80—388. ST. MATTHEW.   
   
 branch is yet tender, and putteth forth leaves, ye know that   
 summer is nigh: °8so0 likewise ye, when ye shall see all   
 these things, know that \*it is near, even at the doors, »Jamev.o   
 34 Verily I say unto you, \*This generation shall not pass, \*chi%.2"   
 till all these things & be fulfilled. %5> Heaven and earth >?s.<-2   
   
 shall pass away, but my words shall not pass away. Heb. 11,   
 86¢ But of that day and hour knoweth 4x0 man, no, not °4%¢47,,   
 the angels of heaven, but 1 my Father only. 87 But as the 9 Pet. 10.   
   
 days of Noe were, so shall [\* a/so] the coming of the Son   
 of man be. 884 For as in the days that were before the ¢ge.n.54   
 flood they were eating and drinking, marrying and giving \*¥e 1.»   
   
 & render, shall happen. h render, none. i or, the. X omit.   
 word is the same in verses 85) should   
 English version in ver. 32 is ambiguous, have saved the Commentators from the   
 besides being unfaithful. “of” is evi- blunder of imagining that the then   
 dently meant from: but it seems as if it generation was meant, seeing the pro-   
 were only concerning. “ Learn,” says our phecy is by the next verse carried on to   
 Lord, “‘ from fig-tree parable :” the end of all and that, as   
 natural phenomenon which may serve as of fact, Apostles and ancient   
 a key to the meaning. This coming did continue to the Lord’s coming,   
 of the Lord shall be as sure a sign that er that generation had passed away.   
 the Kingdom of Heaven is nigh, as the jut, Stier well “there are men   
 putting forth of the tender leaves the foolish enough now to say, heaven and   
 ig tree is a sign that summer is nigh. earth will pass away, but the words   
 ol re all these things,—every one of of Christ pass away in course of —;   
 these things,—this coming of the Son of of this, we wait the proof.” ii.   
 Man included, which will the 505. all these things—all the signs   
 millennial Ki 5 As regards hitherto recounted—so that both these   
 . the parable,—t! is a reference to the words, and ye (in ver. 88), have their   
 withered fig-tree which the cursed: tial, and their meanings.   
 and as that, in its untruitfalness, it is near—viz. the end. On ver. 85 seo   
 emblematized the Jewish people, here Ps. cxix. 89: Isa. xl. li. 6: Ps. 26,   
 the putting forth of the fig-tree its 36.) that day, viz. of heaven and   
 state of winter dryness, symbolizes the earth away; or, perhaps referri   
 Suture reviviscence that race, the to ver 30 ra y and how the exact   
 Lord (ver. 34) declares shall not pass time—as we say, ‘the hour and minute.’   
 away till all fulfilled. That this is The very im nt addition to this verse   
 the true meaning of that verse, must in Mark, and in some ancient MSS. here,   
 ay r, when we recollect that it forms neither the Son, is indecd included in   
 the conclusion of parable, is itself “but my Father only,” bat could hardly   
 joined, by this passing away, have been inferred it, it not been   
 to the verse following. We cannot, in expressly : ch, xx. 23. All   
 seeking for its fulfilment, back to soften or explain away this weighty   
 to the taking of and make the troth must be resisted: it not do to   
 words apply to it. As this is of say with some Commentators, “He knows   
 the points on which the rationalizing it not as regards us,” however well   
 terpreters lay stress to that the meant, is a mere evasion:—in the course   
 prophecy has failed, I bave taken pains of hamiliation undertaken by the Son, in   
 to shew, in my Gr. Test., the word which He increased in wisdom (Luke ii.   
 here rendered generation has the 52), learned (Heb. v. 8),   
 of a race or family of In all the desires prayer (Luke vi. 12, &c.),—this   
 there cited, the word necessarily matter was hic Jrom Him: aud as I   
 that signification: it is true have already remarked, is carefully   
 @ more pregnant meaning, implying that be borne in mind, in explaining pro-   
 the character of one generation vampe phecy before us. 37-39.) This com-   
 iteclf the race, as in this parison also occurs Luke xvii. 26, 27,   
 also. 6 continued use of away (the