

7/8/18

**Matt. 24:15-44**

We are continuing our study of Matthew and as we have stated before Matthew 24-25 is the fifth and last major discourse of Jesus that involves only Israel, as she goes through the 70th Week of Daniel. Dan. 9:27

1. The church and the rapture are nowhere in these two chapters, it is the Tribulation and Second Coming. Matt. 24:13-14, 27, 30, 44, 46; 25:13, 31, 37

2. The three parables deal with being faithful, ready and accountable, the parable of the faithful and unfaithful servant, the ten virgins and the one of the talents. Matt. 24:45-25:30

**24:15-28 The description of the Great Tribulation by Jesus.**

\* The parallel passages. Mk. 13:14-23; Lk. 21:20-24

**24:15** The abomination of desolation is identified.

\* “Therefore when you see the ‘abomination of desolation,’ spoken of by Daniel the prophet, standing in the holy place” (whoever reads, let him understand).”

1) Some say this was fulfilled with Antiochus Epiphanes, but Jesus is quoting Daniel prophesying about the future.

- 2) Epiphanes, king of Syria in 168 B.C. has been seen as a type of antichrist.
- 3) He determined to stamp out Judaism, as he desecrated the temple by erecting an altar to Olympian Zeus and sacrificed a pig on it, defiling the vessels and forced the priest to eat the pig sacrifice. Dan. 11:31
- 4) Others say Titus may have been a partially fulfillment of it by bringing in the Roman standard of the eagle, but not the complete fulfillment or Jesus would of returned 1290 days after that event, according to Daniel. Dan. 12:11
  - \* And Paul and John would not have said it was still in the future, known as “Jacob’s trouble”! 2Thess. 2; Rev. 13; Jer. 30:7
- 6) This is the middle of the 7 years, the sign that indicates the Great-Tribulation. Dan. 9:27
  - a) He speaks blasphemies as he enters the temple. 2Thess. 2:3-4; Rev. 13:5-8
  - b) He standing where he ought not. Mk. 13:14
- 7) The time duration is 42 months. Rev. 11:1, 13:5
  - a) The time is given to us in days, 1260 days. Rev. 11:3
  - b) The time duration is given to us also in years, time, times and half times. Dan. 7:25; Rev. 12:6, 14

\* The Temple society is making preparations and believes the temple will be built!

**24:16-18** The instructions to the Jews regarding the abomination of desolation.

- 1) The instruction is to those in the land of Israel, “then let those who are in Judea flee to the mountains.” vs. 16
  - a) The reason for fleeing is due to their lives being endangered by the Anti-Christ, probably modern day Jordan in the city of Petra. Is. 16:1
  - b) The early Christian at the time of the siege under Titus fled to Pella and escaped. (Eusebius) Lk. 21:21
- 2) The urgency to flee, “Let him who is on the housetop not go down to take anything out of his house. And let him who is in the field not go back to get his clothes.” vs. 17-18
  - a) To those at home are not delay attempting to retrieve anything from the house, for the house top literally means to walk from roof to roof till you reach the gate. vs. 17
  - b) To those at work in the field likewise are not attempt to return home for clothes. vs. 18
    - 1)) Again this is the middle of the Trubulation, not the destruction of Jerusalem by Titus, Luke gives that

perspective, “Jerusalem will be compassed with armies.” Lk. 21:20

- 2)) This is Jewish territory, Jesus is warning the Jews, not the Gentiles or the church, the church has been removed, the Anti-Christ has been revealed! Rev. 2-3, 4-5
- 3)) This is “The time of Jacob’s Trouble” the 70 th Week of Daniel, the last seven years of Trubulation referred to as “the hour”, accompanied with the article. Jer. 30:7; Dan. 9:27; Rev. 3:10

**24:19-20** The severity of the period is clearly declared.

- 1) The sudden and difficult flight would affect the most vulnerable, “But woe to those who are pregnant and to those who are nursing babies in those days!” vs. 19

\* The word woe “ouai”, is an exclamation of grief, as well as the horrible judgment.
- 2) The weather and Sabbath could impose greater difficulties, “And pray that your flight may not be in winter or on the Sabbath.”. vs. 20
  - a) On winter it would be cold, it even snow at times and the Sabbaths would restrict travel.
  - b) The word pray “proscuchomai”, is an imperative command in the present durative, continuously.

- c) This is only applicable to the Jews and still do for the Orthodox Jew today.

**24:21** The uniqueness of the time period is declared to be the worst.

- 1) The identity of the particular time is stated, "For then there will be great tribulation." vs. 21a
  - a) The word "then" again is a word indicating time, marking the time literally, "The tribulation the great tribulation", looking back to the word "when" in verse fifteen. vs. 21a
  - b) The Great Tribulation, refers to unique and ultimate in kind.
- 2) The nature of evil and horror is stated, "such as has not been since the beginning of the world until this time, no, nor ever shall be." vs. 21b-d
  - a) The severity of the tribulation on mankind will be like no other ever before nor after.
  - b) We have known some very horrible time in the last century like WWI, WW II, Korea, Viet Nam, Iraq, Afghanistan, but nothing to what is coming

**24:22** The only benefit of the time will be its short duration.

- 1) The mercy of God, "And unless those days were shortened, no flesh would be saved." vs. 22a
  - a) The days being shortened refers to the remaining time, 3 1/2 years.
  - b) The reference to "no flesh would be saved" is to the survival of any person.
- 2) The recipients of God's mercy, "but for the elect's sake those days will be shortened." vs. 22b
  - a) This is the last 3 1/2 years of Great-Tribulation.
  - b) The context of the elect is the Jews, not the Christian or church. vs. 24, 41

**24:23-26** The warning against spiritual deception.

- 1) The deceiving people, "Then if anyone says to you, 'Look, here *is* the Christ!' or 'There!' do not believe *it*." vs. 23
  - a) The word "then" again marks the Great tribulation. vs. 23
  - b) The warning is against "anyone" telling them about the return of Christ they are not to believe them!
- 2) The deceivers with the miraculous, "For false Christs and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect." vs. 24
  - a) The warning is of false Messiahs and prophets.

- b) The warning is against their impressive credentials of signs and wonders.
- c) Once again the “elect” in the context is the Jew!
- 3) The love of God for the Jew, “See, I have told you beforehand.” vs. 25
  - a) The steadfast love of God towards the Jews.
  - b) The personal responsibility to heed the warning.
- 4) The deceivers will be persistent, “Therefore if they say to you, ‘Look, He is in the desert!’ do not go out; *or* ‘Look, *He is* in the inner rooms!’ do not believe *it*.” vs. 26
  - a) The various forms of lies as to the location of the Messiah.
  - b) Once again, “do not believe it”.

**24:27** The reason they are not to fall prey to such deception about the return of Jesus.

- 1) The Second Coming of Jesus will not be in secret, “For as the lightning comes from the east and flashes to the west.” vs. 27a
  - \* The illustration is a simile “as lightning” no one will miss it!
- 2) The application is clear, “so also will the coming of the Son of Man be.” vs. 27b
  - a) The word coming “parousia” means presence, used for an arriving god or a Roman Emperor.

- b) “Behold, He is coming with clouds, and every eye will see Him, even they who **pierced** Him. And all the tribes of the earth will mourn because of Him. Even so, Amen.” Rev. 1:7

**24:28** The battle of Armageddon at the return of Jesus.

- 1) The carnage will be great, “For wherever the carcass is.” vs. 28a
  - a) The word carcass “ptoma”, means dead bodies, corpses.
  - b) Jesus will destroy the armies of the world with the word of His mouth. Rev. 19
- 2) The carnage will be feasted on, “there the eagles will be gathered together.” vs. 28b
  - a) The warning is to be watchful for Jesus is coming as a thief, as they are gathered to Armageddon. Rev. 16:15-16; 19:12-18; 2Thess. 1:7-10
  - b) God calls all the birds to a feast, the context would seem to indicate such interpretation.
  - c) The word eagles “aetos” means eagle, but some have translated it vulture to fit the battle of Armageddon.

**24:29-35** **The return of Jesus described.**

\* The parallel passages. Mk. 13:24-31; Lk. 21:25-

**24:29** The end of the seven year Tribulation.

- 1) The time is very specific, “Immediately after the tribulation of those days.” vs.27a
  - a) The seven years have come to an end.
  - b) The last 3 ½ years were the worst, 42 months, 1260 days.
- 2) The supernatural events are also very specific, “the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken.” vs. 29
  - a) All these at one time, quoting Isaiah. Is. 13:10
  - b) Remember that Peter quoted the prophecy of Joel in the day of Pentecost completely without distinguishing the near fulfillment and the far fulfillment. Joel 2:31; 3:15; Is. 13:9-10; Acts 2:19-21

**24:30** The return of Christ to the earth.

- 1) The returns of Jesus is right after the natural phenomenon takes place, “Then the sign of the Son of Man will appear in heaven. vs. 30a, 27, 29
- 2) The people will be in anguish, “and then all the tribes of the earth will mourn, All the tribes of the earth will mourn.” vs. 30b-c  
\* Zech. 12:10-14; 13:6
- 3) The world will be delivered from self destruction, “and they will see the Son of

Man coming on the clouds of heaven with power and great glory.” vs. 30d

- a) Just as predicted by Daniel. Dan. 7:13-14
- b) The word coming “erchomai”, means to come from one place to another and used of persons arriving.
- c) Old Testament uses clouds, He is King of Kings, Lord of Lords.
- d) The angels declared this to the very detail of “clouds” to the disciples, as Jesus ascended from the Mount of Olives. Acts 1:11

**24:31** The gathering of the Jews.

- 1) The signal is given by God, “And He will send His angels with a great sound of a trumpet.” vs. 31a
  - a) Angels are ministering spirit of God to the heirs of salvation. Heb. 1:14
  - b) The trumpet is not for the rapture nor the last trumpet of Revelation.
- 2) The commission is for the Jews, “and they will gather together His elect from the four winds, from one end of heaven to the other.” vs. 31b-c
  - a) The trumpet is to gather His elect, Israel. Deut. 30:3-4; Is. 11:12; 27:12-13
  - b) The church has been raptured at the beginning of the tribulation, not Christ returns with His church at the Second Coming. 1Thess. 4:13-18

- c) The angels reap the Jews at the end of the age in the parable of the dragnet in the Kingdom Parables. Matt. 13:47-48

**24:32** The Parable of the Fig Tree.

- 1) The parable is an illustration for those on earth before His return, “Now learn this parable from the fig tree.” vs. 32a
  - a) The word parable, “parabolle” means to throw alongside, taking something you do know, putting it next to what you do not know, so that in knowing what you do know you will know what you did not know.
  - b) Parables have a sentral theme, this is the Second Coming and the punch line is to watch and be ready. vs. 36, 42
  - c) The “Fig tree” is used in the Scripture as symbolic of Israel. Jer 24:1-9; Joel 1:6-7; Hos. 9:10; Matt. 21:19-20; Lk. 13:6

\* But to say this parable refers to the rebirth of the nation is reading into the context!
  - d) But the prophecy of Ezekiel has been fulfilled in part, the vision of the valley of dry bones coming alive and is blossoming as a nation since 1948. Ezk. 37
    - 1)) Their return to the land has been fulfilled.

- 2)) Their return to the Lord by the pouring out of His Spirit is yet to take place at the the return of Jesus.
- 2) The illustration regards “the things taking place” before His coming, “When its branch has already become tender and puts forth leaves, you know that summer *is* near.” vs. 32b-c
  - a) The parallel is unmistakable, they were an agrerian society understood it perfectly.
  - b) Th time would not be a long, a few monthes, once the leaves were present.

**24:33** The application of the parable of the fig-tree.

- 1) The application to those waiting, “So you also, when you see all these things.” vs. 33a-b
  - a) The reference to “these things” is in the tribulation and great-tribulation is the focus, not the rebirth of the nation in the context. vs. 29-31, 15-31 or 2-31, vs-15-31?
- 2) The certainty, “know that it is near—at the door.” vs. 33c
  - a) The Second Coming.
  - b) The appearacne fo Jesus in the heavens.

**24:34** The generation who sees these things.

- 1) The ultimate authority is assuring all these things will come to pass, “Assuredly, I say to you.” vs. 34a-b
  - a) The word assuredly “amen”, at the beginning emphasizing the absolute reliability and truthfulness of what was stated.
  - b) The person is Jesus Himself.
- 2) The specific group of people, “this generation will by no means pass away till all these things take place.” vs. 34c
  - a) The word generation “genea” means race or family and could refer to the Jews.
  - b) The generation to see Titus can not be intended for they died.
  - c) The generation to see the Second Coming, long-term fulfillment is obvious in the context focusing on the Jewish remnant.

**24:35** The certainty of God’s revelation is repeated and absolute.

- 1) The physical world is temporal, “Heaven and earth will pass away.” vs. 35a
  - a) The heavens and earth have a life-span and will terminate. 2Pet. 3:10, 13
  - b) This will take place at the end of the White-Throne Judgment, after the Kingdom Age.
- 2) The word of God is eternal, “but My words will by no means pass away.” vs. 35b

- a) The word of God on the other hand will not have a time of termination, but rather of fulfillment, a time of coming to be.
- b) The Jewish people are a witness to the authority of Divine Scripture.
- c) The Jewish people are a witness to the Lord’s sure return.

**24:36-44** **The declaration by Jesus about the day of the LORD.**

\* The parallel passages. Mk. 13:32-37; Lk. 21:34-36

**24:36** The inability for anyone to know the day.

- 1) No man, “But of that day and hour no one knows.” vs. 36a
  - \* The word but “de” marks the sharp contrast between what we do know as certain, the earth passing away and the word of God being fulfilled, to what no one knows.
- 2) No angel, “not even the angels of heaven.” vs. 36n
  - a) Jesus in His human nature voluntarily limited Himself in this area.
  - b) Being God Jesus never should have tired, thirsted, hungered, yet he did as man. Phil. 2:5-11
- 3) Only His Father, “but My Father only.” vs. 36c

- a) No one knows the day or hour of the start of the Tribulation, the context is not the rapture, again He is talking to the Jews.
- b) “The Day Of The LORD”, is the day of God’s wrath and judgment throughout the Old Testament, this is Jewish ground, not the rapture, yet “the Day” and the rapture take place at this time.  
\* We have not been appointed to wrath, but to obtain salvation through our Lord Jesus Christ. Rom. 5:9; 1Thess. 5:9
- c) Both the Rapture and the Day of the Lord are contrasted with a thief in the night, occurring at the same time! 1Thess. 5:2  
\* “But concerning the times and the seasons, brethren, you have no need that I should write to you. For you yourselves know perfectly that the day of the Lord so comes as a **thief** in the **night**. For when they say, “Peace and safety!” then sudden destruction comes upon them, as labor pains upon a pregnant woman. And they shall not escape. But you, brethren, are not in darkness, so that this Day should overtake you as a thief.” 1Thess. 5:1-4
- d) The Day of the Lord begins at the rapture, bringing the seven year Tribulation and Great Tribulation, the Second Coming,

the judgment of the nations, the Kingdom Age and the White Throne Judgment, to the Eternal State of the New heavens and earth. 2Pet. 3:10-14

\* “But the day of the Lord will come as a **thief** in the **night**, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up. Therefore, since all these things will be dissolved, what manner *of persons* ought you to be in holy conduct and godliness, looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells.” 2Pet. 3:10-13

- 3) The Rapture marks the “fullness of the Gentiles”, while the seven years of Tribulation and Great-Tribulation mark the “fullness of the Gentiles” of Nebuchadnezzar the ten toes of iron and clay. Dan. 2:33-35, 41-45

24:37 The attitude of the world before the coming of Jesus will be unbelief.

- 1) The comparison is to the pre-flood time, “But as the days of Noah *were*.” vs. 37a
  - a) The days of Noah there was the proclamation of repentance in view of judgment by Noah, a preacher of righteousness. 2Pet. 2:5
  - b) The days of Noah of unbelief rejected the judgment by the flood, even though they knew it.
- 2) The application is to the Second Coming, “so also will the coming of the Son of Man be.” vs. 37b
  - a) The gospel is warning of judgment to come in view of repentance.
  - b) The character of unbelief will be the same, though they know Jesus is coming.

**24:38-39** The life conduct of the world before the coming of Jesus will be as if life will go on as usual.

- 1) The description of Noah’s days, “For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark.” vs. 38
  - a) The people were living carrying out their daily lives, business as usual, unconcerned indifferent, eating and drinking, marrying up to the days Noah entered the ark and the door was shut and the flood “took them all away”. vs. 38

- b) The focus is not evil conduct, but rather unbelief.
  - c) The word took “airo”, means to lift, raise up or elevate, referring to Noah and his family.
  - d) An indicative aorist active.
- 2) 2) The people in the days of Noah were unexpectedly surprise when the judgment came Noah and his family were gone, “and did not know until the flood came and took them all away.” vs. 39a
    - \* They were caught unaware, not because they did not know, but because they didn’t believe, willfully ignorant and hardened in heart!
  - 3) The application is, “so also will the coming of the Son of Man be.” vs. 39b
    - a) So in like manner when Christ returns”, not because they do not know, but because they do not believe! vs. 39b
    - b) Jesus in the Parable of the unjust judge declared there would be little faith at His Coming, “Then the Lord said, “Hear what the unjust judge said. And shall God not avenge His own elect who cry out day and night to Him, though He bears long with them? I tell you that He will avenge them speedily. Nevertheless, when the Son of Man comes, will He really **find faith** on the earth?” The

correct rhetorical answer is NO! Lk. 18:6-8

- c) “Knowing this first: that scoffers will come in the last days, walking according to their own lusts, and saying, “Where is the promise of His coming? For since the fathers fell asleep, all things continue as *they were* from the beginning of creation.” For this they **willfully** forget: that by the word of God the heavens were of old, and the earth standing out of water and in the water, by which the world *that* then existed perished, being flooded with water.” 2Pet. 3:3-6

**24:40-42** The outcome at the Second Coming of Jesus.

- \* “Then two *men* will be in the field: one will be taken and the other left. Two *women will be* grinding at the mill: one will be taken and the other left. Watch therefore, for you do not know what hour your Lord is coming.”
- 1) Some interpret this as the rapture, but the “then” is once again a time word and in context look back to the Second Coming of verse 39. vs. 40a
- \* The church has no place in Matthew 24.
- 2) The context is like the days of Noah, therefore the one taken to enter the Kingdom Age, the other left for judgment, illustrated by the flood. vs. 40b-41

- a) The word taken “paralambanno”, means to take to or take to oneself.
- b) An indicative present middle voice.
- 3) The admonishment is to be vigilant, this is the punch-line of the little mini parable of the two taken into the kingdom and the two left for Judgment! vs. 42
- a) The word watch “gregoreuo”, means to give strict attention and cautious, not knowing the time of His Second Coming.
- \* The word “watch” prompts the next three parables also in view of the Second Coming to be faithful, ready and accountable, the parable of the faithful and unfaithful servant, the ten virgins and the one of the talents. Matt. 24:45-25:30
- b) There are two groups, those watching for the Second Coming and those that are indifferent, unbelieving and hard-hearted not watching. vs. 37-41
- 1)) There is no warning to “Escape” in Matthew, as in Luke’s gospel.
- \* “Watch therefore, and pray always that you may be counted worthy to **escape** all these things that will come to pass, and to stand before the Son of Man.” Lk. 21:36
- 2)) The reason is because Jesus is talking to the Jews, the church was raptured seven years before! 1Thess. 4:16-17

- 3)) The tribulation is to prepare the Jews for their Messiah!

**24:43-44** The exhortation and application in view of His Second Coming.

\* “But know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into. Therefore you also be ready, for the Son of Man is coming at an hour you do not expect.”

- 1) Those believing in the coming of Jesus during the tribulation are to be vigilant to not be taken unawares as when a thief breaks in. vs. 43

\* The image of a thief is used constantly for vigilance. Lk. 12:39; 1Thess. 5:2, 4; 2Pet. 3:10; Rev. 3:3; 16:15

- 2) The personal responsibility is stated to those believing in His coming, they must be ready, anticipating His Second Coming to the earth to set up the Kingdom. vs. 44

- 3) The tense is a present durative, be ever ready.