

**190113-1 Luke Series, 21, The Widow's Mite, & The Apocalyptic Text – Craig Thurman**

**1 ¶ And he looked up,**

as, according to Marks account (12.41), *Jesus sat over against the treasury, and beheld how the people cast money into the treasury ...*

**and saw the rich men casting their gifts into the treasury.**

treasure-hold or cage

*he looked up*, nom. sing. masc. part. aor. of ἀναβλέπω, ἀνά above, again, re-, up + βλέπω, to see.

*casting*, βάλλοντας, acc. pl. masc. part. pres. act. of βάλλω, to cast, put, pour, send, thrust, throw.

*gifts*, δῶρα, acc. pl. of δῶρον, tss. *gifts* (18), *offerings*, v.4 (1).

*treasury*, γαζοφυλάκιον, noun, and tss. always with the English *treasury* (Mk.12.41 [twice]; 43; Lk.21.1; Jn.8.20); γαζοφυλάκιον, is a two-syllable word of γάζα *treasure* + φυλακή *prison, watch, ward, hold, cage, imprisonments*, and so a hold for treasure; the eunuch from Ethiopia which had the charge of queen Candace's *treasure*, γάζα. (Ac.8.27)

The treasury was evidently an area or place into which some might come and cast their gifts into one of several ornate boxes. (vs. 4, and this once only *offerings*) John's gospel records Jesus speaking *in* the treasury, as he taught in the temple. (Jn.8.20)

1 Ἀναβλέψας δὲ εἶδεν τοὺς βάλλοντας τὰ δῶρα αὐτῶν εἰς τὸ γαζοφυλάκιον πλουσίου

**2 And he saw also a certain poor widow casting in thither two mites.**

*mites*, λεπτὰ, acc. pl. of λεπτόν, sing noun tss. always as *mite* (3).

So, among the rich men he saw a poor widow casting in her gift of *two mites*. *Two mites* equal a *farthing*. A *farthing* is a *fourthing*, or a fourth part of a particular denomination. (cf. O.E.D.)

*Mr 12:42 And there came a certain poor widow, and she threw in two mites, which make a farthing.*

The Bible defines for us the value of a mite. A mite could purchase one sparrow.

*Mt 10:29 Are not two sparrows sold for a farthing? (A mite for a sparrow.) and one of them shall not fall on the ground without your Father.*

But five sparrows could be purchased with two farthing, or four mites. (cf.Lk.12.6)

2 εἶδεν δέ καὶ τινα χήραν πενιχρὰν βάλλουσαν ἐκεῖ δύο λεπτὰ

**3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all:**

While men considered how much the givers were casting into into the treasury to for the maintenance of the things of the temple, Jesus considered how the giver was giving.

3 καὶ εἶπεν Ἀληθῶς λέγω ὑμῖν ὅτι ἡ χήρα ἡ πτωχὴ αὕτη πλεῖον πάντων ἔβαλεν

**4 For all these have of their abundance cast in unto the offerings (gifts, v1, δῶρα) of God: but she of her penury hath cast in all the living that she had.**

*penury*, ὑστερήματος, gen. sing. of ὑστέρημα, tss. *penury*, *lack*, *want*.

How much did these give? The rich gave so much of their abundance. The less they abounded the less they gave. But this poor widow gave all of her living. She could give no more because she gave it all. This episode stands in a context of what preceded it. By Mark and Luke's account, this was preceded by Christ's warning to His disciples against those which would come to as being the people of God, yet in reality they were Christ-deniers. (cf. Mk.12.38-44; Lk.20.41-47)

'The connection between this incident and the condemnation of the scribes which immediately precedes it is clear.' *The Layman's Bible Commentary*, vol.18, p.145

What we have here is a prime example of the hijacking of the true religion of God by the rich and outwardly religious. The result of this was a religious system that *devoured widows* houses. (cf. Mk.12.40; Lk.20.47; Mt. ch.23 is an expansion of the wickedness of these religious hypocrites) The pretentiousness of these men was glaringly clear to Christ, and He would have His disciples perceive the same themselves. This system and these men completely overlooked or ignored the desperate need of this widow. Instead of receiving from her the her last two mites they should have given of their means to help her. How true it is, as is recorded by Luke ... *the same shall receive greater damnation*. (Lk.20.47) What more needs to be said?

At this, our Lord Jesus then, according to both the gospels of Matthew & Mark, rises up and leaves the temple. Once arriving outside a disciple, or disciples, come to the Lord and comment about the beauty of the temple, its stones, the *buildings*, and the things dedicated to it which adorned it.

*Mk.13.1 ¶ And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here!*

*Mt 24:1 And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple.*

4 ἅπαντες γὰρ οὗτοι ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα τοῦ Θεοῦ, αὕτη δὲ ἐκ τοῦ ὑστερήματος αὐτῆς ἅπαντα τὸν βίον ὃν εἶχεν ἔβαλεν

περὶ

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

*it was adorned, κεκόσμηται, nom. pl. masc. part. perf. pass. of κοσμέω; tss. to garnish, trim lamps; adorn; the noun, κόσμος, the world, and refers to the present order of things.*

*gifts, ἀναθήμασιν, dat. pl. of ἀνάθημα, anathēma, ἀνά above, again, re-, up + τίθημι to appoint, ordain, purpose; the verb, ἀνατίθημι, is tss. to declare and communicate; and here the noun form of the word is only used this once in Lk.21.5, but by the LXX usage it is the things dedicated or devoted to the temple.*

*LXX, the noun, ἀνάθημα: Lev.27.28, dedicated and devoted; Nu.21.3, devoted; Deu.7.26, accursed (twice); Deu. 13.15, [like Hebrew does, combines two uses of the same word to strengthen the idea], to solemnly curse; Deu.13.17; Zec.14.11, curse; 1Chr.2.7, accursed thing; the verb, ἀναθεματίζειν: 1Sa.15.3, to devote.*

5 Καί τινων λεγόντων περὶ τοῦ ἱεροῦ ὅτι λίθοις καλοῖς καὶ ἀναθήμασιν κεκόσμηται εἶπεν

**6 [As for] these things (the goodly stones, gifts, and buildings) 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.**

*shall be ... thrown down, καταλυθήσεται, 3ps. fut. ind. pass. of καταλύω, κατά down + λύω to loose; tss. to destroy, to throw down, to lodge, to come to nought, to overthrow, to dissolve.*

Christ prophesies of the destruction of the temple. How shocked the disciples must have been to hear this from Him. Seeing His zeal for the

house of God at least on two different occasions, that it would be destroyed. (Two occasions when Christ cleansed the temple: Jn.2.14; Lk.19.45) The gospels of Matthew and Mark tell us that it was only after Christ and the disciples arrived to the Mount of Olives that He began to expound upon this statement. (Mt.24.3; Mk.13.3) As difficult as it is sometimes, when hearing something *hard*, it is good for us to be quiet and ponder it for a while. Here the disciples kept quiet to say anything further until after they arrived to the mount. After arriving there ...

6 Ταῦτα ἃ θεωρεῖτε ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ ὃς οὐ καταλυθήσεται

### **7 *And they asked him, saying, Master, but when shall these things be?***

*And they asked him ...* That is Peter, James, John and Andrew (Mk.13.2) are noted as asking the Lord this question, but all of the disciples (Mt.24.3) had interest in knowing what Jesus said.

When shall these things be [that the stones and the gifts be cast down]?

### ***and what sign will there be when these things shall come to pass?***

What follows is what one man describes as, '[I]t is the longest prophecy in the New Testament except the book of Revelation.' *An Interpretation of the English Bible*, B. H. Carroll, vol. 4, p.260 Another said that this is the longest answer that the Lord Jesus ever gave to a question He was asked. (cf. John MacArthur on the text of Luke chapter 21.)

For the text before us I will attempt to treat this as one long, single unfolding of future events to the coming of Christ. This seems to be how this would best be communcited.

7 Ἐπηρώτησαν δὲ αὐτὸν λέγοντες Διδάσκαλε πότε οὖν ταῦτα ἔσται καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα γίνεσθαι

Vss. 8, 9 tell the disciples that the major concern is not the report of wars and commotions, but of being deceived.

Βλέπετε μὴ πλανηθῆτε  
**8 And he said, Take heed that ye be not deceived:**  
Watch! that ye might not be deceived

*take heed*, βλέπετε, 2<sup>pl</sup>. pres. imper. act. of βλέπω, I see.

[*that*] *ye be ... deceived*, πλανηθῆτε, 2<sup>pl</sup>. aor. subj. pass. of πλανᾶω, tss. *to go astray, to err, to be deceived, to go out of the way, to be seduced, to wander.*

*Take heed! or Watch!* This is a commandment from the Lord Jesus. Here the Lord commands them to *Watch out for it!* Some years later the apostle Peter took up a similar warning. And there he commanded them to *Guard themselves.* Together watch for it, and guard yourselves from it.

*2Pe.3.3 ¶ Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,*

*scoffers*, ἐμπαίικται, nom. pl. of ἐμπαίικται, ἐν among, by, in, with + παίζω 1Co.10.7 *to play*, which verb is related to the noun, παῖς, which is a child that is subordinated to others; ἐμπαίικται, twice in the N.T., *to scoff*, and mock (Jude 18); the verb, ἐμπαίζω, is tss. *to mock* (13). So here, these would treat the word of God as children would mock and scoff at those over them. (2Ki.2.23)

*4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.*

...

*13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.*

*14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.*

15 And account that the longsuffering of our Lord (which is mocked and scoffed at by the unbelieving) is salvation;

*longsuffering, μακροθυμέω, μάκρος far, long + θυμέω wrath, indignation, fierceness; μακροθυμέω, tss. to be patient, bear long, suffer long, patiently endure, long patience, long suffering.*

*even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;*

16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood,

*hard to be understood, δυσνόητα, nom. pl. neut. of δυσνόητος, δυσ [an inseparable particle, conveying the notion of untowardness (**in other words, truths that without the grace of God we would not naturally be inclined to conclude**), as hard, ill, unlucky, dangerous, like the English un-, mis-; opp. to εὖ] + νοέω, to understand, consider.*

*which they that are unlearned and unstable wrest,*  
- the - undisciplined unfixed pervert  
these are religiously flippant,  
unconvicted

*unlearned, ἀμαθείς, nom. pl. masc. of ἀμαθής, a noun only this once in the N.T.; without the negative particle ἀ, the noun, μαθητής is tss. disciple (oft); the verbs, μαθητεύω, to disciple, instruct, teach, and μανθάνω, to learn, understand.*

*unstable, ἀστήρικτοι, nom. pl. masc. of ἀστήρικτος, ἀ negative particle + στηρίζω to be fixed, strengthened, established, stablished; root, ἵστημι, to stand, set, appoint, continue, establish; ἀστήρικτος, only twice in the N.T., and by Peter, 2Pe.2.14 beguiling unstable souls; 3.16, unstable.*

wrest, στρεβλοῦσον, 3ppl. pres. ind. of στρεβλώω, only this once; in the LXX the noun στρεβλός, is tss. *the perverse* (Ps.18.26, KJV, *froward*), *crooked* (Ps.78.57, KJV, *deceitful*), and *forward* [twice](2Ki.22.27, *forward, unsavory* [verb])

*as they do also the other scriptures, unto their own destruction.*

And what follows is proof of the dangers for being ignorant of the truths of God's word, and therefore without conviction. If we will not properly consider for ourselves these things that are hard to understand we are susceptible to deception because there are those who will take them and use them for their own destructive purposes (destructive to the doctrine the doctrine of Christ and constructive of their own schemes).

προγινώσκοντες

17 *Ye therefore, beloved, seeing ye know these things before,*  
foreknow [these things]

That is, by the word of God we have now the foreknowledge concerning the potential pitfalls of ignorance and rejection of the truth.

φυλάσσεσθε

*beware lest ye also, being led away with the error*

2ppl. pres. imper. mid.

Be guarded, or  
Guard yourselves

ἐκπέσσητε

*of the wicked, fall from your own steadfastness.*

unruly

fixed or stable (state)

*wicked, αθέσμων, gen. pl. of ἄθεσμος, ἄ + θεσμος; tss. only in second Peter, 2.7; 3.17, wicked; in the LXX, without the negative particle in, Pv.1.8, reject not the rules of your mother, and Wisdom 14.23, rites; perhaps synonymous with unruly.*



*steadfastness*, *στηριγμοῦ*, gen. sing. of *στηριγμός*, a noun, again see the verb root *ἵστημι*; only by Peter; the negative of this was stated in verse 16 *unstable*: the positive of this would be to be *stable, fixed, στηρίζω*.

It is through carelessness that those who once were fixed become unsettled. Convictions are displaced with preferences.

*18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.*

*1Co 10:12 Wherefore let him that thinketh he standeth take heed lest he fall.*

Paul warns the Corinthians by use of OT patterns, which show how Israel stumbled because of:

1. Failing to have Christ first place in their hearts and minds (1Co.10.7);
2. Fornicating and marrying those of the other nations (1Co.10.8);
3. Despising Christ and His word (1Co.10.9); And,
4. Complaining, being discontented with Christ's word and way: the manner of life for them (1Co.10.10)

*... 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.***

*therefore proceed not behind them*

*go ye, πορευθητε, 2ppl. aor. subj. of πορεύομαι, to go.*

First, it is very likely that this warning which our Lord Jesus gives to His Jewish disciples concerns those which shall rise up to contradict His message, that the temple will not suffer destruction. This message would be a very popular one to the unbelieving. But His disciples are to watch for these kinds of people. They shall come invoking the messianic office, claiming that they are ‘the ones’ that God has raised up to lead the Jewish people in revolts against the powers which God shall send to judge Israel. This deception will bring many in Israel into great harm.

Second, these deceivers also claim that ‘The time draweth near.’ Again, a message contradicts the message of our Lord Jesus. The time would be with reference to the coming of the kingdom. It is the message that Israel longs to hear, but apart from the will of God it is a deceitful message.

ὁ δὲ εἶπεν Βλέπετε μὴ πλανηθῆτε πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες ὅτι Ἐγὼ εἰμι καὶ Ὁ καιρὸς ἤγγικεν μὴ οὖν πορευθῆτε ὀπίσω αὐτῶν

**9 But when ye shall hear of wars and commotions,**  
*fights, battles tumults, instability*

*wars, πόλεμος, noun tss. war, fight, battle.*

*commotions, ἀκαταστασίας, ἄ negative particle + κατά down, at, under + ἵστημι to stand, set, establish, appoint; noun, tss. commotions, confusion, tumults; ἀκατάστατος, an adjective found only in Ja.1.8, unstable; a destabilization.*

**be not terrified:**

startled or shocked [at these things]

*be ... terrified, πτοηθῆτε, 2ppl. aor. subj. pass. of πτοέω; twice in the N.T. (Lk.21.9;24.27), and both times with the English terrified.*

LXX, Ex.19.16, *trembled*; Deu.31.6, *be afraid*; Jos. 7.5; 2Chr.20.15, *to be alarmed*; 1Cor.22.13; 28.20, *to be terrified*;

Pv.13.5, *bring terror*; perhaps the idea of becoming *startled* or *shocked* at it.

**for these things must first come to pass; but the end is not *by and by*.**  
immediate,  
straightway, or as  
soon as [these come]

*by and by*, εὐθέως is an adv., tss. *straightway, immediately, forthwith, anon, by and by, shortly, as soon as*; see also εὐθύς, *straightway, anon, by and by, immediately, forthwith*.

9 ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκαταστασίας μὴ πτοηθῆτε δεῖ γὰρ ταῦτα γενέσθαι πρῶτον ἀλλ' οὐκ εὐθέως τὸ τέλος

Vss.10-24 tells us that *before* nations and kingdoms rise against the other

1. The Jewish disciples shall suffer great persecution. (vss.12-19)
2. That Jerusalem, the temple, and all the people shall suffer great atrocities. (vss. 20-24) And,
3. The land shall be under Gentile domination until the times of the Gentiles shall be fulfilled. (v.24)

ἐπὶ

**10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:**

10 Τότε ἔλεγεν αὐτοῖς Ἐγερθήσεται ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν

**11 And great earthquakes shall be in divers places, and famines (Acts 11.28), and pestilences; and fearful sights and great signs shall there be from heaven.**

*earthquakes*, σεισμοί, nom. pl. of σεισμός; tss. *tempest* (with reference to water), earthquakes (with reference to land); σείω, the verb, is tss. to move, quake, shake.

*pestilences*, λιμοὶ, nom. pl. λοιμός, a noun, tss. *pestilences*, and *pestilent* (fellow); plagues or diseases;

LXX, 1Sa.1.16, *a pestilent* (woman); 1Sa.2.12, *evil* (sons of Eli); 1Sa.10.27, *evil* (men); 1Sa.25.17, *a vile* (character); 1Sa.25.25, *a pestilent* (man); 1Sa.29.10, *evil* (thought); 1Sa.30.22, *ill disposed*; Ps. 1.1, *evil men* (marg. pestilent); Pr.19.25, *pestilent character*; Pr.21.24, *a pest*; Pr.22.10; 24.9, *pestilent*.

11 σεισμοὶ τε μεγάλοι κατὰ τόπους καὶ λιμοὶ καὶ λοιμοὶ ἔσονται φόβητρά τε καὶ σημεῖα ἀπ' οὐρανοῦ μεγάλα ἔσται

**12 But before all these,**

Matthew's gospel calls these the beginnings of sorrows.

*Mt.24.8 All these are the beginning of sorrows.*

***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.***

Notice the very important stipulation: *but before all these ...* First, the disciples must suffer. Luke's prophetic text concerns an history of the sufferings of the disciples of Christ, both near and far. Near, as it relates to the disciples which were on the other side of the destruction of Israel in A.D. 70. (vss.20-24) Far, as it relates to the sufferings which continue to the coming of the Son of man in a cloud with power and great glory. (v.27)

12 πρὸ δὲ τούτων ἅπαντων ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας αὐτῶν καὶ διώξουσιν παραδίδόντες εἰς συναγωγὰς καὶ φυλακὰς ἀγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας ἕνεκεν τοῦ ὀνόματός μου

**13 And it shall turn to you for a testimony.**

*descend*

*it shall turn*, ἀποβήσεται, 3ps. fut. ind. maid. of ἀποβαίνω, ἀπό from, of, off, out of, since + βαίνω LXX, *to go* [Deu.28.56]; the Greek βαίνω is found with the prepositions, ἀνα-, to ascend, ἀπό-, to go from, ἐπι-, to come upon κατά-, to descend, παρά-, to transgress (to pass by), ὑπέρ-, to go beyond.

From this ill occasion a testimony shall come to you [for the name of Christ].

13 ἀποβήσεται δὲ ὑμῖν εἰς μαρτύριον

**14 Settle it therefore in your hearts, not to meditate before  
premeditate**

*settle (it)*, θέσθε, 2ppl. aor. imper. mid. of τίθημι, tss. *to make, put, lay, appoint, bow, sink down, lay down, settle, set forth, lay aside.*

*to meditate before*, προμελετᾶν, pres. infin. of προμελετάω, πρό before + μελετάω *premeditate, imagine, meditate*; προμελετάω only this once.

**what ye shall answer:**

*what ye shall answer*, ἀπολογηθῆναι, aor. infin. pass. of ἀπολογέομαι, ἀπό forth + λόγος a reason; so to provide a reason or defense; tss. *to answer, make a defence, to speak, excuse.*

14 θέσθε οὖν εἰς τὰς καρδίας ὑμῶν μὴ προμελετᾶν ἀπολογηθῆναι

**15 For I will give you a mouth and wisdom, which all your adversaries  
opposers**

*adversaries*, ἀντικείμενοι, nom. pl. masc. part. pres. of ἀντίκειμαι, ἀντί for, in the room, against or contrast + κειμαι to lay, set, appoint, make; ἀντίκειμαι, tss. *adversary, the contrary, the opposer*; cf. κείμεαι, ἀποκείμεαι, περίκειμαι.

**shall not be able to gainsay nor resist.**  
contradict return answer, withstand

*shall be able*, δυνήσονται, 3ppl. fut. ind. of δύναμαι, to be able, to have the power.

*to gainsay*, ἀντειπεῖν, ἀντί + ἔπω, to say, bring word, command, to tell, aor. infin. of ἀντιλέγω, tss. to speak against, to deny, contradict, gainsay, answer again, or ἀντέπω, tss. once to gainsay and to say against.

*resist*, ἀντιστῆναι, aor. infin. of ἀνθίστημι, ἀντί + ἴστημι, tss. to stand, set, establish, appoint, continue; ἀνθίστημι, tss. to resist, withstand.

15 ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν ἧ οὐ δυνήσονται ἀντειπεῖν οὐδὲ ἀντιστῆναι πάντες οἱ ἀντικείμενοι ὑμῖν

**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 shall cause to be put to death*, θανατώσουσιν, 3ppl. fut. ind. act. of θανατάω; tss. to put to death, to kill, to mortify.

16 παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν καὶ συγγενῶν καὶ φίλων καὶ θανατώσουσιν ἐξ ὑμῶν

ὑπὸ

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

among

*ye shall be*, ἔσεσθε, 2ppl. fut. ind. of εἰμί, I am.

Here, and in Mt. 10.22, 23 marks the sufferings of the disciples as it began at the hands of their own countrymen, the Jews. (*of all [men]*)

*Mt 10:22 And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.*

*23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.*

For association to Jesus Christ this suffering continues to be the lot of the disciples of Christ at every time in all places.

*Mt.24.9 ... and ye shall be hated of all nations for my name's sake.*

17 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου

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

And what does the Lord mean by this statement? Matthew chapter 10 says something similar to this and it is in the context of suffering.

*Mt.10.26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.*

*27 What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.*

*28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.*

*29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.*

*30 But the very hairs of your head are all numbered.*

By this it could be deduced that not an hair shall fall from the heads of the disciples without their Heavenly Father's knowledge.

*31 Fear ye not therefore, ye are of more value than many sparrows.*

Not an hair of the head of a faithful disciple of Christ, that might be called upon to suffer for Jesus' sake, shall fall to the ground without the Lord requiring it of them which caused it to fall so. He takes such great note of the sufferings of His people. To suffer we must; suffering is given to us as

the children of God (Phl.1.29); but that suffering is never in vain. No disciple shall suffer loss and persecution but that the Lord will restore him multiplied times over.

*Mk.10.29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, 30 But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.*

18 καὶ θριξ̄ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται

**19 In your patience possess ye your souls.**

Possess your souls by your patience! Possess them! He commands.

*patience, ὑπομονῆ, dat. sing. of the noun ὑπομονή; ὑπό to be under + μένω to abide, continue, dwell, endure, remain, stand, tarry; by continuing under these pressing circumstances.*

*possess, κτήσασθε, 2<sup>nd</sup> pl. aor. imper. of κτάομαι, and tss. Mt.10.9, to provide; Lk.18.12; 21.19; 1Th.4.4, to possess; Acts 1.18; 8.20, to purchase; Acts 22.28, to obtain; in the LXX, this imperative is found in Sirach 51.28, ... and get much gold by her.*

This is an aorist imperative! This is not in the indicative mood. It is not just a statement of fact. The disciples are commanded to *possess, obtain, purchase* their souls by patience.

‘By patiently bearing all afflictions, reproaches, indignities, and persecutions ... The Vulgate Latin, Syriac, Arabic, and Ethiopic versions read, *ye shall possess*: and the sense may be this; by patient continuance, or by perseverance in the ways of God, and the truths of Christ unto the end, ye shall be saved ...’ *Exposition of the Old & New Testaments*, John Gill, vol.7, p.700.



In other words, don't become unfaithful when faced with persecutions and tribulations. Remain the same. To say *In your patience possess ye your souls*, is synonymous to Matthew and Mark's words, *he that endureth to the end shall be saved*. Each evangelist makes these remarks concerning the same subject. ... *ye shall be hated of all men ...*

*Mt 10:22 And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.*

*endureth, ὑπομείνας, nom. sing. masc. part. aor. of ὑπομένω, a verb and related to the noun tss. above with the English word patience and so to wait, to tarry, abide, remain, continue, stand, endure beneath the trial.*

*Mt 24:13 But he that shall endure (ὑπομείνας) unto the end, the same shall be saved.*

*Mr 13:13 And ye shall be hated of all men for my name's sake: but he that shall endure (ὑπομείνας) unto the end, the same shall be saved.*

This is to save our lives, to reserve them for the Master's use, however He pleases to glorify Himself through us. This is what servants do.

*1Th.3.3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;*

*4 So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure:*

*5 ¶ Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer ...*

In Thessalonica Paul & Silas came preaching Christ. The Jews for envy took lewd fellows of the baser sort, and assaulted the house of Jason in an attempt to bring them to stand before the people. They took security of some of these new believers. In the mean-time Paul and Silas were sent

out of the city in the night and came to Berea, then quickly to Athens, and finally to Corinth.

19 ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν

**20 ¶ And when ye shall see Jerusalem compassed with armies,**

*compassed*, κυκλουμένην, acc. sing. fem. part. pres. pass. of κυκλώω; tss. *compassed*, *to be round about*, *to stand round about*, *compassed about*. (Re.20.7-9, is another time and another instance where the saints of God in Israel are *compassed about* by armies ... a post-mil event.)

*armies*, στρατοπέδων, gen. pl. of στρατόπεδον, στρατός an army or host + πέδον, ground, plain; στρατόπεδον, is just this once in the N.T.; the B-D-A-G defines it as *camp*, and so the plural would be *camps*, or perhaps field soldiers.

**then know that the desolation thereof is nigh.**

*desolation*, ἐρήμωσις, noun and only found in the apocryphal portions of the gospels (Mt.24.15; Mk.13.14; Lk.21.20) and always tss. *desolation*; the Greek verb, ἐρημώω, is an action *to bring to desolation*, *to make desolate*, *to bring to bought*; and the noun ἔρημος, *the wilderness, desert*, and so a deserted place usually meaning a place that is *uninhabited* by men.

Even that which He had said of the temple.

20 Ὅταν δὲ ἴδητε κυκλουμένην ὑπὸ στρατοπέδων τὴν Ἱερουσαλήμ τότε γινώτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς

**21 Then let them which are in Judaea flee to the mountains;**

imperative

*let ... flee*, φευγέτωσαν, 3ppl. pres. imper of the Greek verb, φεύγω, *to flee, flee away, escape*.

**and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.**

*depart out*, ἐκχωρείωσαν, 3<sup>rd</sup> pl. pres. imper. of ἐκχωρέω, ἐκ + χωρέω *to go, to receive, contain, to come*; cf. also ἀποχωρέω, ὑποχωρέω.

21 τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρείωσαν καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν

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

*vengeance*, ἐκδικήσεως, and otherwise tss. *avenge* (Lk.18.7), *revenge* (2Co.7.11), *punishment* (1Pe.2.14).

Probably an inexplicable vengeance on the part of the Gentiles against Israel, and certainly an explicable punishment by the Lord.

22 ὅτι ἡμέραι ἐκδικήσεως αὐταῖ εἰσὶν τοῦ πληρωθῆναι πάντα τὰ γεγραμμένα

**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 (of Israel), and wrath upon this people (the Jews).**

23 οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς καὶ ὀργὴ ἐν τῷ λαῷ τούτῳ

**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.**

This text gives us the scope of this portion of this prophecy. This time spans from the Jewish slaughter, their expulsion from the land, unto the end of a time unspecified, in which the land is under Gentile occupation or

domination. And as we might recall, in the gospel of Matthew, Jesus said to the mixed audience:

*Mt 23:38 Behold, your house is left unto you desolate.  
39 For I say unto you, Ye shall not see me henceforth, till ye shall say,  
Blessed is he that cometh in the name of the Lord.*

Perhaps this is synonymous to the time of the salvation of Israel. That when the time of the Gentiles is fulfilled perhaps it is the time, or near the time when Israel shall be brought into the New Covenant and saved.

*Ro 11:25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.*

Ro.11.25: ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ  
*until the fulness of the Gentiles be come in*

Lk.21.24: ἄχρι πληρωθῶσι καιροὶ ἐθνῶν  
*until the times of the Gentiles be fulfilled*

*26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:  
27 For this is my covenant unto them, when I shall take away their sins.*

24 καὶ πεσοῦνται στόματι μαχαίρας καὶ αἰχμαλωτισθήσονται εἰς πάντα τὰ ἔθνη καὶ Ἱερουσαλήμ ἔσται πατουμένη ὑπὸ ἐθνῶν ἄχρι πληρωθῶσιν καιροὶ ἐθνῶν

Vss. 25-28 brings back what was virtually set aside in verses 10, 11. There is a time when tragedies are of such a magnitude and precede the second coming of the Son of man.

1. Great signs shown and powers in the heavens shaken.
2. Nations in unresolvable distress.

3. Redemption is near.

**25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress (anguish) of nations, with perplexity;**

*distress*, συνοχή, the noun for of *συνέχω*, σύν with, together, fellow + ἔχω, to have; *συνέχω*, is tss. *to be taken with; to throng, to straiten, keep in, to hold, stop, press, to be sick, constrained, and in a strait*; the noun is found twice in the N.T., Lk.21.25, *distress*, 2Co.2.4, *anguish* (of heart)

*perplexity*, ἀπορία, dat. sing. of ἀπορία and of the verb ἀ negative particle + πορέω or πορέομαι; ἀπορέω, is tss. *to be in doubt, perplexes, stand in doubt*; so, to be at a loss, uncertain, how to resolve the troubles.

LXX, ἀπορεῖν and ἀπορία, tss. *Ge.32.8 (7); Is.5.30; 24.19, perplexed; Lev.25.47; Is. 8.22; Pr.28.27, distressed.*

**the sea and the waves roaring;**

Notable actions of the waters ... tsunamis.

25 Καὶ ἔσται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἄστροις καὶ ἐπὶ τῆς γῆς συνοχή ἐθνῶν ἐν ἀπορίᾳ ἠχούσης θαλάσσης καὶ σάλου

	ἀποψυχόντων	ἀπὸ	προσδοκίας
<b>26 Men's</b>	<b>hearts failing</b>	<b>them for fear, and</b>	<b>for looking after</b>
Men	fainting		the expectation of

*hearts failing them*, ἀποψυχόντων, gen. pl. masc. part. pres. of ἀποψύχω, ἀπό forth, from + ψύχω, to breath [Moulton], ψυχή, the soul, life, mind.

*looking after*, προσδοκίας, gen. sing. of προσδοκία, προς to, toward, unto + δοκέω to suppose, think; προσδοκία, the noun is

only twice in the N.T., Acts 12.11, *expectation*; προσδοκάω, a verb is tss. *look* (10), *wait* (3), and *expect* (2).

- τῶν ἐπερχομένων - τῇ οἰκουμένῃ  
***those things which are coming on the earth:***

*earth*, οἰκουμένῃ, dat. sing. of οἰκουμένη, which is only once tss. *earth*, otherwise *world* (14); this is derived from the noun, οἶκος, *house*; so here this refers to the inhabited or man-indwelt world.

***for the powers of heaven shall be shaken.***

*powers*, δυνάμεις, nom. pl. of δύναμις; a noun tss. *power*, *wonderful works*, *mighty works*, *ability*, *miracle*, *virtue*, *strength*, *might*, *violence*, *abundance*.

*shall be shaken*, σαλευθήσονται, 3ppl. fut. ind. pass. of σαλεύω; tss. *to shake*, *move*, *stir*; the noun, σάλος, is tss. *waves* (& refers to that 'movement' of the water we know as *waves*).

So great is the trouble on earth, in the waters, and even the powers of the heavens are stirred by things seen in the sun, moon and stars.

26 ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένῃ αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται

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

27 καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς

***28 And when these things (of vss.25, 26) begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.***

*look up*, ἀνακύψατε, 2ppl. aor. imper. of ἀνακύπτω ἀνά above, again, re-, up + κύπτω *to stoop*, *stoop down*; ἀνακύπτω, is four

times in the N.T., Lk.13.11; Jn.8.7, 10, *to lift up*; Lk.21.28, *to look up*; consider also, παρακύπτω, *to stoop by*.

*redemption*, ἀπολύτρωσις, ἀπό + λύτρωσις the redeemed, redemption; noun tss. *redemption* (9), and *deliverance* (1), and really communicates the full idea of *redemption from* [these things]; the verb, λυτρόω, *to redeem*; λυτρωτής, *a deliverer*; λύτρον, *a ransom*.

It obvious that the natural seed of Israel and Christians will suffer terrible atrocities at the hands of an unbelieving world. This text began with the disciples standing in the land of Israel. It seems to close with them standing in the very same place.

*Lu 9:27 But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.*

All of this precedes Christ's coming. *They shall see* is not with reference to the disciples, but to the Jewish people. The disciples are instructed at this time to lift up their heads when these things begin to come to pass because their redemption is near.

My opinion is that sometime before the very end of these terrible events the saints of God, the faithful in Christ shall be raised to meet the Lord in the air and received judgment at His throne. While this is going on the earth shall be reeling under great and final judgments given in the book of Revelation. The time of the first resurrection takes place catching up the faithful in Christ where they shall receive glorified bodies and receive judgment at the Bema Seat of Christ. Christ will bring these with Him. Israel shall be saved and come into the millennium in their natural bodies, and those of Christ's disciples which were living at this time, and unfaithful, will also continue into the millennium in natural bodies. Both of these, Jew and Gentile, will repopulate the earth unto the very end and the last resurrection and the great white throne judgment. And all of the people of God come into the eternity to enjoy the very presence of Christ forever and ever.

28 ἀρχομένων δὲ τούτων γίνεσθαι ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν

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

Using a natural event to show a spiritual truth.

29 Καὶ εἶπεν παραβολὴν αὐτοῖς Ἴδετε τὴν συκῆν καὶ πάντα τὰ δένδρα

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

30 ὅταν προβάλωσιν ἤδη βλέποντες ἀφ' ἑαυτῶν γινώσκετε ὅτι ἤδη ἐγγύς τὸ θέρος ἐστίν

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

The kingdom shall finally come upon the whole earth. John the Baptist and our Lord Jesus Christ preached of its coming. (Mt.3.2; 4.17; Mk.1.14; Lk.4.43) But, in a manner of speaking it was postponed. (Lk.19.14; 20.9-18)

From the earlier studies of Luke the parables instructed us that the kingdom, or the stewardship is being moved from Israel and coming to an entity which shall be predominately numbered of the Gentiles. (Lk.16.1-9) This is completely harmonious then with the promise that His disciples would receive the kingdom. (Lk.12.32) But Israel shall be restored to his place in the end. (Ex.19.6; Dan.2.44)

31 οὕτως καὶ ὑμεῖς ὅταν ἴδητε ταῦτα γινόμενα γινώσκετε ὅτι ἐγγύς ἐστὶν ἡ βασιλεία τοῦ θεοῦ

**32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.**

The generation that comes into these things will be the generation in which the kingdom of God comes.



32 ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα γένηται

**33 Heaven and earth shall pass away: but my words shall not pass away.**

33 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν

**34 And take heed to yourselves, lest at any time your hearts**

**be overcharged**                      **with surfeiting,**  
should become overcharged                      excess

*be overcharged*, βαρυνθῶσιν, 3ppl. aor. subj. pass. of βαρύνω; only by Luke this once; the verb βαρέω, to be *heavy, burdened, charged*; βαρέως, adv. *dull* [of hearing]; βάρος, noun, *burden, weight, burdensome*.

*surfeiting*, κραπάλη, dat. sing. & only this once by Luke; πάλλω, Thayer, *to toss about*; KJV marg. for, πάλη, Eph.6.12, *wrestling*.

LXX, Is. 24.20, one oppressed with wine, which the KJV calls a *drunkard*:

*Isa 24:20 It reels as a drunkard and one oppressed with wine, and the earth shall be shaken as a storehouse of fruits; for iniquity has prevailed upon it, and it shall fall, and shall not be able to rise.*

29.9, to be *overpowered* by something other than strong drink and wine ... again, the KJV calls these *drunken*:

9 ¶ *Faint ye, and be amazed, and be overpowered, not with strong drink nor with wine.*

**and drunkenness, and cares of this life, and so that day come upon you unawares.**

*drunkenness*, μέθη, dat. sing., always tss. *drunkenness* (3).

of this life, βιωτικάϊς, dat. pl. fem. of βιωτικός; KJV, tss. of this life; 1Co.6.3, things that pertain to this life; 1Co.6.4, things pertaining to this life.

come upon, ἐπιστῆ, 3ps. aor. subj. of ἐπίστημι, ἐπί on, upon + ἵστημι to put, stand, establish, stablish, appoint, set; ἐπίστημι, is tss. to come upon, to come in, stand by, stand before, **to assault**, to present, to be instant, to be at hand.

unawares, αἰφνίδιος, noun, twice, unawares (Lk.21.34), sudden (1Th.5.3); a form of this word is in adv. ἐξαίφνης, suddenly.

For which things a coldness, hardness, dullness, and error will set in so that we are not watchful. Whether he comes to us at the 'depot of death' [B. H. Carroll, vol.4, p.289], or at the time of His second coming, we are to be always in a state of readiness. The parables of the Certain Nobleman (Lk.19.12-27, v.12, 13, *He went into a far country to receive for himself a kingdom, and to return. ... Occupy til I come ...*), the Goodman of the House (Mt.24.43-51, v.50, *The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of ...*), of the Ten Virgins (Mt.25.1-13, v.6, *And at midnight there was a cry made, ... v.10, and they that were ready went in with him to the marriage: and the door was shut ... Behold, the bridegroom cometh ...*), and of the Talents (Mt.25.14-30, v.19, *... after a long time the Lord of those servants cometh, and reckoneth with them*).

34 Προσέχετε δὲ ἑαυτοῖς μήποτε βαρυνθῶσιν ὑμῶν αἱ καρδίαι ἐν κραιπάλῃ καὶ μέθῃ καὶ μερίμναις βιωτικάϊς καὶ αἰφνίδιος ἐφ' ὑμᾶς ἐπιστῆ ἢ ἡμέρα ἐκείνη

**35 For as a snare shall it come on all them that dwell on the face of the whole earth.**

that dwell, καθημένους, acc. pl. masc. part. pres. of κάθημαι, κατά down + ἵμαι Moulton, to sit; in the LXX, per TDNT, is almost always used for the Hebrew, יָשַׁב, ya-shav, to dwell.

35 ὡς παγίς γὰρ ἐπελεύσεται ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς

**36 Watch ye therefore, and pray always,**

*watch ye*, ἀγρυπνεῖτε, 2ppl. pres. imper. of ἀγρυπνέω; all four times tss. *to watch* (3 with reference to watching by prayer (Mk.13.33; Lk.21.36), the other, He.13.17, is of those who have the charge to care for the saints; Eph.6.18; the noun, ἀγρυπνία, 2Co.6.5; 11.27 *watchings*, which could certainly carry the meaning as Moulton defines it, 'want of sleep'.

When we very likely are the most prone to desire *sleep*, and in a type quit with diligence and faithfulness.

***that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.***

*to escape*, ἐκφυγεῖν, aor. infin. of ἐκφεύγω, ἐκ from, of, out, out of, forth + φεύγω to flee, flee away, escape; ἐκφεύγω, tss. *to escape*, flee.

Is the warning which Christ gives to the disciples vain? If watchfulness would be blessed with escaping those tragedies which are coming upon the earth, then being in a stupor of excess and drunkenness would result in becoming overtake by them.

*1Th 5:4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.*

*Mt.24.44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.*

*45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?*

*46 Blessed is that servant, whom his lord when he cometh shall find so doing.*

47 Verily I say unto you, That he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My lord delayeth his coming;

49 And shall begin to smite his fellow servants, and to eat and drink with the drunken;

50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

51 And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

36 ἀγρυπνεῖτε οὖν ἐν παντὶ καιρῷ δεόμενοι ἵνα καταξιωθῆτε ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι καὶ σταθῆναι ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου

**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.**

Over the next couple of days our Lord Jesus resorted to a place, a garden, where he could pray and prepare Himself for the terrible things which he must suffer soon.

37 Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων τὰς δὲ νύκτας ἐξερχόμενος ηὐλίζετο εἰς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν

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

38 καὶ πᾶς ὁ λαὸς ὥρθριζεν πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ