

Notes on the Greek New Testament
Day 36 – February 5th – Matthew 24:1-28

Works frequently referenced in these notes on Matthew

- Hagner, Donald A *Word Biblical Commentary Vols.33a & 33b: Matthew 1-13 & Matthew 14-28*, Word Books, Dallas, 1993 & 1995
- Morris, Leon *The Gospel According to Matthew*, Eerdmans, Grand Rapids, 1992

Chapter 24 – Overview

For this chapter, cf. Mark 13 and Luke 21. Carson argues that the discourse in this chapter refers to the entire period from the first to the second advent; the whole of this period is one of tribulation and of evangelism (vv.4-14). But within this period, there is one particular time of distress, or birth pang, which is of peculiar severity. This is the fall of Jerusalem which is the subject of vv 15-21.

In v.22, these days, refers not to the fall of Jerusalem, but to the greater time of distress. It cannot easily be made to refer to the fall of the temple since Christians escaped from this and did not suffer great hardship. Verses 22-31 look forward to Christ's second coming.

In verse 33 Jesus is pictured standing at the door. The fall of Jerusalem is the last eschatological sign before Christ's coming. Hence it is this same generation (or age) which will witness that coming (v.34).

Morris speaks about the "theological unity between the two judgements," namely the fall of Jerusalem and the last judgement. France takes verses 1-35 to apply to the judgement on Jerusalem and verses 36-51 to apply to the parousia. J Marcellus Kik takes verse 34 as the point of division: everything up to that point he sees as referring to the generation that heard Jesus speak and everything after this verse to the second coming. Morris says that it is doubtful whether the chapter can be divided up quite so neatly and refers to Carson as providing a useful analysis of the problem.

Hagner highlights the contrast between Matthew 24 and apocalyptic writings, saying, "The discourse does not attempt to provide a timetable for the end time. Information concerning the time of the parousia is conspicuously absent, denied even to Matthew's central figure, the Son of Man himself (24:36). Indeed, the thrust of the material is in quite another direction. The discourse does not intend to inflame the expectation of an imminent end, or even a predictable end. If anything, it cools such ideas. Tribulations that might have been thought to indicate an imminent end are described as 'but the beginning of the birth pangs' (24:8). All that is assured in the discourse is the *fact* of the end. The time is deliberately left indeterminate, thus focusing on the need to be ready at any time. Consequently, the discourse retains its relevance in every Christian generation. It is addressed as much to the church as to the disciples. The one exception to this general indeterminacy is the significant time marker 'immediately' (εὐθὺς) of v. 29, a redactional insertion of the evangelist, which along with the redaction of the disciples' question in v. 3 clearly indicates that the evangelist shared the undoubtedly common view that the destruction of Jerusalem and the temple would mean the end of the age and the coming of the Son of Man."

Verse 1

Καὶ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τοῦ ἱεροῦ ἐπορεύετο, καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδειῖσαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ·

ἐξελθων Verb, aor act ptc, nom m s
ἐξερχομαι
ἱερον, ου n temple, temple precincts
πορευομαι go
προσῆλθον Verb, aor act indic, 1 s & 3 pl
προσερχομαι come or go to, approach
μαθητης, ου m disciple
ἐπιδειῖσαι Verb, aor act infin ἐπιδεικνυμι
show, point out
οικοδομη, ης f building, structure

Herod's temple was a remarkably beautiful building with overlays of white marble and of gold.

Verse 2

ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Οὐ βλέπετε ταῦτα πάντα; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῆ ὧδε λίθος ἐπὶ λίθον ὃς οὐ καταλυθήσεται.

ἀποκριθεὶς Verb, aor pass dep ptc, m nom s
ἀποκρίνομαι answer, reply, say

βλεπω see, look, be able to see

ἀφεθῆ Verb, aor pass subj, 3 s ἀφημι leave

ὧδε adv here, in this place

λίθος, ου m stone, precious stone

καταλυθήσεται Verb, fut pass indic, 3 s

καταλω destroy, tear down

"Jesus is making clear that, while the temple was undoubtedly a wonderful building, the disciples should not be beguiled by its beauty. What matters is that God's people should live godly lives. When they do not, disaster in some form is inevitable. For the Jews that was going to include the destruction of their beautiful place of worship." Morris.

"This prophecy will later, in distorted form, be directed against Jesus by his opponents (cf. 26:61; 27:40)." Hagner.

Verse 3

Καθημένον δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν Ἐλαιῶν προσῆλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν λέγοντες· Εἰπὸν ἡμῖν πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας καὶ συντελείας τοῦ αἰῶνος.

καθημαι sit, sit down, live

ὄρος, ους n mountain, hill

ἐλαια, ας f olive tree

Cf. Zech 14:4.

προσῆλθον see v.1

ἰδιος, α, ον one's own; κατ' ἰδιαν privately

πότε interrog adv. when?

ἔσται Verb, fut indic, 2 s εἰμι

σημειον, ου n miraculous sign, sign

σος, ση, σον possessive adj. your, yours

παρουσια, ας f coming, arrival, presence

συντελεια, ας f end, completion

αιων, αιωνος m age, world order

The disciples' question indicates that Jesus had spoken more about eschatology than is recorded in the Gospels. It also indicates that the disciples thought that what Jesus had said of the destruction of the temple must be connected with his return and the end of the age. In their minds it is a single question, but in reality it demands a complex answer.

Verse 4

καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Βλέπετε μὴ τις ὑμᾶς πλανήσῃ·

ἀποκριθεὶς see v.2

πλαναω lead astray, mislead, deceive

A warning against eschatological speculations or readings of events that can so easily deceive.

Verse 5

πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες· Ἐγὼ εἰμι ὁ χριστός, καὶ πολλοὺς πλανήσουσιν.

ἐλεύσονται Verb, fut midd dep indic, 3 pl

ἐρχομαι

ὄνομα, τος n name

Verse 6

μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων· ὁρᾶτε, μὴ θροεῖσθε· δεῖ γὰρ γενέσθαι, ἀλλ' οὐπω ἐστὶν τὸ τέλος.

μελλω (before an infin) be going, be about, be destined

πολεμος, ου m war, battle, strife, conflict

ἀκοη, ης f report, news

ὁραω see; intrans make sure, see to it

θροεῖσθε Verb, pres pass imperat, 2 pl

θροεομαι be alarmed or startled

δεῖ impersonal verb it is necessary, must

Implies that God is in control and that even in this he is working out his purposes.

Some MSS add παντα before γενεσθαι (so also TR), others add ταυτα. The simple δεῖ γαρ γενεσθαι is to be preferred.

οὐπω not yet

τελος, ους n end

It is dangerous to argue from dramatic happenings that 'the end is nigh'.

"The eschatological discourse, given in response to the disciples' question, begins with the assertion that the world will yet experience much trouble before the coming of the final or eschatological judgment. The effect of this emphasis, although left implicit, is to make possible a separation of the destruction of the temple from the experiencing of the end of the age. In connection with the troubles to be experienced, messianic claimants will appear. But none of them is the Messiah; it is not yet the end of the age. This emphasis occurs repeatedly in this chapter as a kind of leitmotif (cf. vv 11, 23–36)." Hagner.

Verse 7

ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, καὶ ἔσονται λιμοὶ καὶ σεισμοὶ κατὰ τόπους·

ἐγείρω raise

ἔθνος, οὐς n nation, people

βασιλεία, ας f kingdom

ἔσονται Verb, fut indic, 3 pl εἶμι

λιμός, ου m & f famine, hunger

σεισμός, ου m earthquake

τόπος, ου m place

Verse 8

πάντα δὲ ταῦτα ἀρχὴ ὠδίνων.

ἀρχή, ης f beginning

ὠδίν, ινος f birth-pains, suffering

"The signs point to and warn of the reality of future judgment, but not its time. Despite the emphasis of this passage, well-meaning but misled and misleading teachers have not resisted the temptation to interpret contemporary catastrophes as indicators of the imminence of the end. The apostle Paul had already to guard against this problem (2 Thess 2:2-3). 'The godly are always prone to think that evils have reached their utmost limit' (Bengel). Things that may for the moment look out of control are nevertheless within God's purposes and providence. The time of the end is in God's hands alone." Hagner.

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

τότε then, at that time

παραδώσουσιν Verb, fut act indic, 3 pl

παραδίδωμι hand over, deliver up

θλίψις, εως f trouble, suffering

ἀποκτενοῦσιν Verb, fut act indic, 3 pl

ἀποκτείνω kill, put to death

ἔσεσθε Verb, fut indic, 2 pl εἶμι

μισέω hate, despise, be indifferent to

ἔθνος, οὐς n see v.7

ὄνομα, τος n see v.5

Verse 10

καὶ τότε σκανδαλισθήσονται πολλοὶ καὶ ἀλλήλους παραδώσουσιν καὶ μισήσουσιν ἀλλήλους·

τότε see v.9

σκανδαλισθήσονται Verb, fut pass indic, 3 pl

σκανδαλιζώ 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."

ἄλληλων, οἰς, οὐς reciprocal pronoun one another

μισέω 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 ψευδοπροφήται ἐγερθήσονται καὶ πλανήσουσιν πολλούς·

ψευδοπροφήτης, ου m false prophet

ἐγείρω see v.7

πλαναώ see v.4

Verse 12

καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν

ψυγήσεται ἡ ἀγάπη τῶν πολλῶν.

πληθυνθῆναι Verb, aor pass infin πληθυνώ

grow, increase in number

ἀνομία, ας f wickedness, lawlessness, sin

ψυγήσεται Verb, fut pass dep indic, 3 s

ψυχομαί 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
 τέλος, 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 ἥξει 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
 οἰκουμενη, 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.

ἥκω 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."

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 ἐρημώσεως τὸ ρηθὲν διὰ Δανιὴλ τοῦ προφήτου ἐστὸς ἐν τόπῳ ἁγίῳ, ὁ ἀναγινώσκων νοεῖτω,

ὅταν when

ἴδητε Verb, aor act subj ὄραω see, observe, recognise

βδέλυγμα, τος n 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.

ἑστὸς Verb, perf act ptc, m nom s ἵστημι 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 ἐπὶ τὰ ὄρη,

τοτε see v.9

φευγω flee, run away from, avoid

ὄρος, ους 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 δώματος 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

οικια, 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.

ἄγρος, ου m field, farm, countryside

ἐπιστρεψάτω Verb, aor act imperat, 3 s

ἐπιστρεφω turn back, return

ὀπίσω adv back, behind

ἱματιον, 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 σαββάτου·

προσευχομαι pray

γένηται Verb, aor subj, 3 s γινομαι

φυγη, 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 εἰμι

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 ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν ἐσώθη πᾶσα σὰρξ· διὰ δὲ τούτων ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι.

ἐκολοβώθησαν 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.

Verses 23-25

Cf. Mark 13:21-23.

Verse 23

τότε εἰάν τις ὑμῖν εἴπῃ· Ἴδου ὧδε ὁ χριστός, ἢ ἴωδε, μὴ πιστεύσητε·

τοτε see v.9

εἰαν if, even if, though

ὧδε adv here, in this place

ἢ or

πιστεύσητε Verb, aor act subj, 2 pl πιστεωω 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 ἐκλεκτοὺς·

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.

δωσουσιν Verb, fut act indic, 3 pl δίδωμι
σημειον, ου n miraculous sign, miracle
μεγας, μεγαλη, μεγα large, great
τερας, ατος n wonder, object of wonder
ωστε 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

ἰδου προειρηκα υμιν.

προειρηκα 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

εαν ουν ειπωσιν υμιν· 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 εἰμι
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 εἰμι
πτώμα, 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.