

## Notes on the Greek New Testament Week 155 – Matthew 24:9-44

### Day 771: Matthew 24:9-14

#### Verses 9-14

Cf. Mark 13:9-13, also Matthew 10:17-22. "The close similarity between this pericope and 10:17–22 suggests that the mission described in chap. 10 will extend even to the end of the age. Thus the tribulation described in chap. 10 is essentially the same as that described here (cf. esp. vv 9–10, 13 with 10:17, 22). And as the distress in chap. 10 occurs in connection with the proclamation of the kingdom (10:7), so too the references to anticipated sufferings in the present passage conclude with the note that the gospel of the kingdom must be preached throughout the world before the end comes." Hagner.

#### Verse 9

τότε παραδωσουσιν ὑμᾶς εἰς θλίψιν καὶ ἀποκτενοῦσιν ὑμᾶς, καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου.

τοτε then, at that time

παραδωσουσιν Verb, fut act indic, 3 pl

παραδιδωμι hand over, deliver up

θλιψις, εως f trouble, suffering

ἀποκτενοῦσιν Verb, fut act indic, 3 pl

ἀποκτενω kill, put to death

ἔσεσθε Verb, fut indic, 2 pl εἶμι

μισεω hate, despise, be indifferent to

ἔθνος, ους n see v.7

ὄνομα, τος n see v.5

#### Verse 10

καὶ τότε σκανδαλισθήσονται πολλοὶ καὶ ἀλλήλους παραδωσουσιν καὶ μισήσουσιν ἀλλήλους·

τοτε see v.9

σκανδαλισθήσονται Verb, fut pass indic, 3

pl σκανδαλιζω cause (someone) to

sin, cause (someone) to give up the faith

Morris refers to the basic meaning of this verb which is to trap. He says, "These people will encounter disaster: they had professed to be Christian because of the peace and joy they sought in a difficult world, and instead they find persecution. In such a situation nominal Christians readily find the faith a trap and seek to get out of it promptly."

ἀλλήλων, οἰς, ους reciprocal pronoun one another

μισεω see v.9

A picture of hate and betrayal. "Those who had been taught to love as Christ had loved them will degenerate into living in hatred." Morris.

#### Verse 11

καὶ πολλοὶ ψευδοπροφητῆται ἐγερθήσονται καὶ πλανήσουσιν πολλούς·

ψευδοπροφητης, ου m false prophet

ἐγειρω see v.7

πλαναω see v.4

#### Verse 12

καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν ψυγήσεται ἡ ἀγάπη τῶν πολλῶν.

πληθυνθῆναι Verb, aor pass infin

πληθυνω grow, increase in number

ἀνομια, ας f wickedness, lawlessness,

sin

ψυγήσεται Verb, fut pass dep indic, 3 s

ψυχομαι grow cold, die out (of love)

"Real love is impossible for the lawless person. By definition the lawless person is motivated by personal, selfish concerns, not by any regard for others." Morris.

"The failure of love refers more likely to love for others (hence, cancelled by the treachery and hatred mentioned in the preceding verses) rather than a failure of love in relation to the truth (as in 2 Thess 2:10) or God (as in 2 Tim 3:4; cf. Rev 2:4), although these contexts too refer to the increase of iniquity. One must remember that love, for Matthew, is the summary of the law (cf. 22:36–40)." Hagner.

#### Verse 13

ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.

Cf. 10:22b.

ὑπομείνας Verb, aor act ptc, m nom s

ὑπομενω endure, remain

τελος, ους n end, conclusion

σωθήσεται Verb, fut pass indic, 3 s σωζω

save

"Saving faith is known not by some firm declaration or a well-intentioned beginning, but by endurance." Morris.

**Verse 14**

καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ εἰς μαρτύριον πᾶσιν τοῖς ἔθνεσιν, καὶ τότε ἦξει τὸ τέλος.

κηρυχθήσεται Verb, fut pass indic, 3 s

κηρυσσω preach, proclaim

βασιλεια, ας f see v.7

ὅλος, η, ον whole, all, complete, entire

οἰκουμένη, ης f world, inhabited earth

μαρτυριον, ου n testimony, witness

"This era is obviously to be sharply distinguished from the time of Jesus himself, when the mission of the twelve was explicitly restricted to Israel (10:5–6). This new time frame is inaugurated in the risen Jesus' commissioning of his disciples in 28:19 (cf. Luke 24:47; and the apocalyptic universalism of Rev 14:6)." Hagner.

ἦκω come, have come, be present

Hagner comments, "The end of the present age, concerning which the disciples inquire in the question of v. 3, cannot come immediately but must be preceded by a period of universal evangelization... The parousia must therefore be delayed." Cf. 2 Peter 3:9. Hagner adds, "This is not to say, however, that the coming of the end remains contingent on the evangelizing of every last tribe on the earth, as though it is in the power of the disciples to hasten or delay the coming of the end by their obedience or lack of obedience to the command to evangelize. In view, rather, is the widespread proclamation of the message of the kingdom without geographical or racial restriction. In this regard, for example, even though Paul had not reached the unevangelized territory of Spain (cf. Rom 15:20–24), he can speak of the spread of the gospel in the most comprehensive language (cf. Rom 10:18, where Ps 19:4 is quoted by analogy). Through the missionary work of the apostles, the gospel has 'gone out to all the earth.' This conclusion of course in no way weakens the continuing force of the missionary mandate throughout the interim period. But 'the end' *could* already have come in the first century. The required conditions were all present. All the sufferings in vv 5–12 were experienced in the years prior to A.D. 70 and the fall of Jerusalem, and in varying degree they have been signs experienced by the church down to the present era. The signs of the end have been present to every Christian generation."

**Day 772: Matthew 24:15-22****Verses 15-22**

Cf. Mark 13:14-20. The focus now shifts to those events accompanying the destruction of the temple at Jerusalem. "These verses, referring to the destruction of Jerusalem, correspond specifically to the initial prophecy of v. 2, and to the question, or at least part of the question, of v. 3." Hagner.

**Verse 15**

Ὅταν οὖν ἴδητε τὸ βδέλυγμα τῆς ἐρημωσεως τὸ ρηθὲν διὰ Δανιὴλ τοῦ προφήτου ἐστὸς ἐν τόπῳ ἁγίῳ, ὁ ἀναγινωσκων νοεῖτω,

ὅταν when

ἴδητε Verb, aor act subj ὄραω see,

observe, recognise

βδέλυγμα, τος η something detestable

ἐρημωσις, εως f desolation, destruction

ρηθὲν Verb, aor pass ptc, n nom/acc s λεγω

Cf. Dan 8:13; 9:27; 11:31; 12:11. "In Dan 9:27; 11:31; 12:11 the expression 'abomination of desolation' (i.e., 'that makes desolate') apparently refers to a specific historical event: the erection by Antiochus IV ... of an altar of Zeus upon the altar of Yahweh in the temple in 167 B.C. Antiochus conquered Jerusalem. This is explicitly confirmed by the use of the same expression in 1 Macc 1:54 (cf. 1:59). So horrific was this event, however, that it became a convenient and elastic symbol for the great evils that were to engulf the people in the future, evils that could point to the struggles prior to the eschatological era itself. Thus, when in A.D. 40 the Roman emperor Caligula proposed setting up his own image in the temple, the Danielic language came immediately to mind. When Jesus prophesied the destruction of Jerusalem, he used the same symbolic language. So too in 2 Thess 2:4 Paul depends on the prophecy of Jesus, employing the same Danielic symbol, when he refers to the antichrist to come... If Matthew means by the 'abomination that desolates' something to be accomplished by the Romans in A.D. 70, that does not prevent the elastic symbol from also being applied to something lying in the future. But that possibility is not in the evangelist's mind." Hagner.

ἐστὸς Verb, perf act ptc, m nom s ἰστημι

pf stand, stand firm

τοπος, ου m place, opportunity

ἅγιος, α, ον holy, consecrated

ἀναγινωσκω read

νοεω understand, discern, consider

**Verse 16**

τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη,

τοτε see v.9

φευγω flee, run away from, avoid  
ὄρος, οὐς n mountain, hill

Of the events of 70 AD Hagner comments, "Perhaps in response to this remembered logion, much of the Christian community fled Judea for the mountains or foothills of the Transjordanian mountains (many settled eventually in Pella in the northern region; cf. Eusebius, *Historia Ecclesiastica* 3.5.3)."

**Verse 17**

ὁ ἐπὶ τοῦ δωματος μὴ καταβάτω ἄραι τὰ ἐκ τῆς οἰκίας αὐτοῦ,

δωμα, ατος n roof, housetop  
καταβάτω Verb, aor act imperat, 3 s  
καταβαινω come or go down, descend  
αἶρω take, take up, take away  
οἰκία, ας f house, home

Carson thinks that the meaning is that the man is to run from rooftop to rooftop to get out of the city with the utmost speed (Josephus speaks of people avoiding the streets by leaping from roof to roof, *Ant.* 13.140).

**Verse 18**

καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω ἄραι τὸ ἱμάτιον αὐτοῦ.

ἀγρος, ου m field, farm, countryside  
ἐπιστρεψάτω Verb, aor act imperat, 3 s  
ἐπιστρεφω turn back, return  
ὀπίσω adv back, behind  
ἱμάτιον, ου n garment, clothing, cloak

**Verse 19**

οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις.

οὐαὶ woe! how horrible it will be!  
γαστρὶ Noun, dat s γαστηρ, τρος f  
womb; ἐν γαστρὶ ἔχω be pregnant  
θηλαζω nurse (of a mother feeding her child at the breast)  
ἐκεῖνος, η, ο demonstrative adj. that, those

**Verse 20**

προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος μηδὲ σαββάτω·

προσευχομαι pray  
γένηται Verb, aor subj, 3 s γινομαι  
φυγή, ης f flight  
χειμων, ωνος m winter

Hagner says of the winter time, "flooding wadis and muddy hillsides could be dangerous (let alone a fording of the swollen Jordan) and bitter cold nights uncomfortable."

μηδε negative particle nor, and not, neither

The point is not that the Christians would have had scruples about travelling on the Sabbath, but that flight on the Sabbath would have presented special difficulties. Robert Banks mentions difficulties caused by "shutting of gates of the cities, difficulty in procuring provisions, etc." E. Hirsch says "A Christian congregation fleeing on the Sabbath would have been as recognisable as a spotted dog"; there would be danger "from the side of the hate-charged Jews."

Hagner, however, quotes Wong who says, "at least some of the members of the Matthean community (probably some of the conservative Jewish Christians who still behave according to their tradition) would hesitate to flee on a Sabbath." Hagner adds the following comment of his own, "A flight on the sabbath could have divided members of the community with disastrous consequences."

**Verse 21**

ἔσται γὰρ τότε θλίψις μεγάλη οἷα οὐ γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν οὐδ' οὐ μὴ γένηται.

ἔσται Verb, fut indic, 2 s εἶμι  
θλίψις, εως f see v.9  
μεγας, μεγαλη, μεγα large, great  
οἷος, α, ον relative pronoun such as  
γέγονεν Verb, perf act indic, 3s γινομαι  
ἀρχη, ης f beginning, origin  
γένηται Verb, aor subj, 3 s γινομαι

Hagner comments, "This is without question also the formulaic language of eschatological judgment (cf. Dan 12:1; Joel 2:2). In the present passage, we must conclude one of the following: the language (1) is used hyperbolically in reference to the fall of Jerusalem (there is no question concerning the horrible extent of the suffering; cf. Jos., *J.W.* 5.10.1 §§420–23; 5.11.3–4 §§460–72), (2) refers literally to the eschatological judgment of the end of the age, or (3) uses the destruction of Jerusalem as a type of foreshadowing of the last judgment, thereby applying to the former language strictly proper to the latter." Hagner tends to prefer the first of these while recognising that the third also has some merit (cf. his comments on v 15).

**Verse 22**

καὶ εἰ μὴ ἐκολοβωθησαν αἱ ἡμέραι ἐκεῖναι,  
οὐκ ἂν ἐσωθη πᾶσα σὰρξ· διὰ δὲ τοὺς  
ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι  
ἐκεῖναι.

ἐκολοβωθησαν Verb, aor pass indic, 3 pl

κολοβωω shorten, cut short

ἐκεῖνος, η, ο see v.19

ἂν particle indicating contingency

σωζω save, rescue, heal

σαρξ, σαρκος f flesh, physical body

ἐκλεκτος, η, ον chosen

κολοβωθήσονται Verb, fut pass indic, 3 pl

κολοβωω

"God's people bring a certain mercy to the people around them; while the unrepentant do not share in the ultimate salvation, yet something of good comes to them because of the presence of the elect in their communities." Morris.

**Postscript on verse 15-22**

"A problem sometimes mentioned concerning understanding vv 15–22 as referring to the fall of Jerusalem is the lack of exact correspondence between what is described here and what actually occurred. It is hardly likely, for example, that Titus erected a statue of himself on the site of the destroyed temple. As Beasley-Murray points out, 'there is not a syllable which reflects knowledge of events which took place in the Jewish War, still less of the actual destruction of the city and temple' (*Jesus and the Last Days*, 407). This may provide confirmation that the passage reflects genuine prophecy of the events of A.D. 70 rather than having been written *ex eventu*." Hagner.

**Day 773: Matthew 24:23-28****Verses 23-25**

Cf. Mark 13:21-23.

**Verse 23**

τότε ἐάν τις ὑμῖν εἴπῃ, Ἴδου ὧδε ὁ  
Χριστός, ἢ, Ὡδε, μὴ πιστεύσητε·

τοτε see v.9

ἐάν if, even if, though

ὧδε adv here, in this place

ἢ or

πιστεύσητε Verb, aor act subj, 2 pl

πιστευω believe (in), have faith (in)

"The discourse continues with the motif with which it began in v. 4, namely, the coming of messianic pretenders who will attempt to mislead the community of the faithful (cf. too v. 11). The repetition of this theme here has the effect of emphasizing that the desecration of the temple just referred to does not entail the immediate dawning of the eschaton. This catastrophic event together with the destruction of Jerusalem, although a typological anticipation of the final judgment, is merely one event among many that must yet happen before the end of the age." Hagner.

**Verse 24**

ἐγερθήσονται γὰρ ψευδόχριστοι καὶ  
ψευδοπροφήται, καὶ δώσουσιν σημεῖα  
μεγάλα καὶ τέρατα ὥστε πλανῆσαι, εἰ  
δυνατόν, καὶ τοὺς ἐκλεκτούς·

ἐγειρω raise

ψευδοχριστος, ου m false Christ, one

who falsely claims to be the Christ

ψευδοπροφητης, ου m see v.11

"While this is the only occurrence of ψευδοχριστος ... in Matthew (the Markan parallel provides the only other NT occurrence; cf. the equivalent, ἀντιχριστος ... in 1 John 2:18, 22; 4:3; 2 John 7), ψευδοπροφητης ... occurs also in v.11 and earlier in 7:15. There is no clear distinction between the words in this chapter: in each instance the verb πλαναν, 'lead astray,' is used (vv 5, 11, 24). So too in 1 John 4:1 false prophets are not distinguished from antichrists." Hagner.

δώσουσιν Verb, fut act indic, 3 pl διδωμι

σημειον, ου n miraculous sign, miracle

μεγας, μεγαλη, μεγα large, great

τερας, ατος n wonder, object of wonder

ὥστε so that, with the result that

πλαναω see v.4

δυνατος, η, ον possible

ἐκλεκτος, η, ον chosen

Emphasises the 'impressive' character of the signs performed by these charlatans. Cf. Rev 19:20.

**Verse 25**

ἰδού προεἶρηκα ὑμῖν.

προεἶρηκα Verb, perf act indic, 1 s

προλεγω say beforehand, warn in

advance

"Cf. John 13:19 where, however, a christological point is made of such foreknowledge." Hagner.

**Verse 26**

ἐὰν οὖν εἴπωσιν ὑμῖν, Ἴδου ἐν τῇ ἐρήμῳ  
ἐστίν, μὴ ἐξέλθητε· Ἴδου ἐν τοῖς ταμείοις,  
μὴ πιστεύσητε·

εἴπωσιν Verb, aor act subj, 3 pl λεγω  
ἐρημος, ου f uninhabited region, desert  
ἐξέλθητε Verb, 2 aor act subj, 2 pl  
ἐξερχομαι  
ταμειον, ου n inner room, private room,  
storeroom  
πιστεύσητε Verb, aor act subj, 2 pl  
πιστευω

Jesus' followers must not be led astray in this way.

**Verse 27**

ὡσπερ γὰρ ἡ ἀστραπή ἐξέρχεται ἀπὸ  
ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν,  
οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ  
ἀνθρώπου.

ὡσπερ as, even as, just as  
ἀστραπη, ης f lightning  
ἀνατολη, ης f rising sun, east  
φαινω shine, give light  
δυσμη, ης f west (always pl.)  
οὕτως thus, in this way  
ἔσται Verb, fut indic, 2 s εἶμι  
παρουσια, ας f coming, arrival, presence

"The coming of the Son of man ... will be open and public; nobody will need to be told about it." Morris. "As the evangelist next indicates, the return of the Son of Man will need no human heralds and will rest on no doubtful human claims." Hagner.

**Verse 28**

ὅπου ἐὰν ᾗ τὸ πτώμα, ἐκεῖ συναχθήσονται  
οἱ ἄετοί.

Cf. Luke 17:37b.

ὅπου adv. where; ὅπου ἐὰν wherever,  
whenever  
ᾗ Verb, pres subj, 3s εἶμι  
πτωμα, τος n body, corpse  
ἐκεῖ there, in that place, to that place  
συναχθήσονται Verb, fut pass indic, 3 pl  
συναγω gather, gather together  
ἄετος, ου m eagle, vulture

There is a dramatic and impressive form of religion that is calculated to attract the crowds, but that in itself is no indicator of life.

**Day 774: Matthew 24:29-36****Verses 29-36**

Cf. Mark 13:24-32. "After the extended discussion in vv 4–28 of the era preceding the coming of the Son of Man, with its full complement of trial and suffering leading the unknowledgeable to the hasty and mistaken conclusion that these events themselves marked the end, the discourse finally turns to the climactic event that *alone* signals the end of the age: the coming of the Son of Man on the clouds of heaven. This is described using apocalyptic imagery that emphasizes the gathering of the elect, while the concomitant judgment is left implicit (v. 30). The pericope contains a striking juxtaposition of stress on imminence and reference to the indeterminacy of the time of the parousia of the Son of Man." Hagner.

**Verse 29**

Εὐθέως δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν  
ἐκείνων, ὁ ἥλιος σκοτισθήσεται, καὶ ἡ  
σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ  
ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ  
αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.

θλιψις, εως f see v.9  
ἐκεινος, η, ο that, those

Hagner comments, "The meaning of τὴν θλίψιν τῶν ἡμερῶν ἐκείνων, 'the tribulation of those days,' is much debated. Two major possibilities present themselves: (1) the words refer to the desecration of the temple and the destruction of Jerusalem prophesied in v. 2 and probably referred to in vv 15–22 if not also vv 23–28 (see Comment for these two passages) or (2) a yet future experience of great suffering, an intensification of the suffering of the interim era, to be experienced just prior to the parousia, of which the judgment of Jerusalem is only a foreshadowing. The first interpretation would seem to have the clear advantage, given the context, were it not for the decidedly complicating presence of Matthew's added εὐθέως, 'immediately.'" Hagner suggests that Jesus clearly distinguished between the imminent destruction of the Temple and the more distant parousia, the time of which is unknown. For the disciples, however, the two were so closely connected in their thinking that Matthew has added εὐθέως, reflecting his own understanding that the parousia will follow immediately upon the destruction of Jerusalem. This, Hagner argues, is evidence that Matthew's gospel was written before 70 AD. Others, such as Morris, Carson and Blomberg, argue that the 'tribulation' referred to is of some later period just before the end or that it refers to the entire interadvent period.

ἥλιος, ου m **the sun**  
 σκοτισθήσεται Verb, fut pass indic, 3 s  
 σκοτιζομαι **be or become darkened**  
 σεληνη, ης f **moon**  
 φεγγος, ους n **light**

Cf. Isa 13:10; Ezek 32:7; Joel 2:10

ἄστηρ, ερος m **star**  
 πεσοῦνται Verb, fut midd/pass dep indic, 3  
 pl πιπτω **fall, fall down**  
 οὐρανός, ου m **heaven**

Cf. Isa 34:4.

σαλευθήσονται Verb, fut pass indic, 3 pl  
 σαλευω **shake, disturb**

Cf. Joel 2:10; Isa 13:13; Hag 2:6, 21. "Jesus is saying that, whatever the powers of the heavens may be, they are subject to God, and that at this time, that of the return of the Son of man to this earth, their power will be disturbed." Morris.

### Verse 30

καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν οὐρανῷ, καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς καὶ ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς·

τοτε **then, at that time**  
 φανήσεται Verb, fut pass indic, 3 s φαινω  
**shine; midd. and pass. appear, be seen, be revealed**

The 'sign of the Son of Man' may refer to a trumpet call.

κοπτω **cut; midd mourn, wail, lament**  
 φυλη, ης f **tribe, nation, people**  
 γη, γης f **earth**

Cf. Zech 12:10-14. A recognition that the time for judgement has arrived.

ὄψονται Verb, fut midd dep indic, 3 pl  
 ὁραω **see, observe, recognise**  
 νεφελη, ης f **cloud**

Cf. Dan 7:13, also Matt 26:64.

δυναμις, εως f **power**  
 δοξα, ης f **glory, splendour**  
 πολυς, πολλη, πολυ gen πολλου, ης, ου i)  
**much, many**

### Verse 31

καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος μεγάλης, καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ' ἄκρων οὐρανῶν ἕως [τῶν] ἄκρων αὐτῶν.

ἀποστελεῖ Verb, fut act indic, 3 s  
 ἀποστελλω **send, send out**

Cf. 25:31; 2 Thess 1:7

σαλπιξ, ιγγος f **trumpet; trumpet blast**

Many MSS (B<sup>f13</sup> TR sa) add φωνης or της φωνης (D lat), perhaps through the influence of Exod 19:16.

μεγας, μεγαλη, μεγα see v.24

Cf. 1 Cor 15:52; 1 Thess 4:16

ἐπισυναγω **gather, gather together**  
 ἐκλεκτος, η, ον see v.24  
 τεσσαρες neut τεσσαρα gen τεσσαρων  
**four**

ἀνεμος, ου m **wind**  
 ἄκρον, ου n **boundary, extreme limits**

"A part of the end-time expectation of Israel was the gathering of the dispersed people of God from the four corners of the earth (see, e.g., Deut 30:4; Isa 60:4; Jer 32:37; Ezek 34:13; 36:24)... The gathering of the ἐκλεκτους ... (see too 22:14; 24:22, 24), refers here not simply to the gathering of Israel but to the gathering of Christian disciples, both Jews and Gentiles. The reference to the blowing of a great σαλπυγγος ... (the word occurs in Matthew only here), in connection with the gathering of the righteous is found in Isa 27:13 (in the NT a reference to the eschatological trumpet occurs in conjunction with the descent of the Lord from heaven in 1 Thess 4:16; there as in 1 Cor 15:52 the trumpet is associated with the resurrection of the dead, which Matthew makes no mention of here)." Hagner. "Jesus' followers are encouraged by the certainty that, on the last day, not one of God's people will be missing." Morris.

### Verse 32

Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολὴν· ὅταν ἤδη ὁ κλάδος αὐτῆς γένηται ἀπαλὸς καὶ τὰ φύλλα ἐκφύῃ, γινώσκετε ὅτι ἐγγύς τὸ θέρος·

συκη, ης f fig tree  
 μάθετε Vverb, 2 aor act imperat, 2 pl  
 μανθανω learn, find out  
 ὅταν when, whenever  
 ἤδη adv now, already  
 κλαδος, ου m branch  
 γένηται Verb, aor subj, 3 s γινομαι  
 ἀπαλος, η, ον putting out leaves  
 φυλλον, ου n leaf  
 ἐκφυω put out (leaves)  
 ἐγγύς adv near  
 θερος, ους n summer

### Verse 33

οὕτως καὶ ὑμεῖς, ὅταν ἴδητε πάντα ταῦτα, γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ θύραις.

οὕτως see v.27  
 ἴδητε Verb, aor act subj ὄραω see  
 θυρα, ας f door, gate

Hagner suggests that the meaning is that once the destruction of Jerusalem has taken place, "all is in readiness. The coming of the Son of Man may occur at any time."

### Verse 34

ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα ταῦτα γένηται.

παρέλθῃ Verb, aor act subj, 3 s  
 παρερχομαι pass, pass away  
 γενεα, ας f generation, age

ἕως ἂν until  
 γένηται Verb, aor subj, 3 s γινομαι

Morris discusses the various interpretations of the phrase, 'this generation'. He says that on the surface it seems to suggest that Jesus expected to return during the lifetime of the people then living. This is the interpretation adopted by some commentators but it seems to be in conflict with Jesus' own words in verse 36. A second view is that 'this generation' refers to those living through the final distress spoken of. This seems an unnatural interpretation in context. Morris favours understanding 'generation' to mean type of person, such as "the generation of the righteous" (Ps 14:5) or "the generation of those who seek him" (Ps 24:6). The term is used in this sense also of the wicked (Ps 12:7; Jer 7:29). "If this is the meaning, Jesus is saying that this kind of person, 'this generation', will not cease until the fulfilment of his words ... Mounce draws attention to the phenomenon of multiple fulfilment. He points out that 'the abomination of desolation' had one fulfilment in the desecration effected by Antiochus Epiphanes and another in the destruction of Jerusalem by the Roman armies. 'In a similar way, the events of the immediate period leading up to the destruction of Jerusalem portend a greater and more universal catastrophe when Christ returns in judgement at the end of time.' Right up to the time when *all these things happen* there will be people of the same stamp as those who rejected Jesus while he lived on earth." Morris also draws attention to the similar way in which Jesus spoke of his contemporaries as those who killed the prophets (23:35). Hagner prefers to take the phrase 'this generation' more literally and argues that with the destruction of the Temple and the first century spread of the Gospel all the precursors to the parousia had occurred (see the note on the previous verse).

### Verse 35

ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσεται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν.

παρελεύσεται Verb, fut midd dep indic, 3 s  
 παρερχομαι  
 παρέλθωσιν Verb, aor act subj, 3 pl  
 παρερχομαι

Jesus' words here imply far-reaching claims about his person.

**Verse 36**

Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ μόνος.

ὥρα, ας f hour, moment

οὐδεὶς, οὐδεμία, οὐδεν no one, nothing  
οἶδα (verb perf in form but with present meaning) know, understand

"No day is named, that every day may be hallowed by the sense of possibility of its being the day of His Advent. It helps to hallow each day of life, to realize that before its close we may be in the presence of Christ's glory." Glover.

"The information that *is* available to us is intended not for its own sake, or to satisfy our curiosity about the future, or to enable us to relax until just before the event. Instead, what we can know, the signs that we *can* discern – everything that points to the apparent imminence of the end – all of this is meant, as the following pericopes will show, to motivate us to appropriate conduct in the present. NT teaching about eschatology finds its proper outcome in ethical living rather than in the speculations of so-called prophecy conferences." Hagner.

οὐδε and not, neither; οὐδε ... οὐδε  
neither ... nor

οὐδε ὁ υἱός is omitted from a number of MSS. Metzger comments, "The omission of the words because of the doctrinal difficulty they present is more probable than their addition by assimilation to Mk 13:32."

μονος, η, ον adj only, alone

**Day 775: Matthew 24:37-44****Matthew 24:37-25:13**

"Departing from Mark, Matthew now adds three pericopes (vv 37–44; 45–51; 25:1–13) that serve to illustrate the truth of the centrally important logion of v. 36. The motif throughout these passages is the uncertainty of the time of the parousia and the accompanying end of the age. As Blomberg astutely observes, in the first parable (vv 37–41) the return of Christ is completely unexpected, while in the second (vv 45–51) the return is sooner than expected and in the third (25:1–13) it is later than expected. Since the time of the coming of the Son of Man cannot be known, Christians are called to be in a state of continuous readiness. Thus the burden of the eschatological discourse becomes the motivation of the Christian's conduct. This ethical emphasis dominates to the end of the discourse." Hagner.  
For verses 37-44, cf. Luke 17:26-35; 12:39-40, 42-46.

**Verse 37**

ὡσπερ γὰρ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

ὡσπερ as, even as, just as

οὕτως thus, in this way

ἔσται Verb, fut indic, 2 s εἰμι

παρουσια, ας f see v.27

"we get the picture of a long time of waiting and of a sudden act at the conclusion." Morris.

**Verse 38**

ὡς γὰρ ἦσαν ἐν ταῖς ἡμέραις [ἐκείναις] ταῖς πρὸ τοῦ κατακλισμοῦ τρωγοντες καὶ πίνοντες, γαμοῦντες καὶ γαμίζοντες, ἄχρι ἧς ἡμέρας εἰσηλθεν Νῶε εἰς τὴν κιβωτόν,

κατακλισμος, ου m flood, deluge

τρωγω eat

πινω drink

γαμεω marry

γαμιζω give (a bride) in marriage

Matthew does not allude to the particular sinfulness of Noah's generation but only to the normal activities of everyday life. The point is that there will be nothing extraordinary about the days immediately preceding Christ's coming – it will be 'business as usual' right up to the end.

ἄχρι prep with gen until, as far as

κιβωτος, ου f ark, ship, box

**Verse 39**

καὶ οὐκ ἔγνωσαν ἕως ἦλθεν ὁ  
κατακλυσμός καὶ ἦρεν ἅπαντας, οὕτως  
ἔσται [καὶ] ἡ παρουσία τοῦ υἱοῦ τοῦ  
ἀνθρώπου.

ἔγνωσαν Verb, aor act indic, 3 pl γινωσκω  
ἕως until  
ἦρεν Verb, aor act indic, 3 s αἶρω take,  
take away  
ἅπας, ασα, αν (alternative form of πας) all,  
whole; pl everyone, everything

**Verse 40**

τότε δύο ἔσονται ἐν τῷ ἀγρῷ, εἷς  
παραλαμβάνεται καὶ εἷς ἀφίεται·

τοτε then, at that time  
δύο gen & acc δύο dat δυσιν two  
ἔσονται Verb, fut indic, 3 pl εἶμι  
ἀγρος, ου m field, farm, countryside  
εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one  
παραλαμβάνω take  
ἀφίημι leave, forsake

**Verse 41**

δύο ἀλήθουσai ἐν τῷ μύλῳ, μία  
παραλαμβάνεται καὶ μία ἀφίεται.

ἀληθω grind (of grain)  
μυλος, ου m mill; millstone

"The reference is to a hand mill that the women used each day to grind the grain required for the day's food." Morris.  
"They are going about their normal activities, unaware of what is about to befall them, when suddenly one of them is taken and the other is left. Presumably those who are 'taken' are among the elect whom the angels of the Son of Man are to gather at his coming (v. 31), while those who are left await the prospect of judgment. The application of these verses is made clear in the exhortation that follows (note the οὖν, 'therefore,' in the next verse)." Hagner.

**Verse 42**

γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποῖα  
ἡμέρα ὁ κύριος ὑμῶν ἔρχεται.

γρηγορεω be or keep awake, be alert

Present tense implies 'keep on watching'.

"γρηγορεῖτε, 'watch,' connotes not simply looking for but being prepared for the coming of the Son of Man. Thus the watching involves an active dimension, namely, the faithful, righteous conduct of the disciples (cf. v. 46) that becomes the focus of the end of the discourse (cf. 25:14–46). For this sense of spiritual vigilance, cf. the use of γρηγορεῖν in 1 Cor 16:13; 1 Thess 5:6; 1 Peter 5:8; Rev 3:2–3; 16:15." Hagner.

ποιος, α, ον interrog pro. what, which

**Verse 43**

ἐκεῖνο δὲ γινωσκετε ὅτι εἰ ἦδει ὁ  
οἰκοδεσπότης ποῖα φυλακῆ ὁ κλέπτης  
ἔρχεται, ἐγρηγόρησεν ἂν καὶ οὐκ ἂν  
εἶασεν διορυχθῆναι τὴν οἰκίαν αὐτοῦ.

ἦδει Verb, pluperf act indic, 3 s οἶδα (verb  
perf in form but with present meaning)  
know

οἰκοδεσποτης, ου m householder  
φυλακη, ης f prison, watch (of the night)

"A watch would be about three hours on the Jewish system and about four hours as the Romans ordered things." Morris.

"Matthew's noun φυλακη, 'watch' (cf. 14:25), fits particularly well with the verb ἐγρηγόρησεν ἂν, 'he would have watched.'" Hagner.

κλεπτης, ου m thief

"From this logion of Jesus is drawn the image of his return as a thief in the night, where the point of comparison is, of course, only the sudden unexpectedness of his coming (cf. 1 Thess 5:2; 2 Peter 3:10; Rev 3:3; 16:15)." Hagner.

γρηγορεω see v.42

ἂν particle indicating contingency

εἶασεν Verb, aor act indic, 3 s ἔαω allow,  
permit

διορυχθῆναι Verb, aor pass infin

διορυσσω dig through, break in

**Verse 44**

διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἔτοιμοι, ὅτι ἡ  
οὐ δοκεῖτε ὥρα ὁ υἱὸς τοῦ ἀνθρώπου  
ἔρχεται.

ἔτοιμος, η, ον ready, prepared

δοκεω think, suppose