

24:5-8¹

6 And you will hear of wars and rumors of wars. The **wars** are not necessarily seen. The real chore is to get us to love historical setting of which we can find much writing so that we know we can love our Bibles that we already believe. In other words, we almost feel like we have to have permission to believe Jesus' words in 24:34. Matthew 10:23 and 16:27 keep telling us to believe that it will really occur in that generation.

rumors of wars This is the first of five discernible parallels between Matthew 24 and the book of Daniel (this is found in Daniel 11:25-27).²

24:21-22

For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. 22 And except those days the days of "great tribulation" mentioned in verse 21. **should be shortened, there should no flesh be saved: but for the elect's sake** don't you think it's strange that Matthew hasn't used this word (other than the aforementioned parables) other than here—when he is speaking of "great tribulation?" Is it to assure the reader that they are there by God's gracious and Sovereign design?

those days shall be shortened. I think that like we have a calendar that pulls out and you have all kinds of slots on it and you can see that the days rotate and so that even though there might 31 or 32 or even 40 slots—depending on who published the calendar—they might be designed for a certain amount of days, but not every month has 31 days. I would suggest, to keep everyone guessing, there is still this element of surprise when it comes to the coming of the Lord. Remember, there is no coming of Christ until verse 30. This could be how there are no people that know when He shall come (24:36).

Let me get this straight...God, you may speed the movement of the cosmic bodies for your **elect**? Then, what else would you do for your **elect**? If He hasn't changed in His character then His view of His **elect** hasn't changed either. He still reaches down into "great tribulation" and shortens days for His **elect**. He did it in A.D. 69-70; He'll do it at the ultimate end; He does it today for us...and the world benefits (much like Laban did with Jacob and Potiphar did with Joseph). There is, after all, much prayer occurring (verse 20). Those who have received a penny and a garment—they are chosen by God, **elect** by God to be in "Great Tribulation," and to save the world ("no flesh shall be saved"). These days of "great tribulation" are so awful that they deceive or destroy everyone but the **elect** and so awful that only the prayers (verse 20) of **the elect** will shorten them (verse 22).

He, therefore, still stops those days just shy of it being too much for you...or it would wipe you out. Just before this eats you alive, the "days will be shortened." What makes God acts is that He hired us, clothed us, and because we are His **elect**.

for the elect's sake I would not have said it this way. I am too soteriologically "Reformed:" I would have said "for the sake of God's glory" or "for the sake of God's notoriety." I would have been more exact and extravagant (I speak in jest). He rather says "I will do this for you. I'll stop the world for you."

¹See more in my commentary on Mark (13:5-23).

²The others are Matthew 24:15 with Daniel 11:31; Matthew 24:21 with Daniel 12:1; Matthew 24:6-14's reference to "the end" with Daniel 12:4-6; and Matthew 24:30 with Daniel 7:13.

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. When it says there are many false christs, know that the antichrist is probably the most influential one, but definitely not the only one. 24:4, 24:11, and 24:23 show us that there would be times when believers would be **deceived if it were possible**.

the very elect. The 2nd time in 3 verses this word is used (see also verse 31 for the 3rd time; that verse should be proof enough that **elect** is not just “ethnic Jews.” Jesus is not coming to gather Jews simply because of their “ethnicity.” Isaiah over and over again calls Jews the **elect**. Colossians, moreover, calls believers the **elect** in his 2nd chapter.

Matthew 22:14, however, uses this same word (translated “chosen”)—as does Matthew 20:16, and so we should see that the **elect**, according to Matthew are those who have been hired at the 11th hour (20:16) and those with proper garments at the feast (22:14). Otherwise, we would have to see only ethnic Jews getting the denarius and getting the garment. Imagine saying, as some do, that there are saved people in Jerusalem at this time, but they are not **elect**. So we have those who are saved but are not a part of the **elect**? Not only that, but why are these unsaved ethnic Jews—which are supposedly the **elect** in the theology of some—almost deceived? Do we suppose they were about to pursue “false christs” and be drawn away from the real Christ when they are Christless **elect**? It’s dizzying to make these **elect** ethnic Jews.

While the **elect** are not immune to “sorrow” (verse 8-12), they do have a special promise here: they will endure (10:22; 24:13) and not be **deceived**.