

# Studies in the Gospel of Matthew #66

## Second Coming of the Savior

Matt 24:1-26

### Introduction:

1. Jesus' message in chapters 24-25 is known as the Olivet discourse because it was delivered to the disciples on the Mount of Olives.
  - a. The theme of the discourse is Christ's second coming at the end of the present age to establish His millennial kingdom on earth.
  - b. The message was prompted by the disciples' question in [24:3](#), "Tell us, when will these things be, and what will be the sign of Your coming, and of the end of the age?"
  - c. The answer Jesus gave is the longest answer given to any question asked in the NT, and its truths are absolutely essential for understanding His return and the amazing events associated with it.
2. Throughout history people have had a strong desire to know the future, and few societies have been without their seers, mediums, fortune-tellers
  - a. By deceitful or demonic means such futurists have offered gullible inquirers purported revelations of what lies ahead.
  - b. The Jews of Jesus' day did have an intense interest in the future: They were tired of being under the domination of pagan oppressors and were eager for the divinely-promised deliverance of their Messiah.
3. The Jews knew intimately the many OT promises of future blessing, deliverance, and prosperity.
  - a. They knew God had promised to vanquish all the enemies of His chosen people and to establish His eternal kingdom of righteousness and justice on earth.
  - b. They knew that the Lord's Anointed One would come and establish the rule and reign of David again on earth, a reign of peace, prosperity, and safety that would never end.
4. The Jews therefore had great hope for the future.

### I. THE CONCERN ABOUT THE END TIMES – vs 1-3

- It was the disciples earnest and voiced concern about the consummation that caused Christ to give a discourse about it.
- If we want God's help in knowing spiritual truths, we must have a genuine interest in them.

#### A. The Inspiring of the Concern – vs 1-2

1. The preface in the inspiring
  - 1 And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple.**
    - a) *The complex of Temple buildings were an impressive lot.*
    - b) *Herod had taken some 40 years to build the Temple and the Jews took great pride in the Temple.*
    - c) *So the disciples stopped to admire the beautiful Temple buildings*
    - d) *They did not seem to realize that Jesus knew more about the Temple complex than they would ever know.*
2. The prediction for the inspiring – vs 2
  - 2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.**
    - a) *Christ predicted a great destruction of the beautiful Temple.*
    - b) *This was a shocking statement to the disciples and immediately inspired their inquiry for more knowledge about end-time events*
    - c) *The shock must have awakened them to greatness of Christ.*
    - d) *The disciples took awhile to correctly comprehend Jesus Christ.*
    - e) *In less than 40 yrs the Romans sacked Jerusalem in A.D. 70 and massacred most of its citizens, they also set fire to the Temple and razed it, just as Jesus predicted.*

BYZ **Matthew 24:1** Καὶ ἐξελθὼν ὁ Ἰησοῦς ἐπορεύετο ἀπὸ τοῦ ἱεροῦ· καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδειξαὶ αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ.

Went out from the temple (exelthōn apo tou hierou). All the discourses since Matthew 21:23 have been in the temple courts (hieron, the sacred enclosure). But now Jesus leaves it for good after the powerful denunciation of the scribes and Pharisees in Matthew 23. His public teaching is over. It was a tragic moment. As he was going out (eporeueto, descriptive imperfect) the disciples, as if to relieve the thought of the Master came to him (prosēlthon) to show (epideixai, ingressive aorist infinitive) the buildings of the temple (tas oikodomas tou hierou). They were familiar to Jesus and the disciples, but beautiful like a snow mountain (Josephus, Wars V, 5, 6), the monument that Herod the Great had begun and that was not yet complete (John 2:20). Great stones were there of polished marble.

BYZ **Matthew 24:2** Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐ βλέπετε πάντα ταῦτα; Ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῆ ὧδε λίθος ἐπὶ λίθον, ὃς οὐ καταλυθήσεται.

One stone upon another (lithos epi lithon). Stone upon stone. A startling prediction showing that the gloomy current of the thoughts of Jesus were not changed by their words of admiration for the temple.

## B. The Inquiry in the Concern – vs 3

- The prediction by Christ caused the disciples to further inquire about the great events involved in Christ's prediction.
1. The privacy of the inquiry – vs 3

**3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?**

    - a) *The disciples waited until they had left the Temple area and the city of Jerusalem and were alone with Christ on the Mt of Olives*
    - b) *Private lesson would be more helpful than a public discourse*
    - c) *We need to get alone with Christ ourselves to learn from Him, to pray to Him, and to fellowship with Him.*
  2. The particulars of the inquiry – vs 3

**3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?**

    - The disciples' inquiry was actually threefold.
    - a) *The time of the calamity – "When shall these things be?"*
      - (1) "these things" refer specifically to the destruction of the Temple.
    - b) *The sign of the coming – "What shall be the sign of thy coming."*
      - (1) The disciples were very interested in the return of Jesus Christ to earth.
      - (2) They did not like the idea of Christ leaving and would not believe it well.
      - (3) Unfortunately, many are interested in the return of Christ not so much because of Christ but because of the great events that come with it.
    - c) *The sign of the consummation – "And of the end of the world."*
      - (1) "end of the world" = "completion or consummation of the age."
      - (2) Christ's return is the climactic event of the consummation, but the consummation involves more events than the return of Christ, and this chapter will speak of many of them.

## II. THE CONDITIONS FOR THE END TIMES – vs 4-26

- Many conditions must take place before the consummation and during the consummation of the age.
- We have put the conditions Christ cites in seven categories. Others may have more or less categories and still do right by the Scripture.

### A. The Pretenders in the Conditions – vs 4,5, 11, 23-26

- The first condition which Christ cites is that of deceit / pretenders
  - We have many pretenders in the religious field today, and our age is vulnerable for this tactic of evil.
1. The precaution about pretenders – vs 4

**4 And Jesus answered and said unto them, Take heed that no man deceive you.**

    - a) *This is wise advice for any area of life, but Christ obviously meant it especially for spiritual matters.*
    - b) *No area is so important in our life as the spiritual area, and in this area we must be most careful of being deceived.*
    - c) *By knowing the Scriptures well! Ignorance of the Scriptures makes you very vulnerable to spiritual deception.*
  2. The primary pretenders – vs 5, 23-25

**5 For many shall come in my name, saying, I am Christ; and shall deceive many. 23 Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.**

    - The main deception to be wary of is false Christs.
    - People have no excuse if they are deceived and taken in by false Christs, for Christ has adequately forewarned of false Christs.
    - a) *They are plentiful -- "Many"*
    - b) *They are persuasive -- "shall deceive many"*
    - c) *They are perilous. "Believe it not... go not forth"*
    - d) *They are powerful – vs 24*

**24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.**

**3** Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν Ἐλαιῶν, προσήλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν, λέγοντες, Εἰπέ ἡμῖν, πότε ταῦτα ἔσται; Καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας, καὶ τῆς συντελείας τοῦ αἰῶνος;

BYZ **Matthew 24:4** Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Βλέπετε, μὴ τις ὑμᾶς πλανήσῃ. Lead you astray (hūmās planēsēi). This warning runs all through the discourse. It is amazing how successful deceivers have been through the ages with their eschatological programs. The word in the passive appears in Matthew 18:12 when the one sheep wanders astray. Here it is the active voice with the causative sense to lead astray. Our word planet comes from this root.

BYZ **Matthew 24:5** Πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες, Ἐγὼ εἰμι ὁ χριστός· καὶ πολλοὺς πλανήσουσιν. In my name (epi tōi onomati mou). They will arrogate to themselves false claims of Messiahship in (on the basis of) the name of Christ himself. Josephus (Wars VI, 5) gives there false Christs as one of the reasons for the explosion against Rome that led to the city's destruction. Each new hero was welcomed by the masses including Barcochba. "I am the Messiah," each would say. Forty odd years ago two men in Illinois claimed to be Messiah, each with followers (Schlatter, Schweinfurth). In more recent years Mrs. Annie Besant has introduced a theosophical Messiah and Mrs. Eddy made claims about herself on a par with those of Jesus.

BYZ **Matthew 24:24** Ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται, καὶ δώσουσιν σημεῖα μεγάλα καὶ τέρατα, ὥστε πλανῆσαι, εἰ δυνατόν, καὶ τοὺς ἐκλεκτοὺς.

3. The prophet pretenders – vs 11, 24

11 And many false prophets shall rise, and shall deceive many. 24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

- Not only are false Christs a problem but so are false prophets.
- Five important specifics are given of false prophets.
  - a) They are plentiful -- "Many"
  - b) They are persuasive -- "Shall deceive many"
  - c) They are powerful -- "Shall show great signs and wonders"  
(1) This will greatly impress people and produce many converts
  - d) They are perilous - "...they shall deceive the very elect"
  - e) They are proselyters – vs 26  
*"If they shall say unto you, Behold, he is in the desert; go not forth... believe it not"*

**B. The Provocations in the Conditions – vs 6-7**

- Many wars is another condition that will characterize the conditions leading to the consummation of the age.
  - It does not take much provocation to start a war today.
  - Man gets all excited about stopping wars; but as long as sin is present, wars will always be present.
1. The presence of war – vs 6  
6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.
    - a) **You will be hearing** translates a form of the future tense of *mellō* that carries the idea of continual hearing.
    - b) This is certainly true of our times.
    - c) Some kind of war and fighting is going on most of the time.
    - d) There doubtless will be both hot wars of physical combat and cold wars of economic and political conflict.
  2. The peace amidst war – vs 6 – *"See that ye be not troubled"*
    - a) It is not always easy to follow this command in the time of war, but war is not to trouble us.
    - b) God has not lost control and His plan is going to be fulfilled.
  3. The perspective about wars – vs 6  
*"All these things must come to pass, but the end is not yet"*
    - a) Date setters get all excited during a war and many evil leaders in wars have been called the antichrist, etc.
    - b) They are not the end of the age, but they are that which must occur before the end of the age.
  4. The participants in wars – vs 7  
7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.
    - a) This text simply makes clear what these wars are—they are wars of nations against nations—not union strikes or race riots.

**C. The Plagues in the Conditions – vs 7-8**

- Many plagues will also come upon the earth before the end of the age
1. The character of the plagues – vs 7  
7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.
    - a) These conditions are occurring in our time.
    - b) Famines could get very bad with just a bit of a change in weather
    - c) Pestilences such as strange and powerful diseases in humans and animals are worse than the news media reports
    - d) Earthquakes are occurring more frequently than previous history
    - e) And some are terribly devastating—although our liberal news media often puts some of these earthquakes on the back pages, if they happen in a far-off land.

BYZ **Matthew 24:11** Καὶ πολλοὶ ψευδοπροφῆται ἐγερθήσονται, καὶ πλανήσουσιν πολλοὺς.

BYZ **Matthew 24:6** Μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων· ὁρᾶτε, μὴ θροεῖσθε· δεῖ γὰρ πάντα γενέσθαι· ἀλλ' οὐπω ἐστὶν τὸ τέλος.

See that ye be not troubled (*horate mē throeisthe*). Asyndeton here with these two imperatives as Mark 8:15 *orate blepete* (Robertson, Grammar, p. 949). Look out for the wars and rumours of wars, but do not be scared out of your wits by them. *Throeō* means to cry aloud, to scream, and in the passive to be terrified by an outcry. Paul uses this very verb (*mēde throeisthai*) in 2 Thes. 2:2 as a warning against excitement over false reports that he had predicted the immediate second coming of Christ. But the end is not yet (all' *oupoē estin to telos*). It is curious how people overlook these words of Jesus and proceed to set dates for the immediate end. That happened during the Great War and it has happened since.

BYZ **Matthew 24:7** Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν· καὶ ἔσονται λιμοὶ καὶ λοιμοὶ καὶ σεισμοὶ κατὰ τόπους.

2. The commencement in the plagues – vs 8  
*"All these are the beginning of sorrows"*
  - o There is a twofold message here.
  - a) Regarding time - *"All these are the beginning of sorrows."*
    - (1) These plagues are not the end of the end, but indicate the end is getting near.
  - b) Regarding trauma - *"Beginning of sorrows."*
    - (1) These great problems are only the beginning.
    - (2) These things are indeed bad, but what is coming will make many of these problems seem mild in comparison.
    - (3) This kills the idea of postmillennialism, which thinks we are going to get the world in great condition and then Christ will come back.
    - (4) The world is not going to get better; it will only get worse. *"In the last days perilous times shall come"* (2 Timothy 3:1).
    - (5) There will be no world-wide revival before the end of the age, but there will be world-wide calamities.

#### D. The Persecution in the Conditions – vs 9, 10, 13

- o The conditions of the age will include much persecution.
1. The crowd being persecuted – vs 9  
**9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.**
    - a) *This refers to Christians - God's people spiritually*
    - b) *See here also persecution of the Jews, God's earthly people, which will be especially characteristic of the end times.*
    - c) *Both groups will be subject to much persecution in the end times.*
    - d) *Today Christians world-wide are being increasingly persecuted.*
  2. The capture in persecution – vs 9  
**9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.**
    - a) *Persecution begins with arrest.*
    - b) *Paradidōmi has the basic meaning of giving over and was often used in a technical sense for arrest by police / military*
  3. The cruelty of persecution – vs 9  
**9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.**
    - a) *Persecution is bloody.*
    - b) *Many of the persecuted people will be killed.*
  4. The contempt by persecution  
**9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.**
    - a) *Persecution will include world-wide contempt for the persecuted.*
    - b) *The contempt in this verse refers especially to those who are loyal to Jesus Christ.*
    - c) *Christ is the main issue in the persecution of Christians.*
  5. The casualties from persecution – vs 10  
**10 And then shall many be offended, and shall betray one another, and shall hate one another.**
    - o Regarding the persecution of the Christians, "many" will recant their faith. Sham Christians will fall away
    - o The casualties of the faith are described in a threefold way.
    - a) They discontinue - *"Offended"*
      - (1) Persecution will cause many professing Christians to be offended by the faith to the extent that they will discontinue following the faith.
    - b) They are disloyal - *"Betray one another"*
      - (1) The recanters will not only leave the faith but will betray other Christians and aid persecutors.
    - c) The dislike - *"Shall hate one another"*
      - (1) True saints love one another.
      - (2) It is a mark of faith to love fellow believers (John 13:35), but these offended ones will hate Christians like the persecutors do.
  6. The consecrated in persecution – vs 13  
**13 But he that shall endure unto the end, the same shall be saved.**
    - o Not all believers will recant in persecution.
    - a) The persistency of consecration - *"Endure."*
    - b) The promise for consecration - *"Shall be saved."*

**YZ Matthew 24:8** Πάντα δὲ ταῦτα ἀρχὴ ὠδίνων.  
 The beginning of travail (archē odinōn). The word means birth-pangs and the Jews used the very phrase for the sufferings of the Messiah which were to come before the coming of the Messiah (Book of Jubilees, 23:18; Apoc. of Baruch 27-29). But the word occurs with no idea of birth as the pains of death (Psalm 18:5; Acts 2:24). These woes, says Jesus, are not a proof of the end, but of the beginning.

**BYZ Matthew 24:9** Τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν, καὶ ἀποκτενοῦσιν ὑμᾶς· καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου.  
 Ye shall be hated (esesthe misoumenoi). Periphrastic future passive to emphasize the continuous process of the linear action. For tribulation (thlipsin see Matthew 13:21), a word common in the Acts, Epistles, and Apocalypse for the oppression (pressure) that the Christians received.

For my name's sake (dia to onoma mou). The most glorious name in the world today, but soon to be a byword of shame (Acts 5:41). The disciples would count it an honour to be dishonoured for the Name's sake.

**BYZ Matthew 24:10** Καὶ τότε σκανδαλισθήσονται πολλοί, καὶ ἀλλήλους παραδώσουσιν, καὶ μισήσουσιν ἀλλήλους.

**BYZ Matthew 24:13** ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.

## E. The Pollution in the Conditions – vs 12

- The pollution spoken of here is not the pollution that environmentalists get upset about, it is the pollution God gets upset about, namely, "iniquity." This pollution corrupts the environment more than any other pollution.
  1. The extent of sin – "*Iniquity shall abound*"
    - a) *It certainly does in our day—immorality, abortion, divorce, gambling, homosexuality, booze, lying, the profaning of everything sacred, and stealing are some of the more prominent sins that abound in our day.*
    - b) *These evils do not indicate an enlightened age but the ending of the age.*
  2. The effect of sin

**12 And because iniquity shall abound, the love of many shall wax cold.**

    - a) *Our day talks more about love than folk did in the past, but the love in our day is just that—talk, it certainly isn't walk, for sin abounds.*
    - b) *Sin encourages lust but it ends true love.*

## F. The Preaching in the Conditions – vs 14

**14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.**

- Preaching will have a significant place in the awful times leading to the consummation of the age.
- Despite the deception of false christs and false teachers, the unparalleled warfare and pestilence and disaster, the fierce persecution of the saints, and the defection of false believers, the **gospel of Christ's kingdom** will continue to be proclaimed.
- Despite the Antichrist's tyrannical rule and hell's belching out its demons to wreak havoc on earth, the Lord Jesus Christ will not be without witness.

  1. The theme in the preaching – "*Gospel of the kingdom*"
    - a) *This is the good news ("Gospel") of Christ's coming kingdom.*
    - b) *It is the great Gospel message which says, "Except a man be born again, he cannot see the kingdom of God" (John 3:3).*
    - c) *This message is not the social Gospel about farming or housing etc., but it has to do with the soul of man, the sin of man, the Savior of man, and the salvation of man.*
  2. The territory of the preaching -- "*In all the world*"
    - a) *It is preached in "all the world" because the Gospel is applicable to all men.*
    - b) *It is not limited to a certain age or part of the earth.*
    - c) *All men, in every age, in every nation, of every race, need the Gospel of Christ for the salvation of their souls.*
    - d) *But though the Gospel is everywhere offered, it is not everywhere received.*
  3. The testimony from the preaching - "*For a witness unto all nations*"
    - a) *The witness to all nations means that no one will have an excuse for not receiving and honoring Christ.*
    - b) *It is a testimony of God's grace that He would save men from judgment.*
  4. The termination after the preaching -- "*Then shall the end come*"
    - a) *After God has warned the world, then judgment (which is the ending of the age) will come.*
    - b) *God gives men plenty of warning about the end, but most do not heed it.*
    - c) *Many come to the end of their life ignoring the witness of God's grace that gave them opportunity to escape judgment.*

BYZ **Matthew 24:12** Καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν, ψυγήσεται ἡ ἀγάπη τῶν πολλῶν·  
Shall wax cold (psugēsetai). Second future passive indicative from psuchō. To breathe cool by blowing, to grow cold, "spiritual energy blighted or chilled by a malign or poisonous wind" (Vincent).

The love of many (hē agapē tōn pollōn). Love of the brotherhood gives way to mutual hatred and suspicion.

BYZ **Matthew 24:14** Καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ εἰς μαρτύριον πᾶσιν τοῖς ἔθνεσιν· καὶ τότε ἔξει τὸ τέλος.  
Shall be preached (keruchthēsetai). Heralded in all the inhabited world. En holēi tēi oikoumenēi supply gēi. It is not here said that all will be saved nor must this language be given too literal and detailed an application to every individual.

## G. The Period in the Conditions – vs 15-22

- The period is the Great Tribulation period.
  - Christ gives a few details of this period in this discourse to the disciples
1. The sign of the period – vs 15a  
**15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet...**
    - a) *One of the conditions that characterize the end times is the corruption of worship in the Temple in Jerusalem.*
    - b) *"abomination of desolation" is from the Septuagint translation and is not found verbatim in the Hebrew text of Daniel.*
    - c) *It refers to abominable practices which led to desolation (destruction and despoliation) of the Temple and Jerusalem.*
    - d) *In [Daniel 9:27](#), [11:31](#); and [12:11](#) are references to abominable practices in the Temple that resulted in the desolation.*
    - e) *God is to be worshiped in holy ways or judgment will be severe.*
  2. The scattering in the period  
**21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.**
    - (1) When the corruption of worship occurs, it will bring the terrible trials of the "great tribulation" ([Matthew 24:21](#)) from which the Jews especially will flee and this will result in their being scattered over the earth.
    - b) *The place of scattering*  
**16 Then let them which be in Judaea flee into the mountains:**
      - (1) The place especially emphasized here is Israel.
      - (2) The Great Tribulation focuses on Israel; in fact, the end times focuses on Israel; for when Christ comes back, He will set up His reign over the earth from Jerusalem as Israel's Messiah.
    - c) *The priority of scattering*  
**17 Let him which is on the housetop not come down to take any thing out of his house: 18 Neither let him which is in the field return back to take his clothes.**
      - (1) The priority of the fleeing is emphasized by orders not to delay the fleeing by stopping to pack or pick up last minutes items such as clothes.
      - (2) It is like fleeing a house that is burning—don't try to get anything, get out before you get burned.
    - d) *The peril in scattering*  
**19 And woe unto them that are with child, and to them that give suck in those days!**
      - (1) Pregnant women and nursing mothers will find this calamitous time especially difficult for them because of the extra care they have with children.
    - e) *The prayer in scattering*  
**20 But pray ye that your flight be not in the winter, neither on the sabbath day:**
      - (1) The weather of winter would make travel very difficult and the Sabbath with its many restrictions for the Jews would make escape next to impossible.
      - (2) The prayer that is exhorted to be prayed emphasizes the trauma of the great tribulation period.
  3. The severity of the period – vs 21  
**21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.**
    - a) *This is where we get the term "great tribulation" which stands for the seven year period that includes terrible world wide trauma especially for the Jews.*
    - b) *The severity of the tribulation problems is extreme—"such as was not since the beginning of the world to this time."*
  4. The shortening of the period – vs 22  
**22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.**
    - a) *The trauma of the tribulation period is so great that, except for the fact that the great tribulation is for limited period of time, all flesh would be destroyed.*
    - b) *Shortening the days here does not mean that the days will be less than what God has predicted in His Word but that the days have been Divinely limited in which the severe troubles come.*

**15** Ὅταν οὖν ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως, τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου, ἐστὼς ἐν τόπῳ ἀγίῳ· ὁ ἀναγινώσκων νοεῖτω·

**21** Ἔσται γὰρ τότε θλίψις μεγάλη, οἷα οὐ γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν, οὐδ' οὐ μὴ γένηται.

**16** τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν ἐπὶ τὰ ὄρη·

Flee unto the mountains (pneugetōsan eis ta orē). The mountains east of the Jordan. Eusebius (H.E. iii,5, 3) says that the Christians actually fled to Pella at the foot of the mountains about seventeen miles south of the Sea of Galilee. They remembered the warning of Jesus and fled for safety

**17** ὁ ἐπὶ τοῦ δώματος μὴ καταβαινέτω ἄραι τὰ ἐκ τῆς οἰκίας αὐτοῦ·

**19** Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις.

**20** Προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος, μηδὲ σαββάτῳ.

In winter nor on a sabbath (cheimōnos, genitive of time, mēde sabbatōi, locative of time). In winter because of the rough weather. On a sabbath because some would hesitate to make such a journey on the sabbath. Josephus in his Wars gives the best illustration of the horrors foretold by Jesus in Matthew 24:21.

**21** Ἔσται γὰρ τότε θλίψις μεγάλη, οἷα οὐ γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν, οὐδ' οὐ μὴ γένηται.

BYZ **Matthew 24:22** Καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν ἐσώθη πᾶσα σὰρξ· διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι.