chris-. these words are also They cannot   
 these words were uttered. Also place well be the words of the Evangelist, in-   
 must mean the party of the reff. as serted to bespeak attention, this in the   
 learn, had taken possession event which three first Gospels is without ex-   
 In the next section he tells that they ample. 16—18.] The Christian   
 chose one Phannius as their high priest, are said to have fled Pella, a town de-   
 an ignorant and ine fellow, scribed by Josephus as the northernmost   
 ont of the field. he the ore boundary of Perea. Eusebius says they   
 cited passages strongly me to thin! were directed thither a certain   
 that if this vi + impiety, similar intimation, which however cannot be this   
 one, about ora little this time, as Pella is not on the but be-   
 the sign spoken of by the Lord. In its yond them (but in order reach it would   
 place in this very seems to not they have fly over [so literally   
 stand a little late for purpose (4.D. here] the mountains? See note on ch.   
 67, a year after the investment by Ces- xviii, 12) that they were   
 tius): but the narrative occurs in a de- warned an angel. 17.) A person   
 scription of the atrocities the Zelote, might ran on the flat-roofed in Je-   
 and without any ficed date, and they had rusalem from one part of the city an-   
 been in ion of the temple from the other, and to city gates. Perhaps how-   
 very first. So that this or some similar ever this is meant, bat that he should   
 abomination may have about this time descend by the outer stairs of the   
 filled the cup of iniquity and given inner, which would lose 19, 20.)   
 sign to the Christians to depart. What- It will be most im it that so sudden   
 ever it was, it a definite, a flight not be encumbered, by per-   
 event, for the was to be immediate, sonal hindrances, or by hindrances ac-   
 companiment, see 1 Cor. vii. and that   
 those things which are of our power to   
 arrange, should be propitious,—weather,   
 and freedom from legal prohibition. The