

**Notes on the Greek New Testament**  
**Day 37 – February 6<sup>th</sup> – Matthew 24:29-51**

**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

**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

ἀστηρ, ερος m star  
 πεσοῦνται Verb, fut midd/pass dep indic, 3 pl  
 πιπτω fall, fall down  
 οὐρανος, 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 τῷ 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.

κοπῶ cut; midd mourn, wail, lament  
φυλῆ, ης f tribe, nation, people  
γῆ, 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  
νεφελῆ, ης f cloud

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

δυναμῖς, εως f power  
δοξα, ης f glory, splendour  
πολύς, πολλή, πολυ gen πολλοῦ, ης, ου i) much, many

### Verse 31

καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος μεγάλης, καὶ ἐπισυναξουσιν 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

σαλπῆξ, ιγγος f trumpet; trumpet blast

Many MSS (B f<sup>13</sup> TR sa) add φωνῆς or τῆς φωνῆς (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  
ἐκλεκτός, 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 σάλπιγγος ... (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 ἦδη ὁ κλάδος αὐτῆς γένηται ἀπαλὸς καὶ τὰ φύλλα ἐκφύη, γινώσκετε ὅτι ἐγγύς τὸ θέρος·

συκῆ, ης f fig tree

μάθετε Vverb, 2 aor act imperat, 2 pl

μανθανω learn, find out

ὅταν when, whenever

ἦδη adv now, already

κλάδος, ου m branch

γένηται Verb, aor subj, 3 s γινομαι

ἀπαλός, η, ον putting out leaves

φυλλόν, ου n leaf

ἐκφύω put out (leaves)

ἐγγύς adv near

θερος, ους n summer

### Verse 33

οὕτως καὶ ὑμεῖς, ὅταν ἴδητε πάντα ταῦτα, γινώσκετε ὅτι ἐγγύς ἐστὶν ἐπὶ θύρας.

οὕτως see v.27

ἴδητε Verb, aor act subj ὁραω see

θύρα, 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 πατὴρ 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.

οὐδὲ and not, neither; οὐδὲ ... οὐδὲ  
neither ... nor

οὐδὲ 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."

μόνος, ἡ, ὄν adj only, alone

### 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

ὥσπερ γὰρ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου·

ὥσπερ as, even as, just as

οὕτως thus, in this way  
 ἔσται Verb, fut indic, 2 s εἰμι  
 παρουσία, 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

ὥς γὰρ ἦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ γαμιζόντες, ἄχρι ἧς ἡμέρας εἰσηλθεν Νῶε εἰς τὴν κιβωτόν,

κατακλυσμος, 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 κατακλυσμὸς καὶ ἦρεν ἅπαντας, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

ἔγνωσαν Verb, aor act indic, 3 pl γνωσκω  
 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

δυο gen & acc δυο dat δυσιν two

ἔσονται Verb, fut indic, 3 pl εἰμι

ἀγρος, ου m field, farm, countryside

εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one

παραλαμβάνω take

ἀφιημι leave, forsake

### Verse 41

δύο ἀλήθουσαι 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 γινώσκετε 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 εἶω 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 ὃ ἡὸς τοῦ ἀνθρώπου ἔρχεται.

ἔτοιμος, η, ον ready, prepared  
δοκεω think, suppose

**Verses 45-51**

Cf. Luke 12:42-46.

**Verse 45**

Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος ὃν  
κατέστησεν ὁ κύριος ἐπὶ τῆς οἰκετείας αὐτοῦ  
τοῦ δοῦναι αὐτοῖς τὴν τροφήν ἐν καιρῷ;

πιστος, η, ον faithful, trustworthy, reliable  
δουλος, ου m slave, servant  
φρονιμος, ον wise, sensible  
καθιστημι and καθιστανω put in charge  
οικετεια, ας f household (of slaves)  
δοῦναι verb, aor act infin δίδωμι  
τροφή, ης f food, nourishment  
καιρος, ου m time, appointed time

"It will be noticed that the lesson is most practical. The servant is not required to abstract himself from all business and stand day and night looking at the road." Robinson.

**Verse 46**

μακάριος ὁ δοῦλος ἐκεῖνος ὃν ἔλθων ὁ κύριος  
αὐτοῦ εὐρήσει οὕτως ποιοῦντα.

μακαριος, α, ον blessed, fortunate, happy

**Verse 47**

ἀμὴν λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν  
αὐτοῦ καταστήσει αὐτόν.

ὑπαρχω be (equivalent to εἶμι), be at one's  
disposal (τα ὑ. possessions).

"The reward for faithful service is the opportunity of serving in a higher and more responsible place (not ease for evermore)." Morris.

**Verse 48**

ἐὰν δὲ εἴπῃ ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ  
καρδίᾳ αὐτοῦ· Χρονίζει μου ὁ κύριος,

κακος, η, ον evil, bad  
χρονίζω spend a long time, delay

**Verse 49**

καὶ ἄρξῃται τύπτειν τοὺς συνδούλους αὐτοῦ,  
ἐσθίῃ δὲ καὶ πίνη μετὰ τῶν μεθύοντων,

ἄρχω rule; midd begin  
τυπτω beat, strike, wound, injure  
συνδουλος, ου m fellow-slave, fellow-  
servant  
ἐσθιω and ἐσθω eat, consume

πινω drink

μεθυω be drunk, drink freely

"Cf. 1 Thess 5:7, where the 'drunk' are contrasted with the sober and watchful (in a context stressing the sudden coming of the Lord)." Hagner.

**Verse 50**

ἤξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἣ  
οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει,

ἤκω come, have come, be present

Delay does not mean cancellation.

προσδοκαω wait for, expect

"Matthew returns here to the central point of this section of the discourse: the unknown time of the parousia of the Son of Man (cf. vv 36, 39, 42, 44; 25:13). That the time remains unknown should have motivational power for ethical living in the present." Hagner.

**Verse 51**

καὶ διχοτομήσει αὐτόν καὶ τὸ μέρος αὐτοῦ  
μετὰ τῶν ὑποκριτῶν θήσει· ἐκεῖ ἔσται ὁ  
κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

διχοτομεω cut in pieces, punish severely  
μερος, ους n part, piece

ὑποκριτης, ου m hypocrite

θήσει Verb, fut act indic, 3 s τιθημι place,  
appoint

ἐκεῖ there, in that place, to that place

ἔσται Verb, fut indic, 2 s εἶμι

κλαυθμος, ου m bitter crying, wailing

βρυγμος, ου m grinding, gnashing

ὀδους, ὀδοντος m tooth

A picture of "the anguish and suffering of those who are finally lost (see on 8:12)." Morris. Cf. also 13:42, 50; 22:13; 25:30.