Matthew 24 (ESV)

1 Jesus left the temple and was going
away, when his disciples came to
point out to him the buildings of the
temple. 2 But he answered
them, "You see all these, do you
not? Truly, I say to you, there will
not be left here one stone upon
another that will not be thrown
down."
3 As he sat on the Mount of Olives,
the disciples came to him privately,
saying, "Tell us, when will these
things be, and what will be the sign
of your coming and of the end of the
age?"

4 And Jesus answered them, "See
that no one leads you
astray. 5 For many will come in my
name, saying, 'I am the Christ,' and
they will lead many astray. 6 And you
will hear of wars and rumors of
wars. See that you are not alarmed,
for this must take place, but the end
is not yet. 7 For nation will rise
against nation, and kingdom against
kingdom, and there will be famines
and earthquakes in various
places. 8 All these are but the
beginning of the birth pains.
9 "Then they will deliver you up to
tribulation and put you to death,
and you will be hated by all nations
for my name's sake. 10 And then
many will fall away[a] and betray one
another and hate one another. 11 And
many false prophets will arise and
lead many astray. 12 And because
lawlessness will be increased, the
love of many will grow cold. 13 But
the one who endures to the end will
be saved.

I. **OCCASION** (24: 1-3)
   A. Disciples Marvel At the Magnificence of Jerusalem's Temple (24: 1)
   B. Jesus Predicts the Temple's Destruction (24:2)
   C. Disciples Ask For Clarification (24:3)

II. **THE DESTRUCTION OF JERUSALEM AND ITS TEMPLE** (24:4-35)
   A. General Warning Against Misleading Signs Not Related to the End (24:4-13)
      1. False Christs are not the signal (24:4, 5)
      2. International war is not the signal (24:6, 7a)
      3. Disturbances in nature are not the signal (24:7b, 8)
      4. Troubles inside the Church and out are not the signal (24:9-13)
         a. Persecution of the Church (24:9)
         b. Religious confusion and widespread faithlessness (24:10-12)
         c. Individual perseverance one's only hope (24: 13)

14 And this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come. 15 "So when you see the abomination of desolation spoken of by the prophet Daniel, standing in the holy place (let the reader understand), 16 then let those who are in Judea flee to the mountains. 17 Let the one who is on the housetop not go down to take what is in his house, 18 and let the one who is in the field not turn back to take his cloak. 19 And alas for women who are pregnant and for those who are nursing infants in those days! 20 Pray that your flight may not be in winter or on a Sabbath. 21 For then there will be great tribulation, such as has not been from the beginning of the world until now, no, and never will be. 22 And if those days had not been cut short, no human being would be saved. But for the sake of the elect those days will be cut short. 23 Then if anyone says to you, 'Look, here is the Christ!' or 'There he is!' do not believe it. 24 For false christs and false prophets will arise and perform great signs and wonders, so as to lead astray, if possible, even the elect. 25 See, I have told you beforehand. 26 So, if they say to you, 'Look, he is in the wilderness,' do not go out. If they say, 'Look, he is in the inner rooms,' do not believe it. 27 For as the lightning comes from the east and shines as far as the west, so will be the coming of the Son of Man. 28 Wherever the corpse is, there the vultures will gather.	B. Specific, True Information About Jerusalem's Destruction (24:14-28) 1. The true signals of the nearness of Jerusalem's fall (24:14, 15) a. World-wide Gospel proclamation signals the approximate approach of the end (24:14) b. Jerusalem besieged is the precise, decisive signal of the end (24:15) 2. Urgent, practical instructions for rapid escape (24: 16-20) 3. Motivation: great, unprecedented tribulation (24:21) 4. Duration: short but terrible (24:22) 5. Warning: No hope of Christ's personal coming during the siege (24:23-28) a. Despite apparently miraculous signs, all false hopes of deliverance raised by false prophets must unswervingly be disregarded (24:23-26) b. Christ's true coming will be too obvious to require prophetic announcement (24:27) c. Israel's hopeless deadness cannot but attract scavengers: no hope of deliverance, just punishment. (24:28)

29 "Immediately after the tribulation
of those days the sun will be
darkened, and the moon will not
give its light, and the stars will fall
from heaven, and the powers of the
heavens will be shaken. 30 Then will
appear in heaven the sign of the
Son of Man, and then all the tribes
of the earth will mourn, and they
will see the Son of Man coming on
the clouds of heaven with power and
great glory. 31 And he will send out
his angels with a loud trumpet call,
and they will gather his elect
from the four winds, from one end
of heaven to the other.
32 "From the fig tree learn its lesson:
as soon as its branch becomes
tender and puts out its leaves, you
know that summer is near. 33 So
also, when you see all these things,
you know that he is near, at the
very gates. 34 Truly, I say to you, this
generation will not pass away until
all these things take place. 35 Heaven
and earth will pass away, but my
words will not pass away.

36 "But concerning that day and
hour no one knows, not even the
angels of heaven, nor the Son,[b] but
the Father only. 37 For as were the
days of Noah, so will be the coming
of the Son of Man. 38 For as in those
days before the flood they were
eating and drinking, marrying and
giving in marriage, until the day
when Noah entered the ark, 39 and
they were unaware until the flood
came and swept them all away, so
will be the coming of the Son of
Man. 40 Then two men will be in the
field; one will be taken and one
left. 41 Two women will be grinding at

C. The Theological Result of Jerusalem's Fall (24:29-31)
   1. The time connection: "Immediately after" Jerusalem's great tribulation (24:29)
   2. The collapse and removal of the old, established luminaries (24:29)
   3. The Messiah's victorious, heavenly reign vindicated (24:30)
   4. Worldwide proclamation of the Gospel and its results the beginning of the Gospel year of Jubilee(?) (24:31)

D. Encouragement to Believe Jesus (24:32-35)
   1. Leaves are a signal of summer's approach (24:32)
   2. Similarly, the foregoing clues signal the arrival of God's Kingdom (24:33)
   3. All these events must occur in Jesus' generation (24:34)
   4. The certainty of the predicted events (24:35)

III. **CHRIST'S SECOND COMING** (24:36-25:46)
A. The Date Known But to God (24:36)
B. Stories Illustrating Important Features of the Final End-Times (24:37-25:46)
   1. Illustration from life before the flood: "Business as usual" (24~37-42)

the mill; one will be taken and one left. 42 Therefore, stay awake, for you do not know on what day your Lord is coming. 43 But know this, that if the master of the house had known in what part of the night the thief was coming, he would have stayed awake and would not have let his house be broken into. 44 Therefore you also must be ready, for the Son of Man is coming at an hour you do not expect.	2. Illustration of the burglar: "The time is unpredictable, so be always ready!" (24:43f.)
45 "Who then is the faithful and wise servant,[c] whom his master has set over his household, to give them their food at the proper time? 46 Blessed is that servant whom his master will find so doing when he comes. 47 Truly, I say to you, he will set him over all his possessions. 48 But if that wicked servant says to himself, 'My master is delayed,' 49 and begins to beat his fellow servants[d] and eats and drinks with drunkards, 50 the master of that servant will come on a day when he does not expect him and at an hour he does not know 51 and will cut him in pieces and put him with the hypocrites. In that place there will be weeping and gnashing of teeth.	3. Illustration of the Conscientious and the Hypocritical Servant (24:45-5 1) "Jesus' Return may be delayed."
1 "Then the kingdom of heaven will be like ten virgins who took their lamps[a] and went to meet the bridegroom.[b] 2 Five of them were foolish, and five were wise. 3 For when the foolish took their lamps, they took no oil with them, 4 but the wise took flasks of oil with their lamps. 5 As the bridegroom was delayed, they all became drowsy	4. Illustration of the Ten Wise and Foolish Bridesmaids: "Adequate preparation must be made in time!" (25: 1-13) "The fate of the unprepared"

and slept.[6] But at midnight there was a cry, 'Here is the bridegroom! Come out to meet him.' [7] Then all those virgins rose and trimmed their lamps. [8] And the foolish said to the wise, 'Give us some of your oil, for our lamps are going out.' [9] But the wise answered, saying, 'Since there will not be enough for us and for you, go rather to the dealers and buy for yourselves.' [10] And while they were going to buy, the bridegroom came, and those who were ready went in with him to the marriage feast, and the door was shut. [11] Afterward the other virgins came also, saying, 'Lord, lord, open to us.'[12] But he answered, 'Truly, I say to you, I do not know you.' [13] Watch therefore, for you know neither the day nor the hour. [14] "For it will be like a man going on a journey, who called his servants[c] and entrusted to them his property. [15] To one he gave five talents,[d] to another two, to another one, to each according to his ability. Then he went away. [16] He who had received the five talents went at once and traded with them, and he made five talents more. [17] So also he who had the two talents made two talents more. [18] But he who had received the one talent went and dug in the ground and hid his master's money. [19] Now after a long time the master of those servants came and settled accounts with them. [20] And he who had received the five talents came forward, bringing five talents more, saying, 'Master, you delivered to me five talents; here, I have made five	5. Illustration of the Wise and Foolish Stewards: "The present is a stewardship of God's goods entrusted to us according to our individual ability, to be invested for His advantage, because an accounting will be given." (25:14-30)

talents more.’ 21 His master said to him, ‘Well done, good and faithful servant.[e] You have been faithful over a little; I will set you over much. Enter into the joy of your master.’ 22 And he also who had the two talents came forward, saying, ‘Master, you delivered to me two talents; here, I have made two talents more.’ 23 His master said to him, ‘Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.’ 24 He also who had received the one talent came forward, saying, ‘Master, I knew you to be a hard man, reaping where you did not sow, and gathering where you scattered no seed, 25 so I was afraid, and I went and hid your talent in the ground. Here, you have what is yours.’ 26 But his master answered him, ‘You wicked and slothful servant! You knew that I reap where I have not sown and gather where I scattered no seed? 27 Then you ought to have invested my money with the bankers, and at my coming I should have received what was my own with interest. 28 So take the talent from him and give it to him who has the ten talents. 29 For to everyone who has will more be given, and he will have an abundance. But from the one who has not, even what he has will be taken away. 30 And cast the worthless servant into the outer darkness. In that place there will be weeping and gnashing of teeth.’

31 “When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious

6. Illustration of the Sheep and the Goats (25:31-46)
   a. The Second Coming and the judgment will be contemporaneous (25:31)

throne.[32] Before him will be gathered all the nations, and he will separate people one from another as a shepherd separates the sheep from the goats. [33] And he will place the sheep on his right, but the goats on the left. [34] Then the King will say to those on his right, 'Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world. [35] For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, [36] I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.' [37] Then the righteous will answer him, saying, 'Lord, when did we see you hungry and feed you, or thirsty and give you drink? [38] And when did we see you a stranger and welcome you, or naked and clothe you?[39] And when did we see you sick or in prison and visit you?' [40] And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these my brothers,[f] you did it to me.' [41] "Then he will say to those on his left, 'Depart from me, you cursed, into the eternal fire prepared for the devil and his angels. [42] For I was hungry and you gave me no food, I was thirsty and you gave me no drink, [43] I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.' [44] Then they also will answer, saying, 'Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to	b. The judgment will be universal (25:32, 33) c. The basis of judgment will be our everyday usefulness and service to others (25:34-46)

you?' [45] Then he will answer them, saying, 'Truly, I say to you, as you did not do it to one of the least of these, you did not do it to me.' [46] And these will go away into eternal punishment, but the righteous into eternal life." **Footnotes:** a. Matthew 24:10 Or *stumble* b. Matthew 24:36 Some manuscripts omit *nor the Son* c. Matthew 24:45 Or *bondservant*; also verses 46, 48, 50 d. Matthew 24:49 Or *bondservants* **Footnotes:** a. Matthew 25:1 Or *torches* b. Matthew 25:1 Some manuscripts add *and the bride* c. Matthew 25:14 Or *bondservants*; also verse 19 d. Matthew 25:15 A *talent* was a monetary unit worth about twenty years' wages for a laborer e. Matthew 25:21 Or *bondservant*; also verses 23, 26, 30 f. Matthew 25:40 Or *brothers and sisters* **English Standard Version (ESV)**	d. The results of the judgment will be permanent (25:46)

Fowler's commentary may be found online:

http://www.abarc.org/wp-content/uploads/2016/05/Matthew-Vol-4.pdf

Another commentary on Matthew 24 was written by Albert Dallas Meserve. It may be found at:

http://minnehahachurch.org/Library/02NT/LibGospels/OlivetDiscourse.pdf