

Luke 21 - The Widow's Two Mites; Prophesy of Temple Destruction; Signs of the Second Coming; Destruction of Jerusalem; Second Coming; Parable of the Fig Tree; Watchfulness

V. Rejection, passion, resurrection of the Son of Man (Luke 19:29—24:53)

- (2) Ongoing rejection of Christ by the nation (19:41—21:4)
 - (H) Widow's mite (21:1-4)
- (3) Olivet discourse (21:5-38)
 - (A) Prediction of 70 AD (21:5-6)
 - (B) Disciples' questions (21:7)
 - (C) Expansion upon 70 AD (21:8-24)
 - (D) Second Advent (21:25-28)
 - (E) Concluding illustrative exhortations (21:29-38)
 - (a) Fig tree (21:29-33)
 - (b) Exhortation to watchfulness (21:34-38)

Luke 21

(H) Widow's mite (21:1-4) (Cf. Mark 12:41-44)

- 1 Now He looked up and saw the wealthy putting their gifts into the *temple/treasury*.
- 1 And He looked up and saw the rich putting their gifts into the treasury.
- 1 Now Jesus looked up and saw rich people dropping their gifts into the offering box.
- 1 And he looked up, and saw the rich men casting their gifts into the treasury.
 - "...treasury" - a section of the Court of the Women in the Temple complex
 - The Court of the Women got its name because women were not permitted to go further, not because only women used it. Both men and women used it.
- 2 And He saw a poor widow putting in **two lepta coins**.
- 2 And He saw a poor widow putting in two small copper coins.
- 2 Then he saw a destitute widow drop in two small copper coins.
- 2 And he saw also a certain poor widow casting in thither two mites.

- "...two lepta coins" - each worth about 1/5 cent (Luke 12:59; Mark 12:42). Note: she didn't need to give *both* of them!
- The amount she gave would not buy 15 minutes of a day-laborer's time

3 And He said, *"Truly I say to you, this poor widow put in more than all of them;*
 3 And He said, *"Truly I say to you, this poor widow put in more than all of them;*
 3 He said, *"I tell you with certainty, this destitute widow has dropped in more than all of them,*
 3 And he said, *Of a truth I say unto you, that this poor widow hath cast in more than they all:*

- Jesus contrasted the false piety of the rich lawyers and the genuine piety of one poor woman
- This is another lesson in Luke on how one's faith should influence their attitude toward money
- Jesus presented the real issue as how much one keeps rather than how much one gives

We tend to appreciate the amount of the gift, not necessarily the sacrifice that went into the giving.

4 *for they all contributed to the offering from their surplus; but she, from her poverty, put in all that she had to live on."*
 4 *for they all out of their surplus put into the offering; but she out of her poverty put in all that she had to live on."*
 4 *because all the others contributed to the offering out of their surplus, but she, in her poverty, dropped in everything she had to live on."*
 4 *For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.*

- She gave more than the others: God sees more than the portion; He sees the *proportion*.
- Men see what is given...God sees *what is left* (Cf. Luke 6:38; 2 Cor 8:1-15)

(3) Olivet discourse (21:5-38) (Cf. Matt 24-25; Mark 13)

- Matthew gives us the most complete account
- Mark highlights that there were four disciples present: Peter, James, John, and Peter's brother Andrew (Mark 13:3)
- They will receive a confidential briefing because they came privately.
- It is commonly assumed that Luke 21 is the same discourse; however, we need to examine this more carefully...

Luke 21 is NOT the "Olivet Discourse"?

There can be a danger in "harmonizing" two similar (yet distinct) accounts: *We need to distinguish between these two!*

- Different occasion
- Different audience
- Different focus and time period

For a complete review of the differences between Matt 24 and Luke 21, see [Addendum: Olivet Discourse - Luke 21 vs Matthew 24](#). Also see notes on v12.

(A) Prediction of 70 AD (21:5-6) (Cf. Matt 24:1-2; Mark 13:1-2)

5 And while some were talking about the temple, that it was decorated with beautiful stones and vowed gifts, He said,

5 And while some were talking about the temple, that it was adorned with beautiful stones and votive gifts, He said,

5 Now while some people were talking about the Temple—how it was decorated with beautiful stones and gifts dedicated to God—he said,

5 And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

- Luke did not mention that Jesus gave this teaching on Mt Olivet, exclusively to his disciples (Matt 24:1-4; Mark 13:1-5)

6 "As for these things which you are observing, the days will come when there will not be left one stone upon another, which will not be torn down."

6 "As for these things which you are looking at, the days will come in which there will not be left one stone upon another which will not be torn down."

6 "As for these things that you see, the time will come when not one stone will be left on another that won't be knocked down."

6 As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

- Jesus had already told them that the city would be destroyed (Luke 19:41-44; Cf. Dan 9:26)

- Jesus' reply is nearly identical to what Matthew and Mark recorded. He predicted the complete destruction of the temple (Cf. 19:44; Mark 14:58; John 2:19; Acts 6:14).

The destruction of the temple in 70 AD would constitute the end of Judaism as they knew it. When the Babylonians destroyed the first temple in 586 BC, the result was dispersion and disaster for the Jews. Now Jesus announced that a similar catastrophe was coming. The disciples had associated this event with the Lord's return and the end of the present age (the present age being the age before the messianic kingdom).

(B) Disciples' questions (21:7) (Cf. Matt 24:3; Mark 13:3-4)

7 They asked Him questions, saying, "Teacher, when therefore will these things happen? And what *will be* the **sign** when these things are about to take place?"

7 They questioned Him, saying, "Teacher, when therefore will these things happen? And what *will be* the sign when these things are about to take place?"

7 Then they asked him, "Teacher, when will these things take place, and what will be the sign that these things are about to take place?"

7 And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass?

- Notice that Luke doesn't record the disciples' second question ("what will be the sign of Jesus' return, and the end of the age?")

— Luke doesn't record the second question because he's focused on answering question #1

— Luke 21 talks primarily about the judgment of 70 AD, but not completely (he jumps to the distant future in v25), but prior to v25, Luke only talks about 70 AD.

- The disciples are asking about clarification on the chronological relationship between the destruction of the temple and Jerusalem, and Jesus' return.

— Jesus clarified that these events would not occur together, but some time would elapse between them

— Matthew and Mark concentrated on Jesus' answer to the question about Jesus' return, but Luke dealt mainly with His answer to the question about the temple's destruction.

- "...sign" - they did not ask for a sign because they disbelieved Jesus; they wanted a warning of when the disaster would come

(C) Expansion upon 70 AD (21:8-24)

1st Seal: False Messiahs (Cf. Matt 24:4-5; Mark 13:5-6; Luke 21:8; Rev 6:1-2)

8 And He said, **"See to it that you are not misled; for many will come in My name, saying, 'I am He,' and, 'The time is near.' Do not go after them.**

8 And He said, **"See to it that you are not misled; for many will come in My name, saying, 'I am He,' and, 'The time is near.' Do not go after them.**

8 He said, **"Be careful that you are not deceived, because many will come in my name and say, 'I AM' and, 'The time has come.' Don't follow them.**

8 And he said, **Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them.**

- Jesus immediately warned them about being "deceived" about the time of the temple's destruction

— There would be false messiahs who would appear and predict the imminent destruction of the temple (Cf. Acts 5:36; 21:38)

- Even God's people will be in danger of being deceived. For centuries, Satan has led people astray and blinded their hearts (2 Cor 11:1-4,13-15; 4:1-6; 2 Peter 2).
- There have been "date setters" in every age, yet nobody knows the time of His return (Matt 24:36-44)
- Be not deceived, but seek balance and obedience (2 Peter 3:17-18).

2nd Seal: Wars/Rumors of War (Cf. Matt 24:6-7; Mark 13:7-8a; Luke 21:9-10; Rev 6:3-4)

- 9 And when you hear of wars and revolts, do not be alarmed; for these things must take place first, but the end *will not follow* immediately."
- 9 When you hear of wars and disturbances, do not be terrified; for these things must take place first, but the end *does not follow* immediately."
- 9 When you hear of wars and revolutions, never be alarmed, because these sort of things must take place first, but the end *won't come* right away."
- 9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end *is not by and by*.

- They should not assume that "wars and commotions" were signs of the coming destruction
- Those things would happen, but their occurrence would not signal the immediate destruction of the temple.
- Beginning in this verse, Jesus broadens His perspective from the wars that would precede the destruction to Jerusalem, to include later wars (those that would precede His Second Coming)

3rd Seal: Famine/Earthquakes (Cf. Matt 24:7-8; Mark 13:8b; Luke 21:10-11; Rev 6:5-6)

- 10 Then He *continued* by saying to them, "Nation will rise against nation, and kingdom against kingdom,
- 10 Then He continued by saying to them, "Nation will rise against nation and kingdom against kingdom,
- 10 Then he went on to say to them, "Nation will rise up in arms against nation, and kingdom against kingdom.
- 10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

4th Seal: Pestilences (Cf. Matt 24:7; Luke 21:11; Rev 6:7-8)

- 11 and there will be **massive earthquakes**, and in various places plagues and famines; and there will be **terrible sights and great signs from heaven**.

11 and there will be great earthquakes, and in various places plagues and famines; and there will be terrors and great signs from heaven.

11 There will be great earthquakes, famines, and plagues in various places, and there will be fearful events and awful signs from heaven."

11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

- "...massive earthquakes...terrible sights and great signs from heaven" - correlates also with the 6th Seal judgment (Rev 6:12-13)

The Beginning of Sorrows - The 1st Half of the Tribulation

Matt 24 / Rev 6 Parallels

Prediction	Birth pangs (Matt 24)	Seal judgments (Rev 6)
False Christ	24:5	6:2
War	24:6	6:3-4
Famine	24:7	6:5-6
Death	24:6-7	6:7-8
Martyrs	24:9-13	6:9-11
Earthquakes	24:7	6:12-17
Evangelism	24:14	7:1-9

12 "But before all these things, they will lay their hands on you and persecute you, turning you over to the synagogues and prisons, bringing you before kings and governors on account of My name.

12 "But before all these things, they will lay their hands on you and will persecute you, delivering you to the synagogues and prisons, bringing you before kings and governors for My name's sake.

12 "But before all these things take place, people will arrest you and persecute you. They will hand you over to synagogues and prisons, and you will be brought before kings

and governors for my name's sake.

12 But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

- "But before all these things" - the events that Luke will go on to describe next will occur before the signs that the end of the age (Tribulation) has begun

— Jesus goes on to describe some personal experiences that the apostles were to go through after He departed from them

— Verse 12 is the key verse that differentiates Luke 21 from the Olivet Discourse in Matt 24 & Mark 13: Luke focuses on that which will occur prior to the "Beginning of Sorrows"

- Before the calamities of the Tribulation, Jesus' disciples would experience persecution from their enemies, referred to generally here as "they"

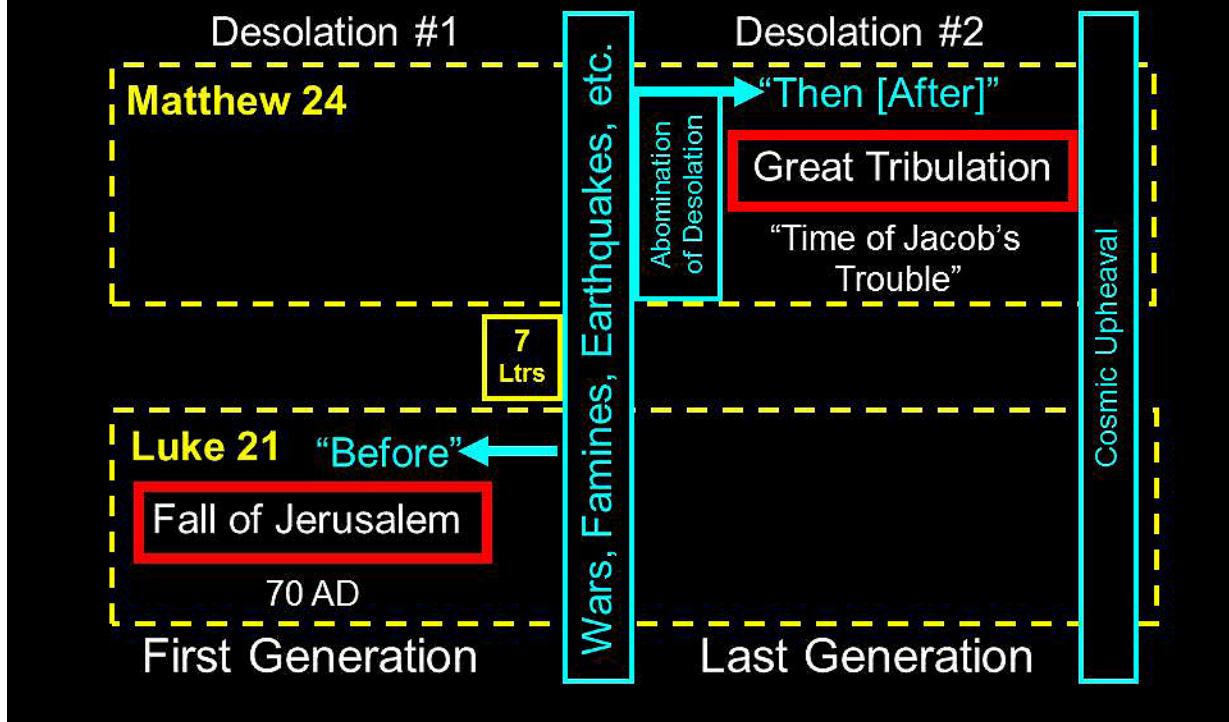
- "...turning you over" - persecution from the Jews

- "...bringing you before kings and governors" - persecution from the Gentiles

Different Emphasis?

- "But before all these..." (Luke 21:12)
 - "these" = false Christs, wars, famines, earthquakes
- "All these are the beginning of sorrows"
- "Then shall they..." (Matt 24:8-9)

Different Emphasis?



9 Prophecies About the Apostles

- (1) They will be rejected by the Jews (v12a)
- (2) They will be rejected by the Gentiles (v12b)
- (3) They will undergo persecutions, but these persecutions will provide opportunities for testimony (v13)
- (4) They will succeed in proclaiming the gospel everywhere (Mark 13:10; Cf. Rom 10:18; Col 1:6,23)
- (5) They need not worry about preparing defenses before their trials, because they will be given divine utterance when they are brought before judgment (v14-15)
- (6) They will be rejected by their own family members (v16)
- (7) They will be hated by all men to the point that some will be martyred (v17)
- (8) Their salvation is assured (v18)
- (9) They will succeed in winning many souls (v19)

That the apostles did, indeed, experience all these things is well-known both from the Book of Acts and from other historical records. While the Messiah had already answered their third question concerning the sign of the end of the age, before proceeding to answer their other two questions, He chose to predict some of the personal experiences that they would have to undergo before the sign of the end of the age would come. They were not to

expect the end of the age to come too soon. In fact, Jesus predicted that many of them would die before the end of the age ever began.

13 It will lead to an opportunity for your testimony.

13 It will lead to an opportunity for your testimony.

13 It will give you an opportunity to testify.

13 And it shall turn to you for a testimony.

- The persecutions they would endure would serve as a platform for their testimony of the gospel

- The English word *martyr* comes from the Greek word *martus* which means "a witness" (Cf. 1 Peter 3:13-17)

14 So make up your minds not to prepare beforehand to defend yourselves;

14 So make up your minds not to prepare beforehand to defend yourselves;

14 So purpose in your hearts not to prepare your defense ahead of time,

14 Settle *it* therefore in your hearts, not to meditate before what ye shall answer:

- The disciples should not fret about their verbal defense ahead of time, but should rely on Jesus' promise to provide them with the words to say

15 for I will provide you eloquence and wisdom which none of your adversaries will be able to oppose or refute.

15 for I will give you utterance and wisdom which none of your opponents will be able to resist or refute.

15 because I will give you the ability to speak, along with wisdom, that none of your opponents will be able to resist or refute.

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

- God will provide the Holy Spirit in times *en extremis*. There was no need for them to prepare a defense.

— In fact, they would discover that their witness would be very powerful (irresistible and irrefutable); examples in the early church (Acts 4:14; 6:10; 8:3; 12:4; 21:11; 22:4; 27:1; 28:17) and throughout church history. This will continue through the Tribulation.

16 But you will be betrayed even by parents, brothers *and sisters*, other relatives, and friends, and they will put *some* of you to death,

16 But you will be betrayed even by parents and brothers and relatives and friends, and they will put *some* of you to death,

16 You will be betrayed even by parents, brothers, relatives, and friends, and they will put some of you to death.

16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death.

- They would also experience betrayal by close relatives and friends (Cf. Mark 13:12)
- Some would die for their testimony

17 and you will be hated by all people because of My name.

17 and you will be hated by all because of My name.

17 You will be hated continuously by everyone because of my name.

17 And ye shall be hated of all *men* for my name's sake.

- Hatred would proliferate against many more disciples than how many would die (Cf. Mark 13:13)

18 And yet **not a hair of your head** will perish.

18 Yet not a hair of your head will perish.

18 And yet not a hair on your head will be lost.

18 But there shall not an hair of your head perish.

- "...not a hair of your head" - Jesus promised that He would keep them safe. This likely means that no harm would befall them without the Father's permission (v16; Cf. Acts 27:34).

19 By your endurance you will gain your lives.

19 By your endurance you will gain your lives.

19 By your endurance you will protect your lives."

19 In your patience possess ye your souls.

- By persevering faithfully when persecuted, they would preserve their lives (they would not die before it was God's will for them to die)

After spelling out clearly that the apostles would have to undergo a period of suffering and have a successful ministry, Jesus went on to answer the first question concerning the sign of the coming destruction of the temple (v7). Matthew & Mark chose to not include this in their accounts (Cf. Matt 24; Mark 13).

The Destruction of Jerusalem (70 AD)

20 "But when you see Jerusalem surrounded by armies, then recognize that her desolation is near.

20 "But when you see Jerusalem surrounded by armies, then recognize that her desolation is near.

20 "When you see Jerusalem surrounded by armies, then understand that its devastation is approaching.

20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

- Luke's account refers to the destruction of Jerusalem and the Temple by Titus and Roman army in 70 AD, 38 years after Jesus' prediction (Luke 19:41-44)

— The sign that Jerusalem's destruction was imminent would be the presence of besieging armies (Cf. v7)

— This happened when Titus encircled the city with troops and put it under siege beginning in 68 AD

21 Then those who are in Judea must flee to the mountains, and those who are inside the city must leave, and those who are in the country must not enter the city;

21 Then those who are in Judea must flee to the mountains, and those who are in the midst of the city must leave, and those who are in the country must not enter the city;

21 Then those in Judea must flee to the mountains, those inside the city must leave it, and those in the countryside must not go into it,

21 Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

- "Then" the Jews who reside in the city should get out; those outside the city should stay away. Those living in the surrounding area should move further away from it.

— Similar in wording to Matt 24:15, but describing a different time

— Luke is giving instructions to the Jews in Jerusalem in 70 AD; Matthew is giving instructions to Jews when they see the Abomination of Desolation at the midpoint of the Tribulation

22 because these are days of punishment, so that all things which have been written will be fulfilled.

22 because these are days of vengeance, so that all things which are written will be fulfilled.

22 because these are the days of vengeance when all that is written will be fulfilled.

22 For these be the days of vengeance, that all things which are written may be fulfilled.

- Jesus previously taught about the destruction that would come on Palestine just before His return (17:22-37). Matthew and Mark wrote that Jesus also gave that teaching in the Olivet Discourse (Matt 24:15-22; Mark 13:14-20).

— Though that teaching is similar, it is different from what Jesus announced here. Here, He predicted the destruction of Jerusalem that occurred in 70 AD.

23 Woe to those women who are pregnant, and to those who are nursing babies in those days; for there will be great distress upon the land, and wrath to this people;

23 Woe to those who are pregnant and to those who are nursing babies in those days; for there will be great distress upon the land and wrath to this people;

23 "How terrible it will be for those women who are pregnant or who are nursing babies in those days!—because there will be great distress in the land and wrath against this people.

23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

- The distress to pregnant women and nursing mothers represents the trouble that all people in and around Jerusalem would face

24 and they will fall by the edge of the sword, and will be led captive into all the nations; and Jerusalem will be trampled underfoot by the Gentiles **until the times of the Gentiles** are fulfilled.

24 and they will fall by the edge of the sword, and will be led captive into all the nations; and Jerusalem will be trampled under foot by the Gentiles until the times of the Gentiles are fulfilled.

24 They will fall by the edge of the sword and be carried off as captives among all the nations, and Jerusalem will be trampled on by the unbelievers until the times of the unbelievers are fulfilled."

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

- "...until" - *achri*, implies a time when Gentile dominion over Jerusalem will come to an end and Israel will be restored to her rightful place of rulership over the nations

— Shows that Gentile domination of Jerusalem will not last forever; it's temporary

— This reference doesn't elaborate on the inauguration of the kingdom through Israel, but it does reference the fact that Israel will one day be restored and no longer trampled by Gentiles

— Once the kingdom is inaugurated, Israel will no longer be trampled by Gentile powers, as they have been since 586 BC. In fact, the opposite will be true: Israel will be in authority over Gentile nations. See Tag: **Jewish Rule over Gentiles**.

— "...times of the Gentiles" - the long period of time from the Babylonian Empire to the Second Coming, during which time the Gentiles will have dominance over the City of Jerusalem

— It began with the deposing of Zedekiah in 586 BC. Since this time, Israel has not had a king reigning on David's Throne.

- This period will continue until the end of the Tribulation, after the Second Coming, when Jesus will sit on David's Throne (Cf. Matt 25:31-34)
- During the Times of the Gentiles, Israel will be bullied by various Gentile powers. Every time the UN gets together, they pass something that goes against the interest of Israel.
- This does not rule out temporary Jewish control (Maccabean period (164-163 BC); First Jewish Revolt against Rome (66-10 AD); Second Jewish [Bar Cochba] Revolt against Rome (132-135 AD); and since 1967, as a result of the Six-Day War). Any Jewish takeover of Jerusalem until the Second Coming must be viewed as temporary. The Times of the Gentiles can only end when the Gentiles can no longer tread down Jerusalem (Cf. Hosea 3:3-4).
- The "Old City" of Jerusalem is biblical Jerusalem. Since the majority of the population today are Arab citizens, it is still being "trodden down" by Gentiles. Jews were not allowed to live in the Jewish Quarter of the Old City until after the Six-Day War. Since then, it was rebuilt and Jews live there, but the majority of the city remains in Arab hands.
- Not to be confused with the "fullness of the Gentiles" (Rom 11:25)
- See note: **Times of the Gentiles** in Dan 7
- This verse is one of 24 Dispensational Gaps described in Scripture. See [Dispensational Gaps](#) for a complete list of intervals in Scripture.

This prophecy was fulfilled in a very marvelous way. In the year 66 AD, the first Jewish revolt broke out against the Romans. When the revolt first began, the Roman general Cestus Gallus came with his armies from Caesarea and surrounded Jerusalem. The surrounding of the city marked the sign that Jesus had promised, and the Jewish believers knew that Jerusalem would soon be destroyed. Jesus had commanded the Jewish believers to desert the city when they saw this happening. However, it was impossible to do so while the Romans were surrounding the city.

Then Cestus Gallus noticed that his supply lines were not secure. He did not have enough supplies to maintain an extended siege, so he lifted the siege of Jerusalem in order to go back to Caesarea. On the way, he was attacked by Jewish forces and killed. Temporarily, the city was no longer surrounded by the armies, so every single Jewish believer was able to leave Jerusalem. They crossed the Jordan River and set up a new community of Jewish believers in the town of Pella in the Transjordan. They were joined by Jewish believers from Judea, Galilee, and the Golan. There, they waited for the prophecy of Yeshua to be fulfilled. In the year 68 AD, a new Roman general by the name of Vespasian and his son, Titus, again besieged the city, and in the year 70 AD, the city and the Temple were destroyed.

Altogether, 1,100,000 Jews were killed in this final onslaught, but not one Jewish believer died because they obeyed the words of their Messiah. Since that time, Jerusalem has indeed been trodden down of the Gentiles and continues to be so to the present day.

Jerusalem will not be free of Gentile nations treading upon her until the Messiah returns, bringing an end to the Times of the Gentiles.

With these words, the Messiah answered their first question, the sign of the coming destruction of Jerusalem. That left one more question to be answered.

Preterist View

Preterists believe that v20-24 is a literal prophecy by Jesus of a literal Jerusalem, besieged by literal armies, in a literal Judea, and these events literally occurred in 70 AD, which of course is true. However, instead of keeping the literal reading into the rest of the chapter, they resort to symbolic interpretation in an attempt to give these verses a 1st century fulfillment. This passage demonstrates how preterists take prophecy literally when it is alleged to support their view, but if a passage would lead to a non-preterist view is interpreted literally, they allegorize.

(D) Second Advent (21:25-28) (Cf. Matt 24:29-31; Mark 13:24-27)

25 "There will be **signs** in *the sun and moon and stars, and on the earth distress among nations, in perplexity at the roaring of the sea and the waves,*

25 "There will be signs in sun and moon and stars, and on the earth dismay among nations, in perplexity at the roaring of the sea and the waves,

25 "There will be signs in the sun, the moon, and the stars, and there will be distress on earth among the nations that are confused by the roaring of the sea and its waves.

25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

- "...signs" - only Luke calls these cosmic events "signs" (Cf. Matt 24:29)

— Note that the signs of the destruction of Jerusalem in 70 AD are terrestrial, but the signs of the Second Coming are cosmic. This shows that Luke obviously understood these to be two separate events.

— The signs of the Second Coming are global, not just in Judea (v20-21)

- "...roaring of the sea and the waves" - evidently the disturbances in the heavens will affect the tides and waves, causing great insecurity

- The population of "earth dwellers" will still not repent or turn to God (Rev 9:20-21; 16:9-11).

- There are five blackouts described in Scripture. One occurs before the Tribulation; the other four occur during the Tribulation and Interval, before the Millennium:

(1) Joel 2:31; Acts 2:20 - Before the Tribulation

(2) Rev 6:12 - After opening the 6th seal

(3) Joel 2:10; Rev 9:2 - Smoke from the opening of the bottomless pit

(4) Matt 24:29; Mark 13:24; Luke 21:25 - At the Second Coming

(5) Joel 3:15 - During the Judgment of the Nations (Sheep & Goat Judgment)

26 people fainting from fear and the expectation of the things that are coming upon the world; for the powers of the heavens will be shaken.

26 men fainting from fear and the expectation of the things which are coming upon the world; for the powers of the heavens will be shaken.

26 People will faint from fear and apprehension because of the things that are to come on the inhabited world, because the powers of heaven will be shaken.

26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

- Global catastrophes will lead to even greater trouble to come for those living on the earth, and they will be extremely afraid

— The universe will appear to be about to break up

27 And then they will see the Son of Man coming in a cloud with power and great glory.

27 Then they will see the Son of Man coming in a cloud with power and great glory.

27 Then they will see 'the Son of Man coming in a cloud' with power and great glory.

27 And then shall they see the Son of man coming in a cloud with power and great glory.

- Quoted as His trial in Mark 14:61-62; an allusion from Dan 7:13-14

- When conditions are at their worst, people on the earth will then see Jesus' return

28 But when these things begin to take place, straighten up and lift up your heads, because your **redemption** is drawing near."

28 But when these things begin to take place, straighten up and lift up your heads, because your redemption is drawing near."

28 "Now when these things begin to take place, stand up and lift up your heads, because your deliverance is approaching."

28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

- Jewish believers living during this time (end of the Tribulation) will see the calamities and realize that the Second Coming is near. Consequently, they should prepare to meet the Lord.

- "...redemption" - the final stage of their redemption, entering the safety of the kingdom (Cf. Ps 111:9; Is 63:4; Dan 4:34)

- This expression refers back to v20-24, which was the sign of the destruction of Jerusalem. This event fulfilled every prophecy required before the Rapture. Once the city and Temple were destroyed, the Rapture became imminent.

- Note what Jesus didn't say... He didn't say that only when all these things have come to pass, then look up. He did not say we must wait until the end of the Tribulation before looking up.
- Notice: there is no mention of "the Great Tribulation" in Luke's account...he skips straight to the Second Coming...
- There are those who ridicule these anticipations. Peter answered these taunts in 2 Peter 3. Every day that the Lord tarries is a day of opportunity.
- Partial rapturists love to quote this verse and apply it to the Church (also v34-36)

The Beginning of Sorrows - The 1st Half of the Tribulation

Matt 24 / Rev 6 Parallels

Prediction	Birth pangs (Matt 24)	Seal judgments (Rev 6)
False Christ	24:5	6:2
War	24:6	6:3-4
Famine	24:7	6:5-6
Death	24:6-7	6:7-8
Martyrs	24:9-13	6:9-11
Earthquakes	24:7	6:12-17
Evangelism	24:14	7:1-9

(E) Concluding illustrative exhortations (21:29-38)

(a) Fig tree (21:29-33) (Cf. Matt 24:32-35; Mark 13:28-31)

29 And He told them a parable: **"Look at the fig tree and all the trees:**

29 Then He told them a parable: **"Behold the fig tree and all the trees;**

29 Then he told them a parable: **"Look at the fig tree and all the trees.**

29 And he spake to them a parable; **Behold the fig tree, and all the trees;**

- "...and all the trees" - only Luke records this phrase

- The fig tree was a symbol for Israel. The budding of the fig tree could therefore be a figurative reference to Israel's revival (Is 27:12-13; Matt 24:31; Mark 13:27).
- The budding of all the trees may refer to the revival of other Gentile nations
- Jesus told the parable of the fig tree to illustrate the certainty of what He had prophesied
- Jesus moved from prophetic discourse to pastoral exhortation about the faithful life in light of the events He has anticipated

30 *as soon as they put forth leaves, you see for yourselves and know that summer is now near.*

30 *as soon as they put forth leaves, you see it and know for yourselves that summer is now near.*

30 *As soon as they produce leaves, you can see for yourselves and know that summer is already near.*

30 *When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.*

- The parable illustrates the truth that the kingdom's appearing will follow the signs that Jesus just identified
- The certainty that it will come is the same as summer follows the budding of trees in the spring
- Jesus is connecting the beginning of the kingdom with His return to earth

31 *So you too, when you see **these things** happening, recognize that the kingdom of God is near.*

31 *So you also, when you see these things happening, recognize that the kingdom of God is near.*

31 *In the same way, when you see these things taking place, you will know that the kingdom of God is near.*

31 *So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.*

- "...these things" - the Tribulation period, the abomination of desolation, and other events predicted during the Tribulation
- "...near" - *engiken*, close in location or position
- This is the offer of the kingdom to Israel, at the end of the Tribulation (see parallel passage, Matt 24:14)

If the kingdom had already come, why did Jesus prophesy the future Tribulation in v31 and say in connection with that series of events, "When you see these things come to pass, know ye that the kingdom of God is nigh at hand"? The implication is clear: the kingdom is

not near now. It was near (in the sense that Jesus personally offered it to Israel), but then it ceased being near when the Jews rejected Jesus as their Messiah. In the Tribulation, the millennial kingdom will again be near.

32 Truly I say to you, **this generation** will not pass away until all things take place.
32 Truly I say to you, this generation will not pass away until all things take place.
32 I tell all of you with certainty, this generation won't disappear until all these things take place.

32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.
- "...this generation" - see notes on Matt 24:34

33 **Heaven and earth** will pass away, but My words will not pass away.
33 Heaven and earth will pass away, but My words will not pass away.
33 Heaven and earth will disappear, but my words won't ever disappear."
33 Heaven and earth shall pass away: but my words shall not pass away.
- "Heaven and earth" - the universe
— The universe will someday end (Cf. Rev 21:1), but His Word will never end (Cf. 16:17; Ps 102:25-27; 119:160; Is 40:6-8; 51:6; Matt 5:18)
— This is another way of strongly asserting the certainty of what He had just predicted

(b) Exhortation to watchfulness (21:34-38) (Cf. Mark 13:33-37)

34 "But be on your guard, so that your hearts will not be weighed down with dissipation and drunkenness and the worries of life, and that **this day** will not come on you suddenly, like a trap;
34 "Be on guard, so that your hearts will not be weighted down with dissipation and drunkenness and the worries of life, and that day will not come on you suddenly like a trap;
34 "Constantly be on your guard so that your hearts will not be loaded down with self-indulgence, drunkenness, and the worries of this life, or that day will take you by surprise
34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.
- "...this day" - the day of His return, not the destruction of Jerusalem, since it would "come on all" (v35) earth dwellers
— He did not want them to be so self-indulgent and selfish that they disregarded His return and it catches them "as a snare" (v35)
— Even though believers should be able to anticipate the Lord's return by the signs that precede it (v10-11,25-26), they may become so entangled in the affairs of life that they lose sight of it

35 for **it** will come upon all **those who live on the face of all the earth**.
35 for it will come upon all those who dwell on the face of all the earth.
35 like a trap, because it will come on everyone who lives on the face of the earth.
35 For as a snare shall it come on all them that dwell on the face of the whole earth.
- "...it" - in context, refers to the Second Coming
- "...those who live on the face of all the earth" - a reference to the "earth dwellers" of Revelation, although in a slightly different usage
— This passage indicates that the "earth dwellers" will be caught off-guard by the judgment of the Tribulation period (Cf. 1 Thess 5:1-11)

36 But **stay alert** at all times, praying that you will have strength to escape all these things that are going to take place, and to stand before the Son of Man."
36 But keep on the alert at all times, praying that you may have strength to escape all these things that are about to take place, and to stand before the Son of Man."
36 So be alert at all times, praying that you may have strength to escape all these things that are going to take place and to take your stand in the presence of the Son of Man."
36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.
- "...stay alert" - *greyoreo*, to stay awake, to be in constant readiness, to be on the alert; an admonition related to the Second Coming (Cf. v34-35,37; Matt 24:42-43; Matt 25:13; Luke 21:36)
— The context demands that the admonition to "watch" relates immediately to events occurring in the Tribulation. Thus, these Tribulation events are leading up to the Second Coming of Christ, not the Rapture.
— The Church is instructed to "wait" not "watch" since there are no prophetic events to be fulfilled prior to the Rapture. See [Doctrine of Imminence](#).
— We aren't "watching" for "signs"...we are listening for sounds: the sound of a trumpet and the shout of the archangel! (1 Thess 4:16). Even so, Come, Lord Jesus! (Rev 22:30)
- This is the main passage used by partial rapturists, who quote these verses and apply them to the Church today...that if you're weighed down by anxiety, drunkenness, etc., the Rapture will come upon you like a trap and you'll be left behind.
— However, they completely miss the context (v21) that Luke 21 deals with the distinction between believing and unbelieving Israel at the end of the Tribulation. But if you don't understand this context, you can easily be sucked into their belief system.
- Jesus' words presupposed an interval of time before His coming, but He allowed that His coming might occur in the lifetime of His hearers.
— Nothing that Jesus said precluded the passing of millennia before His coming

For more information on Partial Rapture, see:

[Rapture 49 Partial Rapture - Part 1 \(Heb 9:28\)](#)

[Rapture 50 Partial Rapture - Part 2 \(1 Cor 15:50-51\)](#)

[Rapture 51 Partial Rapture - Part 3 \(1 Cor 3:10-15\)](#)

[Rapture 52 Partial Rapture - Part 4 \(Matt 24:45-51\)](#)

[Rapture 53 Partial Rapture - Part 5 \(Luke 21:34\)](#)

[Rapture 54 Partial Rapture - Part 6 \(1 Cor 3:15\)](#)

[Rapture 55 Partial Rapture - Part 7 \(Rev 3:9-10\)](#)

[Rapture 56 Partial Rapture - Part 8 \(Rev 3:2-3\)](#)

37 Now during the day He was teaching in the temple, but at evening He would go out and spend the night on the mountain that is called Olivet.

37 Now during the day He was teaching in the temple, but at evening He would go out and spend the night on the mount that is called Olivet.

37 Now during the day Jesus would teach in the Temple, but when evening came he would go out and spend the night on what is called the Mount of Olives.

37 And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives.

38 And all the people would get up very early in the morning *to come* to Him in the temple to listen to Him.

38 And all the people would get up early in the morning *to come* to Him in the temple to listen to Him.

38 And all the people would get up early in the morning to listen to him in the Temple.

38 And all the people came early in the morning to him in the temple, for to hear him.

Distinctions

- Matt 24-25
 - To the Jews of the last days
 - Private briefing on the Mt. of Olives (Matt 24:3; Mark 13:3)
- Luke 21
 - To the local believers at the time
 - In the Temple (Luke 21:37-38)